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HUDSON TUTTLE.

By H. W. BOOZER in *Banner of Light*.

HUDSON TUTTLE was born in a log cabin, erected by his parents, in the unbroken forest of Northern Ohio, in which they had settled six years previously.

His mother was a direct descendant of John Leland, ancestor of the widely extended Leland family of New England, and from childhood regarded as a family seer. She was in later life a clairvoyant of rare gifts.

His father was a man of deep religious convictions, and the terrors of fate assigned to sinners so wrought on his sensitive nature, that it is said until he became converted to Spiritualism, he was never known to smile. The reaction was great, and he became the most joyful.

Hudson was a slight, frail boy, sensitive and reticent; habituating himself to thoughtful isolation and cultivating self-reliance—with Nature his playground, and the birds, flowers, and trees his teachers. He spent in all less than fourteen months in school, the first terms being in the unhewn log schoolhouse, having there learned something of reading, geography, and arithmetic, while two terms were wasted on Latin and Greek in a select school just started in the town.

At sixteen, however, his method of education changed. He became a medium; and henceforth angel guides developed and brought forth the scientist, the writer of song and story, and he became possessor of a train of spiritual gifts. Though these began with the moving of physical objects, his development rapidly culminated in a superior state of sensitiveness and impressibility, which gave evidence of an exalted character of mediumship.

At this time, while in his teens, he was the subject of much interest to students of the occult. Among such was Datus Kelley, of Kelley's Island, in Lake Erie, who took a profound interest, and tendered his aid and kindly assistance.

With such encouragement he published his first work, then entitled, "Life in the Spheres," and since re-written and improved, as "Life in Two Spheres."* This work was given to him without his knowing a line ahead of what was coming next, by what is termed automatic writing.

While the world at that time was interested in this strange story of the unseen life, he busied himself with the first volume of the "Arcana of Nature"; an exposition of the problem of life from its beginning as fire mist, up to the enfranchised spirit clothed with immortality.

Among the marvels of the nineteenth century was this farmer boy, who, while pursuing his ordinary physical labour, under the inspiring touch of help invisible, without books or apparatus, school aids or appliances, composed a work which was at once recognised by advanced minds, especially in Germany, as the solution of problems for which they have been long waiting.

The work was published in 1860, and passed through several editions. It was at once translated into German, and has had a good circulation in that language.

Buchner, in his popular work on "Matter and Force," quotes largely from it. This is what the trustful, faithful medium says in its preface:

"For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering heart; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving any mental food from their hand. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The grand scope of the work will be seen by a brief glance at the following plan by which it was prefaced:

"1. To show how the universe was evolved from chaos

by established laws inherent in the constitution of matter. 2. To show how life originated on the globe, and to detail its history from the earliest dawn to the beginning of written history. 3. To show how the kingdoms, divisions, classes, and species of the living world originated by the influence of conditions operating on the primordial elements. 4. To show how man originated from the animal world, and to detail the history of his primitive state. 5. To show the origin of mind, and how it is governed by fixed laws. 6. To prove man an immortal being, and that his immortal state is controlled by as immutable laws as his physical."

The popularity of this work proves its excellence. It is worthy of note that its view of evolution antedated Darwin by two years; while its ideas of force were entirely in advance of the then existing status of thought. It was soon followed by the second volume, "The Philosophy of Spirit."

In 1866 was published "The Origin and Antiquity of Man." B. F. Underwood says: "It is no small credit to Mr. Tuttle that this work, written so long ago, contains little that may be considered crude and obsolete to-day; while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments." About this time was also published "Blossoms of Our Spring," containing Mrs. Tuttle's early poems, with his own.

He next wrote three books of a peculiar character—"The Career of the God-Idea in History," "The Career of the Christ-Idea in History," and "Career of Religious Ideas."

The first two were published by J. S. Adams, but before the edition left the printing house, with the exception of a few parcels, it was consumed by fire. The "Christ-Idea" has recently been re-published in the *TWO WORLDS* (Eng.), and is again to come out in book form.

The "Career of Religious Ideas," first published in London, forms the first part of "Religion of Man and Ethics of Science, as the 'Ethics of Spiritualism,'" as published in Chicago, forms the second part.

About the same time was written "The Arcana of Spiritualism," a work that essayed to answer all the questions which arise in the domain of spirit. It was published at the same time as the "Career of the Christ-Idea," and met the same fate. It was then re-published by James Burns (Eng.), and the edition was all sold. Since then the author has been re-writing the entire book, and it is awaiting completion for publication. Mr. Tuttle regards it, in its present completeness, as the crowning work of his life, as it is the product of his best inspirations, reaching over more than thirty years.

A book that has gained more attention, perhaps, than any other, is "Studies in Psychic Science," outlining the methods of research which, it is safe to say, may be pursued by investigators in its field. Of this book, John Rutherford says:—"Among the literary and philosophic exponents of the 'New Dispensation,' none occupy a higher position than Mr. Hudson Tuttle, of Berlin Heights, Ohio. In his 'Psychic Science Studies,' Spiritualism for the first time, is brought under unvarying law—in fact, is raised to the dignity of a science, or perfect branch of human knowledge. The 'bridge' of communication between earth and the spiritual zones is not only built upon solid rock, but the idea of the immortality of the soul receives original treatment, and is placed in such scientific form as to bring it, in my opinion, within the comprehension of the most dense understanding. For this work of one of the foremost writers of our movement is the result of very many years' thought; it is, moreover, full of facts of his own peculiar experience, and is also charged with the vigorous inspiration for which he is so eminently distinguished."

In 1874 came a volume of stories for children.

* On sale at the *TWO WORLDS* Office for 1s. 6d., post free 1s. 9d.

The story of "Led to the Light" is a most realistic description of church methods in the days of our childhood, and is most wholesome to contemplate in contrast with the religion of Spiritualism.

Among tracts published were "Revivals—Their Cause and Cure," "Origin of the Cross and Steeple," "Tiger Step of Theological Despotism," and "What is Spiritualism?" The perpetuation of old error, by means of old-time revival methods, is most truthfully analysed in the first mentioned of these. The "Cross and Steeple" is a revelation of the fundamental ideas on which rest the religious structures that were revered in our childhood, and which still inspire the adult mind, where ignorance of causes is the bliss of present devotion and the respect for religious emblems.

"What is Spiritualism?" is a very comprehensive and statistical statement of the Cause, with a reference list of its supporters, embracing the names of the world's best thinkers, discoverers and geniuses—a missionary tract of such value that twenty-seven thousand have been circulated, one zealous believer ordering one thousand to distribute among the people of his city.

Here is presented the record of a life of over forty years' continuous literary work, in which no mention has been made of articles for magazines, book reviews for both the reform and secular press, and the continuous support to our spiritual weekly papers in all the changes incident to journalistic life—a strange education and unfoldment, of especial interest to the student of Spiritualism, as among the ways and means chosen by the master minds in the Beyond, show, while they emphasise the grand truth of man's immortality, they also work in many ways to elevate humanity.

The writer well remembers his first acquaintance with this representative exponent of Spiritualism in the bashful boy of sixteen, with his parents, in the unhewn log building on their farm—the sphere of industry and integrity surrounding, in which lay the foundation of the character since made.

In the intervening years we have noted the changes and progress as fruits of the development at the hands of his unseen educators: a medium for different phases of mental phenomena—sittings, writing covering the different fields of ancient and scientific research, philosophic inquiry into mundane causes, story-writing and poetry, with constant public speaking, as a lecturer, and answering calls (often at remote places) to give the consolation of the Spiritual Philosophy on funeral occasions. Last year these calls were so numerous and distant that he travelled over five thousand miles for that purpose alone.

The student of this medium's unfoldment naturally inquires of the conditions which have evolved the character of Hudson Tuttle. To answer this involves a statement of the gist of Spiritualism, and the fundamental law underlying all unfoldment and mediumship. The former may be reduced to simples, in saying it consists of three things: the two facts of spirit-existence and inter-communication therewith, and the great lesson our angel-teachers all give us, the doctrine of the human brotherhood. Within the latter's scope lie the conditions for development, the central one of which is harmony—the spiritual state of exaltation above fear, hate, and selfishness—the magic staff of contentment and abiding love.

We observe Mr. Tuttle's early environment of integrity and faithfulness, of home ties never wavering. In 1857 we find him married to Miss Emma D. Rood, a lady then well known in spiritual journalism for her poetical and other writings. Since, she has charmed all with her beautiful effusions in poetry and song, with her artistic talent and the graces of a womanhood that command the respect and whole-souled admiration of all fortunate to know her.

She was a pupil at Hiram when the college was under the presidency of Garfield, and Mrs. Garfield was a class-mate. To her fine culture she added a remarkable sensitiveness, and the highest ideas of right, justice, and mercy, which are necessary for a successful development.

Very marked is the life-action of this medium respecting the angels' great lesson, given to us with their doctrine of the human brotherhood, in the unselfishness with which he untiringly pursues his work. In grateful acknowledgment to the guides who shape his useful life, he plans his secular pursuits so that they alone shall provide for the necessities of life, and whatever profits his writings bring

are all charitably disposed of in the work of disseminating this, the most consoling of all gospels, in the way of gifts of the same to those unable to pay for them.

He says, "A new thought belongs to the world, and is no man's patent." He has never considered his work as an aggregation of Tuttleism (if I may coin a word), to be sold to customers under the name of Spiritualism; but, on the contrary, he aims to put his thought into the hands of the truth-seeker at the cost of getting it in shape for such distribution—a free gift, and not a thing of merchandise.

Another characteristic is his unswerving steadfastness to truth—his uncompromising position to old error. Spiritualism is to him a system of thought comprehending the universe in all its multitudinous relations. He realizes that the old cannot be made over into the new. As to organisation, he takes the position that its past failure has been because it has been made on the Old Church plan, and that it must of necessity be on entirely new lines to become a success.

Like the glint of the sunlight on the oasis of the desert, is the halo that surrounds the faithful and truly worthy among the standard-bearers of a truth before its time, in its struggle with Society's Conservatism for a foothold.

Among those who have unswervingly held to the all-embracing, self-sustaining, and superior character of Spiritualism as a nineteenth century revelation, Hudson Tuttle stands the peer of the best worker in our Cause. While this exponent of truth has always adhered to the lines laid down by the wisdom of the incarnate, never once has he lacked the courage to attack entrenched error in any form.

Hudson Tuttle is yet in the vigour of his well-chosen work. It is the earnest prayer of every true Spiritualist that he may long remain with us as a worker.

ONWARDS.

WHEN the last trace of egoism and disbelief in Spiritualism have departed, then, and not till then, shall we have finished our mission. It may not be in our own or our children's time, but come it must. Till then we will not cease, both by precept and example, to impress on the minds of our fellow beings our beautiful belief. Scientific knowledge is a great thing and a powerful help; but faith and sympathy with our efforts are great adjuncts.

Where, dear comrades, do you find so much contentment as in the conviction that you will be reunited in a better and holier bond with your dear ones on the other side? Spiritualism is the most simple of truths. It appeals to our hearts and to our intellects. We will therefore do our best to propagate it. Where is the fear of dying? Gone! Where is the sadness and heaviness of bereavement? Gone! All gone! We live on in the joyful hope of meeting our friends again. Spiritualism, in spite of persecution, scepticism and unbelief, is a real and undoubted religion. Yes, friends, and in spite of your unwillingness and your struggles against belief, deep down in your heart of hearts lies hidden the tiny germ that has been sown, and which will eventually blossom into glorious and divine fruit. We do not mind your scepticism; we have passed through the same fire of unfaith; we have also smiled ironically (in our supposed greater knowledge of the *pros* and *cons* of possibilities), but have at last, through the medium of incontrovertible facts, been brought to own that we, with all our superior wisdom, are but atoms in the grand dynasty of Nature and evolution. Therefore, we sympathise with you in your doubts and scepticism, because we also were trained from our birth to think as you think; but, dear friends, we are in a progressive age, and education does not retrograde. Our motto must be "Excelsior!" Onwards! always Onwards!

What is, therefore, true in smaller matters of education, must become to you an undying truth. You will believe in the most glorious and religious science that ever has or ever will be in the mystery of what was once unfathomable creation. The supreme majesty of our life does not end with the grave. Neither is our spiritual Father a God of vengeance; but he will help us even beyond the grave: in the Summerland, where our intelligence will be used in the homes which will be prepared for us. I am witness in my own person of this Supreme Power: I was almost dying, and I had already heard the singing of the angel-spirits, when I heard the word "Halt! give her more tether. Her time has

not yet come ; she has work to do." With this I seemed to awake, and I knew then that all my scepticism was of no avail. I had received indisputable proofs of the living and moving spirit-life after passing "beyond the river." My answer, in my pain and dismay, came from my heart when I cried, "Lord show me my work! I will obey." And the answer came clear and distinct, "Daughter, thou hast much trouble and art sore beset ; but all will be well with thee. Yet thou hast to go forth and tell the truth, which thou knowest."

I am trying at present, with poor talent, and amidst indifferent home-conditions, to sow in my humble way the little grains of truth-seeds ; and I have the firm assurance and conviction that I shall succeed.

Spiritualism is truth to me—a most certain knowledge. It has made a most stormy road easier for me to travel ; it has brought me through deep and dreary troubles ; it has cheered my path onwards ; it has given hope where before there was only despair. Therefore, whatever one professes to be—of whatever creed—there can only be one road to travel ; one sublime and simple faith for one and all ; for Spiritualism is the Alpha and Omega of all religions—the most diverse creeds. Come, then, fellow-Spiritualists—and others—help us mediums by a little faith and sympathy. Do not hurt us by your mockery, even should we sometimes faint and stumble in groping for the light, because we are probing and investigating, and using our brains to solve the grand mystery of Almighty Nature—in reverence and fear—in order to impart the glorious news to you, and to further the tenets of a real religion. Let us all press onward, then, to find the little gleam that will in time resolve itself into a great light, and bring prosperity to our cause. Tread the road boldly ; crush the thorns.

(MRS.) H. BRÜMEL.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—CONTINUED.

CLAIRVOYANCE is perfectly natural, and would probably develop to an extent in most children, if not suppressed by false dogmatic training, and though oculists and opticians are always ferreting about in the realm of uttermost effects to prepare eye washes and fit spectacles, the cause of dim vision is quite beyond their ken. If eye specialists were open to spiritual apprehension they would soon learn that the mental cause of poor sight is due to inordinate straining after material results. Never try your eyes in the sense of straining them ; never continue reading after the exercise becomes difficult ; never use a powerful lamp whose rays of heat scorch the pupil and tend to destroy the optic nerve. Let your reading go altogether, and seek instruction through hearkening to the spoken word and through silent meditation, if you cannot read without your eyes smarting ; but though you respect your present limitation so far as not to employ violence in the endeavour to transcend it, never let your present weakness appear before you as the limit of your future attainment. The outward eyes become impaired through wrong thinking ; though you were ever so unconscious of the relation between cause and effect, the effect followed the cause in necessary logical sequence ; now, if the eyes are to come into right condition, they must be allowed liberty to get right naturally, and this desired result will be attained through right thinking, without paying any special attention to the orbs of vision. Eye glasses are not sinful, and if they are used as people use magnifying and opera glasses, we have, as metaphysicians, no great aversion to them, still the normal state of the eye is such that spectacles are needless appendages, and when correct thought has resulted in good eyesight, all these "aids to vision" will be discarded, because the need of them will be felt no longer.

We will now turn to the ear, and see if we cannot gather a few thoughts on how to vanquish deafness. Swedenborg tells us that "The things which enter by the sense of sight enter into man's understanding and enlighten him, but those which enter by the sense of hearing enter into the understanding and at the same time into the will ; wherefore, by hearing is signified perception and obedience. Hence it is that in human language it is a received form of expression to speak of hearing any one, and also of giving ear to any one ; likewise of being a hearer and of hearkening. By hearing any one is understood to perceive, and by

hearkening is meant to obey. This form of expression has flowed down from the spiritual world in which the spirit of man is. They, who in the spiritual world are in the province of the ear, are forms of obedience from perception. The province of the ear is in the axis of heaven, and therefore into it, or into those who are there, the whole spiritual world flows, with the perception that it must so be done ; for this is the reigning perception in heaven ; hence it is that they who are in that province are forms of obedience from perception. That the things which enter by hearing enter immediately by the understanding into the will, may be further illustrated by the instruction of the angels of the Celestial Kingdom, who are the wisest. Those angels receive all their wisdom by hearing, not by sight ; for whatever they hear of Divine things, from veneration and love, they receive in the will and make of their life. From this it is manifest that hearing is given to man chiefly for receiving wisdom, but sight for receiving intelligence. Wisdom is to perceive, will, and do ; intelligence is to learn and perceive." "Spirits who correspond to hearing, or who constitute the province of the ear, are they who are in simple obedience ; they do not reason whether a thing be so, but because it is said by others they believe it is so." Such as attend little to the sense of a thing belong to the cartilaginous and bony part of the external ear. To the interiors of the ear belong those who have the sight of inner hearing, and obey what its spirit there dictates, and express its dictates fitly." From these remarkable statements it appears that derangements of the outer ears must in some way result from refusal to hearken to spiritual counsel, and in a more physical view of the question it is frequently said by aurists that deafness is greatly modified by paying very close attention to what is being said ; for this reason, among others, deaf persons are often desirous of facing a speaker at no great distance, so that by watching the motions of the lips and the general facial expression they can interpret much that they would altogether lose were they relying solely upon their sense of sound.

To be continued.

MEDITATIONS ON DEATH AND ETERNITY.

BY JAMES JENKINSON.

Concluded from page 341.

IN the chapter, "Death is my Gain," the author further explains the meaning of death. "But what is death?" Nothing but the separation of the soul, *i.e.*, (spirit) from its earthly covering. What becomes of the covering when discarded? Does it vanish from God's creation? No, it moulders into dust and ashes, and mingles with the rest of the earth, out of whose nourishing elements it was originally built up. It does not go out of creation, but remains in it, available for other purposes.

Death is not painful. Parting from the habitual and pleasant relations of life, the loss of well-known pleasures, and separation from beloved friends on earth, may indeed be painful. But in these cases it is not death itself, but that which we leave behind us that causes us to mourn. It is our undue attachment to the earthly goods, which have only been lent to us and were never intended to be our lasting possessions, that occasions the grief that we experience. . . . Death may indeed be fearful to those who have entirely, or in a great measure, neglected their immortal soul in this life, who—like the animals, thoughtless of the future beyond the grave—have only taken heed for the well-being and enjoyment of their bodies ; who have oppressed their fellow-men or slandered and deceived them, in order to gain for themselves more honours, more riches, and more enjoyment ; to whom it seems preposterous to restrain their sensual desires, their animal instincts, in order to strengthen the power of their souls ; who call it folly to sacrifice earthly pleasures for the sake of virtue ; who consider it silly enthusiasm to work for the good of others, when no thanks are to be reaped, or when persecution and great sacrifices must be encountered.

When the moment has come for such persons to throw off the earthly coil, the body they so much love, for which alone they think God has created them ; when they are to part from the dust, for which alone they lived, to which they sacrificed all things, for which they committed so much injustice—to them indeed death must be terrible. For poor, unworthy, miserable, imperfect are their neg-

lected souls, which have lost the sweet innocence of which they could boast in childhood, and which are now loaded with the burden of many sins. As they sowed in life, so they have reaped. For the eternal future of their spirit, they never sowed. . . . How different the condition of the wise and noble spirit, which knows its duties and fulfils them, and honours the high purpose for which the omnipotence of God called it into existence. To him death is a gain. How could it be a loss to him? He is conscious that he was not born to be forever attached to the clod of earth which he cultivates to satisfy his earthly necessities, but to be a citizen of the eternal and infinite realm of God. In his eyes it is not this short life on earth that is the most important, but the life in the entire divine creation. The universe is his Father's house, and God, who dwells therein, is his Father, and every soul in it is bound to him by the ties of brotherhood.

Death is my gain. Why should my soul be alarmed at the unknown road along which it has to travel? Is the path that I have to wander here below better known to me? Is not each succeeding hour of my life shrouded to me in impenetrable darkness?

Do I know what will happen to me the next moment? Whither I shall go? And yet I live through each of those hours, and each becomes light to me as soon as I live in it.

And equally light will be the hour that succeeds that of death. The unknown road will be made known to me as soon as I enter upon it. Why then should I recoil from it with a shudder? Is it not the same as has been trodden by the dear ones who have gone before? Why should I not be rejoiced to follow in the path of those souls who will ever be precious to me? Perhaps, in the very moment when the earthly veil falls from my spirit, I shall recognise those dear ones whom I believed so far removed from me, and shall learn that they were always nearer to me than in my earthly state I had any conception of.

Our dear ones may die, but we are not made unhappy by this, unless we forget that they and we are members of the spiritual world; that, as spirits, they cannot be lost to us; and that we ought not to allow ourselves to be attached to the perishable clay in the grave, as though it were imperishable.

The death of the body was necessary in accordance with the laws that rule that which is earthly; our grief is the necessary consequence of our too great attachment to that which pertains to earth. This is destiny! *But all things pre-ordained by God are beneficent*, they strengthen our powers; by gentleness they lure, or by terrible earnestness they force the spirit to rise from that which is earthly and perishable, to the knowledge and love of the imperishable from the animal to the spiritual, which constitutes our true dignity.

In the chapter on "The interpretations of Eternity," the author takes a cheerful, if somewhat orthodox view of the life beyond the grave. He calls it "a going in to the Father," and sums up as follows:—

"Oh! when my time comes, and the angel of peace from the better world, whom we call death, kisses me and bears me away from earth, then do not weep, O, my beloved ones! for I also shall then have gone in to my Father! Weep not for my cast-off earthly coil, for I also shall have rejoined my original family in my true home, in the beautiful world of the blessed, self-conscious spirits. I shall have gone home to the beloved ones, the eternally beloved, the never-forgotten ones, whom I had lost here below, and for whom I so often pined. Weep not, for ye have no reason to weep, as little as I had to grieve for those who went in to glory before me."

My life may vanish from this earthly sphere
More swiftly than an idle dream of night—
I know I am immortal—and that there
Mine eyes shall open, more clearly to the light.

It is wonderful how much it often takes to bring the mind up to the point where it can receive the truth. A gentleman, who but recently saw the spiritual truth says: "It required a terrible lesson to bring me around—that was the death of my beautiful, intelligent daughter, Ethel, three years ago, at the age of 18 years and a few months. I cannot commune with her, for I am not mediumistic enough, but some kind of powerful influence absolutely drives me to the religion of Spiritualism. I know my daughter is not "dead and in hell," as the Church says, because she was not a member of the Church at the time of her death. My wife and I now know that she is safe, and comes to us." The above extract is a sample of many letters which show what a great blessing the facts and religious influences of Spiritualism prove to sorrowing souls.

MEDIUMSHIP.

INFLUENCES.

ONE OF THE most mystical aspects of mediumship is the generation and action of influences. Without their existence and operation, mediumship, as an organic fact, might be true, just as a man might have eyes or ears, but without light or air there would be no means of demonstrating their practical value, any more than there is of proving the existence of mediumship without influences. It will at once be seen how important a part they play, but their importance does not explain their nature. The word "influence" commonly means something that flows into something else. This definition is not sufficiently explanatory, so far as regards mediumship. Influences are not only fluidic states that flow into a person, but they are energies laden with the characteristics and moods of the person from whom they emanate, as well as the conditions of health and disease then and there existent. Influences are powers for good and for injury. Sunlight is an influence that acts upon the earth for beneficial results, but strange to say, not always. Sunlight can breed disease and death as well as bestow life; it can come in gentle radiance, or concentrate itself and destroy. Sunlight itself may be healthful, but if it falls into conditions that are not suitable to its own nature, disease and death-devouring states are generated, as compare the mountain peaks and the jungle in the valley. From this we may easily deduce the idea that all things are susceptible to influences, and altered and changed thereby. The air and water will abraid the rocks, and the environment of all manifestations of vegetable and animal life are means and agency for modifications.

All objective existences are not only susceptible of modification by external forces, but are generators of force which is constantly floating away from its source. Thus, animate and inanimate beings generate power, and which is in perfect harmony with the true nature of each being. These emanations are what, for lack of a better word, are defined as influences, and are aspects of nature, whether human or otherwise, that need to receive considerable attention. The Spiritualist ought to study them very carefully, and the instrument by which he can learn is a medium. Mediums are susceptible to these inflows of force, and if they were to note their various moods and states of consciousness when in the presence of people, etc., or when under the direct operating influence of spirit control, many problems of life might find a solution, for which at present there is none. Personally, I have striven to learn something in this direction; and I have also tried to find the means by which I could consciously cultivate the power so as to make it applicable to the daily concerns of life and in other directions.

We are every day getting into contact with the world outside of ourselves by the agency of five channels: eyes, nose, tongue, ears, and hands, which give to us the sensations of sight, hearing, taste, smell, and touch. Every one of these channels convey sensations by the same means. All that we learn is commonly understood to be conveyed by their agency, but we have lately discovered that there are other means, and yet when rightly understood, we shall find only an aspect of the same thing. Clairvoyance and psychometry are only new forms of the old fact, viz.: a demonstration of sensitiveness to external forces operating on the internal conditions of life.

In mediumship we may have to deal with forces animating from all and sundry, according to the peculiarities of the powers unfolded. The psychometrist may roam into all the fields of Nature, so may the clairvoyant, whilst the slate-writer and general physical medium will be operated upon from a very limited area. Influences therefore must be understood, that medial power may be unfolded. For instance, what is the use of a person seeking to receive forces that are not suitable to their being, as a mental medium trying to develop under physical surroundings, or an inspirational medium, when the desires, purposes and life of his associates are almost alone on the selfish and sensual plane, or even hampered by the narrowing conditions of prejudice and creed bound states. It is in the understanding of the nature and character of influences that a medium's success and usefulness lies. I have in my mind's eye at present more than one good medium, spoiled with the cultivation of psychic elements that were depressing by and through the habits they cultivated, and food stuffs and drinks they partook. Let me say here

that influences that act with depressing results, whether they be operating on the physical or mental conditions are always of an injurious character and should be avoided. I am aware how almost imperceptibly some influences creep over us until we think the sensations produced are parts of our own nature, and we yield obedience to the desires generated; but if we watch ourselves we learn to detect these varying shades of feeling, and as we exercise our will we can repel them and generate an ever watchful friend that will not let us go astray. It is a foolish thing to accept the oft repeated statement that mediumship is best exhibited by a lack of will power. Will power rightly exercised is ever a helper to medial unfoldings, and it is always rightly used when it is protecting our moral and intellectual freedom. Mediums should not be slaves to either influencers or spirits, but co-operate with and assist both, then we shall have less talk about the injurious effects of medial culture.

JAS. B. TETLOW.

REVIVALS—THE OTHER SIDE.

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

Continued from page 338.

THE HISTORY of this ark, or box, is as amusing as interesting (2 Sam. vi.). The Israelites were at war with the Philistines, and marched out with great array, the priests trundling their box along with the army, thinking it the most effective weapon they had. They wanted it at hand so the priests might consult the God at any moment. Well, the Philistines came on to assault the Israelites, and, slaughtering them right and left, seized the ark and bore it off in triumph. But, while unable to save himself from capture, or his people from defeat, God made it very unpleasant for his captors. They put the box in the temple with their own god, Dagon, and that night the image of that deity fell and broke in pieces. They sent the box here and there; everywhere it was followed by disaster to the people among whom it was sent.

At last the Philistines resolved to send it home, and, fastening two cows to a new cart, they loaded the box thereon, with a quantity of gold and fine gold mice, and the cows started of their own accord. The design was to take cows with calves at home, so they would return, but in that the Philistines miscounted. No sooner did those Jews see the cows coming than they built a bonfire, and with great rejoicing that their ark had returned, roasted the animals for a peace-offering, and the poor calves called in vain for the return of their mothers.

When David came to the throne he found the ark had again come to grief, and was at Baalah; so he called his captains and priests together, and putting it on a new cart, drawn by oxen, they started home, David ahead with his harp leading the band of timbals, cymbals, and trumpets; all played with might and main. They reached Chidon, where the oxen stumbled and the box came near falling out, when one of the drivers put out his hand to save it. Now, you would think that the God in the box would have been grateful for having been saved a tumble; but instead He was angry, and smote that driver then and there so he fell dead. This so frightened David that he dared not take the box home, and left it with a Gittite.

But after awhile he prepared a tent for its reception and went again for it, and it was then the daughter of Saul saw him singing and dancing before the frantic trumpeters and yelling priests, and laughed! Well, it was a comical affair, and they placed the box in the tent, and David commenced *planning* a temple for its future accommodation. After Solomon had *built* that temple, God was consulted behind the curtains of the *Arcana*, just as He was when carried in the Ark about the desert.

Compare this wrathful God in the Ark, borne by sweating priests, or behind the curtains of His temple, with the God immanent in creation.

On a starry night we gaze out into the depths of sky, everywhere seeing stars and clusters of stars, and belting the heavens the dim, cloudy "Milky Way." We partially realise that we are suspended in space and swift travelling around our central sun. Now let us look through one of those great telescopes which pierce the realms of immensity. Look where we will, its focus holds a star. Every point in the field has a star. Nowhere can we look through out beyond this cluster of stars which we call the universe. But we are told that we are at one side of this

cluster, and if our glass is strong enough there is one way we can see through, just as you might if on the borders of a forest see out into the fields on one side, while on the other the trees would conceal the view.

Slowly the instrument swings over, and now a star flashes, and then utter blackness! We are looking out beyond the borders into absolute space! How far to the border on the nearest side? That star which flashed on the edge is so far that it takes its light more than a thousand years to reach us, and light traverses almost two hundred thousand miles in a second!

To look beyond the borders of this universe? I shall never forget, I cannot describe to you the sensations it produced! Here borne up in this immensity of space, surrounded on every side by stars, everyone seems more resplendent than our own, each with attendant planets, and all revolving around a common vortex, and all this incomprehensible system, borne onward around some vastly remote centre from which the giant arm of gravitation extended, to hold the smallest satellite and the largest sun in appropriate orbit! Oh, how insignificant is man compared with the universe! And yet his mind is God-like, for it is able to understand, and the law of the stars is written in the congeries of his brain. He can compute the size, density, and distance of worlds, and predict what ought to be their relations. If a mistake should occur in the building of a solar system, he could, by computation, tell what it was.

Man is a part of this mighty plan, but when you compare the earth with even its sister planets, it is as a grain of sand on the ocean shore.

A history of creation, in contrast with the Biblical story, ought to begin with the nebular hypothesis, which demonstrates by mathematics that the original state of all worlds was cosmic fire-mist, but I have not time to-night, and I shall begin at the time in the earth's state when a crust first formed over the seething lava. Watery vapour in the passing of time fell on the crust and ran down in boiling seas, and when the cooling process had advanced, then came in the black and turbid water, the lowest forms of life. How long ago? Six thousand years? The thickness of the strata before the recognised fossiliferous rocks has been estimated at ten miles, and the entire series of strata at fifty miles, and scattered through this vast thickness are the remains of living beings sometimes well preserved, at others only a fin, a tooth, a broken bone—yet these are the alphabet by which geology reads the history of life on this globe. It would be safe to say that every foot of that fifty miles of rock represents a thousand years.

As we ascend from page to page, there is a constant advance; the soft mollusk puts on a shell, the cartilaginous skeleton of the saurid becomes bone, the fish becomes a reptile, the reptile warm blooded or a mammal, and at last as we reach the tertiary age, lying immediately beneath the drift, the remains of man have been discovered. These are flint arrow heads and spears, sling stones and flakes of flint broken sharp for knives—so rude that at first they were mistaken for the natural breakage of the gravel in which they were mingled. And there, too, the broken skeleton of man was found.

Europe then had a tropical climate, for with the skeleton of man, in the caves he occupied, are found the bones of the elephant, the tiger, lion, and cave-bear, on the flesh of which he fed. How long ago? That depends on the length of the drift age. You ask what is the drift age? If you look over the face of this lake country, you will see it covered with clay, gravel, and the surface, in places, strewn with boulders. The nearest ledges from which these boulders could have been brought are several hundred miles north in the British possessions. They were brought here from that distant locality. How, and when?

To be concluded.

THE many friends of Mrs. Lewis Firth, late of Blackpool, Bacup, and Rochdale, now of Toronto, Canada, will be pleased to know that she is a constant reader of "our paper," and thus keeps posted regarding the growth of the work in the old country. Like many others she thinks the *TWO WORLDS* is "wonderfully improved." There are few Spiritualists in Toronto, and Mrs. Firth misses the lectures very much, but goes occasionally to the Theosophist lecture hall. She prefers Toronto, and would not like to return to live in England, but would be pleased to see her old friends, and desires to give a kindly greeting to one and all through our columns. We hope shortly to give a portrait and sketch of our old friend and late co-worker, Lewis Firth, who no doubt from the spirit side still watches the growth of the cause he loved.

CORRESPONDENCE.

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

MRS. WARREN AND MR. BLACKLOCK.

SIR,—Seeing my name coupled with the late exposure, will you kindly allow me to vindicate my character as an honest medium, to ask Mr. Blacklock to relate my mediumship during the two years I sat with him; how part of the time I sat under test conditions, tied up in a black bag, and the reason he has given me several invitations to sit with him within this last year? I have several friends, both in the north and south, quite willing to vindicate me as to my honesty as a medium.—Yours truly,
MRS. A. WARREN,
30, Long Brow, Monkwearmouth, Sunderland.

RE THE LEGAL STATUS.

SIR,—Nothing could have given me greater pleasure than to see that the Executive of the National Spiritual Federation have taken active steps on the "Legal Status" question. I have hesitated before writing to say that I shall be very pleased to assist with a little subscription, to see what the Societies would do in assisting what to them is of vital importance. I hope the matter will not now be allowed to rest, for even if we cannot secure all we hope for, we can surely get something worth having. Mr. Todd, in his last article in your columns, requests subscriptions from Societies, as a guarantee of their loyalty on this question, and I quite see the force of the argument that the greater the number of Societies who subscribe to this fund, the stronger will be the plea for enrolment. I trust, therefore, that every Society will give careful consideration to the matter. Ignorance of the purposes aimed at, and the method of seeking redress cannot be very well assumed, for the pamphlet sent out deals with the questions in so explicit and forcible a way that it would seem impossible to misunderstand.—Yours very sincerely,
G. E. ALDRIDGE.

HE ENDORSES MR. ROBERTSON'S PROTEST.

SIR,—As I rarely intrude on your valuable space, I hope you will grant me insertion of a few lines to endorse the protest of your correspondent, Mr. Robertson, against the more than injudicious, nay, absolutely reprehensible publication by Mr. Maitland, and reproduction by Mr. Stead, of the claim of will-killing, a form of murder in the inception and execution (assuming such to be possible) far more cowardly, unjustifiable, and devilish than even those for which we cause life to be publicly forfeited. *Far too much* has been put forward of late to an untrained public as to the possibilities (real or assumed) of will-power, under the titles of Mesmerism, Hypnotism, Auto-Suggestion, etc., likely to induce many of unbalanced moral function to experiment in a criminal direction, but to such I would say, 'tis an old saying that "Chickens come home to roost," and remind them that the "*Boomerang returns to the thrower.*" No occultist would affirm or deny what evil wishes and intent may accomplish, though the knowledge of the phenomenon known as "repercussion" is often enough to deter the would-be perpetrator of Black Magic, who, fortunately for the community, is as cowardly as he is villainous (or more so). The close student of the records of witchcraft and its prosecutors, as well as those who are not strangers to the practices known in India as "Obeyale," can form their own conclusions as to possibility of Will-Killing. Of attempting it there can be, I should think, but one opinion, and the less published about it the better.—Yours,
H. VENMAN.

BOTTOM FACTS NEEDED.

SIR,—In the Two WORLDS, May 22, on page 333, under above heading, a "London Cor." seems horrified to think that both Abraham and Melchizedek were Druid or Brahminical priests. It must be apparent to anyone that the statements set forth in "Root Religions" were founded on FACTS taken from the very highest authorities, names which need no recommendation of mine, or any other, to stamp their unexceptional character; learned Egyptologists and Syrian scholars have given the world much light on the ancient religions. I should advise "London Cor." to read what Dr. Schuckford says of Abraham and Melchizedek, see Shuckford's, book v., pp. 810. These two were each of them in their respective places, priests of the Persian, i.e., Chaldean Culdees, *ergo* Druids. This Melchizedek, king of Salem, was a priest of Jove, Jupiter Jao, the God without an image, as spoken of by Pythagoras and Plato; Melchizedek means "King of Justice." Also that the Chaldean, Culdean, or Runic language or alphabet was understood as easily by the Persian priest, magus, or magian, not in the vulgar sense of the word, but the cunning man or Druid, as by his brethren in Gaul or Ultima Thule, showing there must have been a great unity of thought, where there was such a sameness of letters. Dr. Hyde is struck with the similarity between the Brahma of India and the Abraham of Palestine, who, by the way, was an idolater, worshipping the Bull Apis, and also Persian deities. Not only that, several authors say he was not merely the founder of the Persians, but also a great magician, head of the Magi, just as he was head of the priesthood. We shall trouble our "London Cor." to read up "Indian Ant.," vol. ii., p. 113, also "Hist. Rel.," vet. Pers., chap. 24. The "London Cor." will perceive I also have authorities for what I wrote concerning "Root Religions," besides much personal observation. Mount Carmel is rather an ambiguous term when applied to the Mount in Palestine. Mount Carmel is in Syria, also it may have extended further, just as the Alps or the Himalayas, or any other great mountain range. The Mount Carmel, where the temple to Ioa, or the God without Image (Statue), was near Jerusalem, and it was called Sabas. The Essenian monks lived there at the time of Pythagoras and perfected the Samian philosopher in his knowledge of geometry and medicine. See the "Life of Pythagoras," by Jamblicus, Philo, and others. Monotheism rose under the Pythagorians and New Platonists; see Plato, Socrates, and later the New Platonist of

Alexandria. The "London Cor." may find something more amazing by reading and thinking over the array of names I have just given, perhaps he may catch the "ghost" of something not altogether "meaningless." If he reads chapter 19 of the Acts of the Apostles from the beginning as far as the twentieth verse he will see I have made no mistake in saying that Paul preached to the Ephesians in the temple of Diana the existence of the Unknown God and the Immortality of the Soul. So eloquent was he that "great fear" came upon the idolatrous inhabitants.

Now for a word of advice to the "London Cor." Have the goodness to read a few of the authors I have mentioned. Besides Gerald Massey's "Book of the Beginnings," the works of the most eminent Oriental scholars, such as Sir William Drummond, Col. Lawrance, Marietta Boy, Chapollon, and others. E. B. JACKSON.

"THEOSOPHISTS IN COUNCIL."

SIR,—Mr. Morse, in his article under the above title, in this week's issue, has, by the evident bias displayed, failed to do justice to himself, to Spiritualism, or to Theosophy. The whole article is based upon the exceedingly meagre details given in newspaper telegrams, and speaking from our experience of the attitude shown by the Press toward mystical subjects generally, we may safely assume that the most important points of the Convention were not reported. Much of Mr. Morse's adverse criticism might be, and has been, made against Spiritualism, with equal force. Spiritualists have frequently deprecated this line of attack, when adopted against Spiritualism by our Christian opponents, and I trust that we are not going to descend to the same tactics in our criticism of Theosophy, for that which is vicious in our opponents cannot be transformed into a virtue in ourselves. Not only is it unfair, but it is also very liable to lead us into making loose statements and faulty deductions.

Numerically, Theosophy may or may not be a success, but that has little to do with its teachings and principles, and after all these are the things we should consider if we are desirous of judging of the value of this system of thought. Mr. Morse waxes sarcastic over the youthfulness of the newly elected President of the Theosophical Society; but surely he does not determine a person's knowledge of occult subjects by the number of his years! In his wide experience, Mr. Morse must have met many hoary-headed babes, to whom years have failed to bring knowledge, or experience to give wisdom.

Intuition, or spiritual illumination, is not *pro rata* with the years we have recorded on the dial of time, but lies rather in our capacity to receive and perceive the things of the spirit. But if we would judge fairly the wisdom, or otherwise, of choosing as president one whose earthly years numbered so few, we must look at the matter from the Theosophic position before we can venture to justly lay any charge against them. Mr. Morse must have known that (granting the Theosophic doctrine of re-birth) Mr. Hargrave, the twenty-five year old president, may have been the most suitable person for the office; his special development and knowledge brought from previous experiences, according to theosophic argument, adapting him pre-eminently for the position to which he was elected. I do not know, and have never previously heard of Mr. Hargrave, but my love of fair play compels me to protest against Mr. Morse's statements, which are neither logical nor dignified.

Not content with counting noses to gauge the value of a system, and measuring occult knowledge by age, Mr. Morse proceeds to vigorously denounce the Theosophists because they decided to lay on the table a compound motion, which included a condemnatory reference to vivisection. On the strength of this action he indulges in the following "tall talk":—"Ye Gods! Think of it, here are a 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, appoint a delegation of sensible horses and faithful dogs to teach these preachers of human brotherhood a little sense. If I wore a dog I would bite the first Mahatma I came across. The one plea in 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." Taking the quotation as evidence, I am afraid that Mr. Morse is the subject of the conditions he is at present residing among. I would ask: Is it fair? Is it true? Are the conclusions justified by the facts? If Mr. Morse has even a cursory acquaintance with the writings of Theosophy he will be perfectly aware that "Vivisection," and the causing of unnecessary pain to the lower creation are most strongly deprecated by their best writers (as a matter of fact their views are rather ultra on this point), and that in common with all advanced thinkers they join in denouncing it. I suppose the Theosophists present at the Convention would be the best judges of what motions to discuss and vote upon, and, in my opinion, Mr. Morse is asking too much when he desires us to conclude that our Theosophic friends are "virtually allying themselves with" or "tacitly encouraging" vivisection because they did not pass a motion condemning it.

I do not hold any brief for the defence of Theosophy, but, as a Spiritualist, I feel that I must offer my protest against such methods of attack as are shown in the article in question. We must hold the scales of justice fairly, and refrain from strained arguments or unjust conclusions.—Yours, etc.,
WILLIAM WALKER.

38, King Street, North Shields.

"The Spectre of the Rosemary Cross," next week. A new story.

The Quarterly Social, held in Daulby Hall, Daulby-street, Liverpool, on the 20th May, under the presidency of Mr. Edwin Allen, was (with the exception of the attendance) everything that could be desired. Sleight-of-hand entertainments by Professor Tihms, was of a very high and clever order, and was much enjoyed. The following friends kindly gave their services, viz.: Mr. and Mrs. Ferris, of the Bootle Society; Miss Sissie Davies; Messrs. E. A. Keeling and Frank Chiswell, and Miss Mary Lee officiated at the piano. Dancing was kept up until 11 o'clock.

ITEMS OF INTEREST.

We trust our readers will do business with our advertisers where possible; they materially help "our paper," and one good turn deserves another.

A new trance speaker to the fore, see the letter and report of Mr. Adams, of Cardiff. Societies should give him a trial—we are assured they will be well pleased.

YORKSHIRE UNION OF SPIRITUALISTS.—Delegates, speakers, and friends, please remember union meeting, St. James, Bradford, Sunday, June 14. A hearty invitation to all.

We are glad to see from their balance sheet that our Stratford friends are in a prosperous condition, and able to do something to help others—long may they flourish.

DUNSTER, Somerset. Miss E. A. J. wishes to meet with Spiritualists, and join a home circle. She is mediumistic, and desires to develop. Address, E. A. J., c/o Editor, T.W.

SWANSEA.—A Yorkshire Spiritualist, who is removing to Swansea, would be pleased to meet with some resident Spiritualists and join a circle if possible. Address C. E. S., c/o Editor, T.W.

O.P.S. FUNDS.—Acknowledgements, Sick and Benefit: Received from Mr. Cobbe, 3s.6d., annual sub. Pension for Mrs. Cogman: from London cor., 2s.6d., monthly sub.—Mrs. M. H. Wallis, hon. sec.

MESSRS. DODD & Co., of Sheffield, send us some samples of their goods, of which, as far as we are competent to judge, we can speak in high terms of praise for excellence and moderate prices. See their advertisement on cover.

NONCONFORMISTS should not be content to be individually true to their principles; they should make those principles known to the multitude. They would have no difficulty in settling the Education Question if the State Church were not in the way.

SEANCE for clairvoyance by Mr. J. J. Vange, at 114, Clarendon-road, Notting Hill, W., on Friday, June 12, at 7-30; admission 1s. The proceeds of the seance will be handed to Mrs. Walker, the well-known physical medium, who is in distressed circumstances.

Now that the Church party are trying to capture the schools, Spiritualists should circulate Mrs. Britten's tract on the "Bible in Schools," by thousands. They can be had for 1s. per 100, post free, of Manager, **TWO WORLDS** 18, Corporation-street, Manchester.

A FRIEND to Spiritualism sends us 5s. and the addresses of four people, to each of whom he instructs us to send the **TWO WORLDS** for 12 weeks. We shall be pleased to send "our paper" for 24 weeks for 2s.6d. post free to any address, or to two addresses for 12 weeks for the same amount.

THE LYCEUM BANNER for June, contains a portrait and sketch of Mr. W. Mason, president of the Lyceum Union, also a full report of the successful conference held last month in Halifax, besides other interesting and useful articles. The popularity of the *Banner* is deservedly increasing.

"WHAT is Religion?" by William Denton. These popular lines have been reprinted by Mr. R. Driver, of 7, Accrington-road, Burnley, backed with a good address to the reader on "The rejected corner-stone." They can be had from Mr. Driver at 6d. per 100, post-free, and are very suitable for free distribution.

JUSTICE'S JUSTICE.—A man, who amused people by telling their fortunes by palmistry for 6d., in Hyde Park, has been *fined* 40s. A man who was drunk and disorderly in a train, and because of his fighting the train was stopped, and the guard had to leave his van and ride with him after he had nearly strangled a fellow passenger, was *fined* 14s. The "punishments do not fit the crimes" in those cases by any means.

MR. AND MRS. BRENCLEY write, re Edmonton Society, to the effect that the few working members have done great things to get a hall opened and beautified, but they lack our New Hymn Books, and the writers appeal to well-to-do Spiritualists to kindly help those who have done so much to give Spiritualism a home in Edmonton. Donations will be gladly received by Mr. A. Walker (Sec.), 38, East-bournis Terrace, Town Road, Lower Edmonton.

A LARGE number of reports were sent in last week, despite our announcement, that owing to the holidays we should not be able to use them. They are crowded out this week, and will have to repose in the W.P.B. (waste paper basket). Willing and desirous as we are to oblige all, we cannot stretch our columns. Please remember, reports MUST not exceed 70 words; as many less as you can manage. There are so many claimants on our space, that all must be content with short measure. This applies to "letters" for correspondence page also.

PREDICTIONS FULFILLED—On Dec. 30, Mrs. Pursey, of 251, Ladbroke Grove, Notting Hill, spoke of a bridge collapsing in America, over water, etc., and it was barely 14 days before the accident was published in our evening papers. Again she described the accident to the train in Wales most graphically eight days before it occurred. I feel very grateful to her for advising me over many difficulties. I believe she only needs a little more publicity to bring her into wide repute. This letter is quite unknown to her.—S. M. Thomas.

A GENEROUS OFFER.—Mr. Robert Cooper sends us a supply of a book, "Spiritualism, its facts and phases," by J. H. Powell, which contains his early experiences with two remarkable *facsimiles* of spirit writing, showing resemblance to the original. The book was reviewed by a Glasgow paper, and said to be the best that had been published at the time, so far as giving a good idea of what Spiritualism is. The published price was 2s. Mr. Cooper offers it to our readers at half price, post free, 1s. 2d. Address to Manager, **TWO WORLDS** Office, 18, Corporation-street, Manchester.

FOR some time past the members and friends of Spiritualism in Blackburn have felt that the cause cannot progress as they wish to see it, while occupying hired rooms, and efforts are now being made to build a hall that can be devoted more fully to spiritual work. The Building Committee have decided to hold a sale of work in the Freckleton Street Spiritualists' Hall, on October 29, 30, and 31. Contributions in money or goods will be thankfully received by a number of ladies, also by Mr. Holt, 4, Feilden Terrace, Cherry Tree, Mr. Ward, 72, Peter street, Treasurers; Mr. Cranshaw, Young st., Mill Hill, Secretary.

THE "Spectre of the Rosemary Cross." A new story, next week.

MR. THOS. SHORTER writes, re the National Federation Hymn Book, "It is got up very neatly, and I should think will be found highly useful and have a wide circulation."

NUMEROUS correspondents, whose letters require personal answers by the editor, will please exercise much patience, and remember that physical endurance and time have their limits with editors as well as with more fortunate people.

THE FORTHCOMING CONFERENCE of the Spiritualists' National Federation, to be held at Liverpool on the 5th July, delegates and officers requiring 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.

MRS. BRIGHAM'S APPOINTMENTS.—June 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.

CO-OPERATION.—In a penny pamphlet, by Miss Caroline E. D. Martyn, published by the Manchester Labour Press, readers and reformers will find much useful information in regard to what co-operative efforts have resulted in, what might and should be done. The subject is important, and is clearly, sympathetically, and forcibly treated by the author.

PROFESSOR MAX MULLER has been making some statements that will startle many good people. Referring to coincidences between Buddhism and Christianity, he said if there had been any borrowing the Christians were the borrowers. The parable of the prodigal son was in Buddhist sacred books, so was the story of the man who walked on the water so long as he had faith in his divinity, and began to sink when his faith failed. Buddha had one loaf, and after feeding his 500 brethren, his host and hostess, and the people of a monastery, so much bread was left that it had to be thrown into a cave. Those stories were Buddhist *before* they were Christian.

TO CORRESPONDENTS.—Walter Illingworth: You have omitted to mention the town you write from. L. Davis: Name and address must always be sent to the Editor, not necessarily for publication. D. Findlay: The parcels left our office early on Wednesday last week, and on Thursday as a rule, and should be obtainable by you the same evening. M. Bliss: All is not gold that glitters, is an old proverb that applies in many ways; patience and experience will cause you to modify your opinions—probably both ways. Mr. Colborne is thoroughly sincere and speaks from his experience. Sorry you have not been equally successful—but don't be hasty or harsh, there is another and a very different side that you have not yet realised. Abel Smith: Sorry your verses, while showing merit and promise, are not equal nor up to the standard, try again and again. J. H., Harlesden: Very sorry you have been so unfortunate, could you not get into touch with Marylebone friends? Possible, Mr. Rogers, of *Light*, can help you, he is on the spot.

A GOVERNMENT OF LOBSTERS.—Mr. Thomas Shaw, M.P., Solicitor-General for Scotland under the last Administration, moving a resolution against the Education Bill, ridiculed the anomaly of State-supported Voluntary schools. They knew, he said, what voluntarism was in Scotland; it had written the noblest chapter of their national history. When the Free Church went out from State help and State support, the motto on their banner was "Let us go forth unto Him without the camp, bearing his reproach"; but the voluntarism of the present day had a new text; it was "Let us go back, inside the camp, sharing the spoil." (Cheers and laughter.) North of the Tweed they had School Boards everywhere, and if Lord Salisbury went North and advised the clergy to capture the School Boards—"Well," said the speaker, amid much laughter, "I don't want to use strong language, but something would be done to him." Between the red-coated military man and the black-coated cleric it was difficult, in those days, for the ordinary citizen to obtain a footing. It reminded him of a lady present one evening at a house where they were much given to entertaining, and where the guests happened to be principally soldiers and clergymen. Said the lady, "How funny it seems! They are like a lot of lobsters, some boiled and some un-boiled." "The present Government," said Mr. Shaw, exciting renewed laughter, "seems to be a Government of lobsters, some boiled and some not."

WE DEEPLY REGRET the passing on of Mary Fielding, aged 24 years, the beloved daughter of Mr. and Mrs. Fielden, who passed on to higher life, May 11th. The mortal form was interred in Hollinwood New Cemetery on May 16. A very impressive service was gone through, Mr. B. Plant officiating. There was a large gathering of friends and Spiritualists, who presented wreaths and floral tributes.

ON May 20 Mrs. Martha Baber "passed on" to the higher life, after a lingering and painful illness, borne with great fortitude. The knowledge imparted by Spiritualism was an unflinching source of comfort, and she had nought but joyful anticipations of the "change." While in her hours of suffering she received sweet solace and guidance from her conscious communion with spirit friends. She was waited on during her protracted illness with patient and devoted attention by Mrs. Hill and another lady. The funeral obsequies, which were in harmony with our beautiful philosophy, were conducted by Mr. E. Adams, at the New Cemetery, on Saturday, May 23, wreaths of flowers being sent by members of the Cardiff Psychological Society and other friends.

PLYMOUTH.—James Rendle, age 62, on May 21st, at Crownhill, near Plymouth. The writer was for a moment stunned when he heard of the almost sudden decease, under painful circumstances, of this very consistent Spiritualist. Humble, honest integrity was the characteristic of his life, and his knowledge of the facts of Spiritualism accentuated the whole. On Sunday morning we laid the mortal gently aside. Many Spiritualists assembled, and the funeral service was ably conducted by Mr. O. Adams, assisted by the writer. As the sun shone beautifully, and the music of the birds made glad and joyous the Whit-Sunday morning, we, at that open grave, forgot our grief, and felt that our angel friends were whispering messages of consolation. May we follow our friend as he followed the Angel of Truth.—G. H. BIBBINGS.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JUNE 5, 1896.

EDITOR AND GENERAL MANAGER,
H. 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.

BIBLE-BELIEVING ANTI-SPIRITUALISTS CRITICISED.

A CERTAIN CLASS of Spiritualists seem to deem it necessary to base their Spiritualism upon the Bible, and try to claim Jesus as their founder and leader, whereas Modern Spiritualism is based upon its own facts; must stand or fall by its truth and utility to meet the needs of humanity, and we personally decline to go to the Bible for sanction or support any more than the electrician, geologist, or astronomer turns to its pages for authority for his investigations and discoveries. A large number of people claim that if the Bible is not *The Truth* and very "Word of God" to man, it contains the truth, and ought to be regarded with reverence. Still others cling tenaciously to the Bible as the Word of God, instead of realising that it is the work of man. They endeavour to *read into it* the results of the latest spiritual thought, call themselves Christians, and fondly suppose that the old Evangelical and literal Christianity is dead, or rapidly dying. They sometimes chide us for opposing the unspiritual and hideous theology which has the Bible for its foundation, and the catechisms, articles, and creeds of the churches for its embodiment. They dislike our plain speech, they deny that what we antagonise is Christianity. They allegorise, spiritualise, refine, and modernise until their Christianity loses all distinctive features, and would pass equally as well for Esoteric Buddhism; Humanitarian, Unitarian, Socialistic, Positivistic, Spiritualistic, or Idealistic philosophy. No one would know it was Christian if it were not so labelled.

But there are immense numbers of people who still cling to the "good old faith of their fathers": faith in the Devil and damnation, who still pin their trust to the good old book, unsophisticated and unadorned. To them it is "the Word of God." They believe it says what it means and means what it says. God speaks in its phrases, and the translators have given a perfectly accurate rendering both of the letter and the spirit of the infallible, the unerring revelation of the Divine Will and Truth. These people view the growth of Spiritualism with mingled feelings of pleasure and pain, and, like F. C. B. F. referred to last week, believe that the existence of Spiritualism is a proof that we are in the last days, that the Judgment will shortly occur, and that "the Lord shall consume with the spirit of his mouth, shall destroy with the brightness of His coming" (what a mild, meek, and gentle Jesus he will be!). They forget that their Bible is double-tongued, and that it is distinctly promised that in the latter days your sons and your daughters shall prophecy, your young men shall see visions, and that signs and wonders and spiritual gifts shall follow those who believe. We fail to find that these people who quote the "letter which kills," and miss the spirit which gives life, know anything about spiritual gifts, or display their spiritual powers, and we challenge them to prove that they are true believers. Since signs and wonders are promised to those that believe, and signs and wonders will also be shown by false prophets, so that they shall deceive the very elect, we have here another instance of the double tongue of the Bible, so that whatever happens, it can be cited as having foretold the events. In the same fashion, the Bible declares that the "dead know not anything, neither have they any more portion for ever in anything that is done under the sun"—the favourite texts of Materialists—yet it is commonly supposed that the dead are alive, and, like either Dives or Lazarus, in torment or Abraham's bosom. We decline to decide which passages

are original, which truly represent the belief of the writers or to accept any of the texts as applying to Modern Spiritualism, either to permit, approve, or condemn it, simply because the words of a book cannot determine the truth or falsity of our experiences. Our facts remain unaltered whatever the Bible may say—just as the Bible story of the sun standing still, at Joshua's command, is only a story, and disbelieved by all save Bible bigots, who would as readily believe that Jonah swallowed a whale, as that he was swallowed by one—if the Bible said so!

Those who believe that the world is coming to an end within the next four or five years, owe a debt of gratitude to the Spiritualists. How thankful they ought to be to us for thus unintentionally affording them an object lesson and a warning example! How delightful for these Bible interpreters, from the secure and superior ground of Faith, to be able to declare, "I need hardly say that my appeal will be simply and entirely to Scripture, for it is Scripture alone that settles all these matters for myself, and should do for every one, inasmuch as they are the 'living oracles' of God" (Acts vii). How self-satisfied and smugly complacent! In effect this writer says:—*I accept Scripture, and so should every one else, and, if they did, they would agree with me—and with Scripture; there can be no doubt whatever that my idea of the origin, meaning, and application of texts of Scripture is correct.*

F. C. B. F. disposes of spirit communion thus:—"All such intercourse is abominable in God's sight, and is forbidden by Him, and hence the spirits held intercourse with, must be evil spirits or demons, and the agency Satanic, not Divine. In order to show you the correctness of this statement I must draw your attention to the following Scriptures—'Thou shalt not suffer a witch to live,' 'Regard not them that have familiar spirits,' etc., etc. The writer, F.C.B.F., urges his friend, to whom this modern epistle is addressed, to save himself from the peril "of sharing Satan's portion in the lake of fire forever." The same old selfish cry, "Save your soul! save your soul!" Like others he shirks the real question, whether we actually communicate with our spirit friends. He is convinced there is a real Spiritualism as well as a sham, but he declares—"The Spiritualist has no means of proving that the spirits with whom he deals are not all lying spirits: a lying spirit can say a true thing as well as any one else, but his motive is to deceive, nevertheless; the fact is that they are ALL lying spirits, inasmuch as they pretend to be the departed spirits of relatives, friends, etc., whereas they are but demons, and those having to do with them have given themselves up to the teaching of demons." Further, he dares to judge and condemn his fellows by declaring "that none but wicked men have indulged in spirit intercourse," and asserts that "all truly God-fearing people have shunned and avoided it as being devilish."

Will he be consistent and obey his God's command, and commence to kill all the mediums he knows? If not, what a disobedient son he is—and disobedient children should be stoned to death, according to the same authority. So, F. C. B. F., it is kill or be killed. How do you like the prospect?

There is nothing new in F.C.B.F.'s precious letter; we have had the same *a priori* objections hurled against us hundreds of times, but the great spiritual movement has spread in spite of them. Of course those people who believe that the Bible is the only inspired book, and that its words are literally true, will be easily persuaded to endorse the views expressed and deterred from investigating—and a good thing too—for the people who could be influenced by such assertions and considerations are not fit to receive or ready to understand Spiritualism. People who can believe that God slew Saul because he consulted a medium, and commanded the slaughter of witches, have too little of the logical faculty to make rational Spiritualists, for they make God a murderer, and yet declare that God forbids murder!

F.C.B.F. contends "that a relapse on the part of professing Christians into such practices is a manifest and sure symptom of approaching judgment." He admits that in this country alone, during 200 years, thirty thousand people were burnt as witches, but apparently fails to realise the hideous, inhuman, and utterly abhorrent and criminal nature of this cruel outrage on the rights and liberties of humanity. Apparently, "killing is not

murder" when it is in accord, or is supposed to be, with the will and word of God—yet he believes that God said, "Thou shalt not kill." How does he reconcile the two? Why does he try to save people from becoming Spiritualists, when their very existence is regarded as necessary to prove the truth of so-called divine prophecy? If he could prevail upon all Spiritualists to cease their intercourse, what would become of the prophets?

With prejudiced people like F. C. B. F., argument is useless. To cite evidence is a waste of time, for no reasonable man would dare to make the assertion that all the people who have indulged in spirit intercourse have been wicked, or that all spirits are liars, and pretend to be relatives and friends, whereas they are demons. No one but an ignorant and biased partisan would use the word demon, as if it were the synonym for devil, in view of the well-known fact that the Greeks believed there were both good and bad demons, and the word literally means day-man or hero-of-the-day, and may, therefore, be a friend or relative of the one with whom he holds communion. F. C. B. F. says a lying spirit may say a true thing. Yes, and a well-meaning writer may say a false thing. But how shall we judge whether the spirits are true or false? by adopting F. C. B. F.'s tactics, and saying they must be false, have no dealings with them, or, by testing them and judging the tree by its fruits, the spirit by his disposition and manifestations?

Mr. Elliott, F. C. B. F., and others, may or may not be justified by Scripture, but Scripture does not alter facts. Where the facts controvert the mistaken declarations of Scripture, so much the worse for Scripture. That conclusion is unpalatable to a large class of people, we know, but it is our way of looking at matters. We lose patience with those people who proceed on the assumption that Scripture must be right, and try to lay the blame on the translators, on the mistakes of expositors, and affect to find a new method of interpretation and esoteric meanings which indicate that the Bible taught the truth all the time; and declare "it was only our mistakes which prevented us seeing the facts long ago." The Bible does undoubtedly give warrant to the idea that evil spirits are free to roam the earth, have licence to deceive, betray, and seduce people. The Bible has been the authority for the idea that the good spirits either cannot or do not wish to return to earth; that they are prisoners voluntarily or compulsorily, while the Devil and his agents roam the earth and enjoy themselves. It is not true. We know it is not, but it is only another instance of the misleading phraseology of a book, which, by being elevated to supreme authority, and worshipped as a fetish, has been a blind leader of the blind. During this century men have had to fight for liberty, and correct the mistaken notions, based upon and derived from the Bible, on a host of matters, and Spiritualism has to complete the work and disprove the physical resurrection, the selfish slavery of heaven, and the ubiquity and omnipotence of the devil. It has to demonstrate natural and moral law in spirit land, and redeem humanity from the superstitious and magical notions it has entertained regarding salvation and the hereafter.

SPIRITUALISM: "JOY THAT COMETH IN THE MORNING."

[Trance Address by the guide of Mr. G. H. BIBBINGS, delivered at St. John's Hall, Cardiff, May 3rd, 1896.]

MY DEAR SIR,—One oftentimes hears what is very like a *wail* at the paucity of really able and cultured platform exponents of our philosophy; and this is generally mingled with some rebellious thoughts upon the "irony of fate," which "takes away from us even those we have"! But while we "groan and travail together," Mother Nature is silently preparing a solace for our pains, and it is my pleasing duty upon this occasion to introduce to the fraternal notice of leaders of our Societies, and to Spiritualists generally, a talented and exceedingly able trance speaker, in the person of Mr. Geo. H. Bibbings, of Plymouth, of whose medial powers in this direction, we, in Cardiff, have recently had good opportunities of judging. Fortified by a good college education, excellent normal rhetorical ability, large perceptive faculties, deep religious sensibilities, and a resonant voice, capable of reaching the largest audiences, his mediumistic qualities render him a highly attuned and powerful instrument in the hands of his guides.

The trance addresses we were privileged to listen to here created a deep impression, and one could not but feel that they were the breathings of a Master spirit; the synopsis of one, which I send you herewith, but faintly conveys an idea of their full excellence as to subject matter and mode of delivery.

The time has arrived when both he and his guides are desirous of devoting their powers to the propaganda of Spiritualism, and with this object in view, I am undertaking the arrangement of an initial

tour which shall place Mr. Bibbings in direct touch with the principal centres of our movement, and would be glad if representatives of Societies will at once write me, stating dates and other details, with a view to securing Mr. Bibbings' services. Where Sunday bookings are already made in advance, week night meetings could be arranged. I am hopeful that so promising a worker in our vineyard will receive an encouraging start, and I am sure that wherever he goes, his genial brotherliness and charming conversational powers will prove the "open sesame" to a more frequent acquaintance.—Always yours fraternally, E. ADAMS, President Cardiff Psychological Society. 303, Cowbridge-road, Cardiff, May 29, 1896.

THROUGH my dear sensitive to-night, I am very desirous for your sakes, and the sake of the larger audience here with us, to bring Modern Spiritualism home very near to your hearts and minds. Oh, that I could so bring it home that it should become to you in blessed truth a living "thing of beauty"!

Spiritualists know what it is to be reviled. All who have through the world's ages stood boldly for the truth have experienced it. Socrates, because he dared affirm the divine intuitions and lofty teachings, which were living truths to his unfettered soul, was constrained to drink of the hemlock cup! Jesus, in a later century, because he laboured to establish the "kingdom of heaven," was adjudged traitor to temporal authority, and in the extremity of his sorrow in Gethsemane, prayed that it might be possible for "this cup to pass from me"! How are the goodness and simplicity of his life and teachings travestied to-day! But, thank God, Christ-heartedness lingers still! And has not Spiritualism also received censure at the hands of those equally qualified to censure? Spiritualism is at one with the truth contained in all religious systems, in all ages, and for all who have ever fought and suffered for the emancipation of humanity from the bondage of ignorance and intolerance, I claim that Spiritualism is the "joy that cometh in the morning."

"Weeping may endure for a night!" How men shrink from the darkness! Put a strong man in a dark place with which he is unfamiliar, and what nameless fears and gruesome forebodings ere long possess his soul. It is no common nervousness giving entrance to mere vagaries of the imagination. It is the impact of that spirit world, which unseen, unheeded, is not unfelt, and which lies all around, seething with sentient life. For all who "sit in darkness," and dread the weird revealings of the night-time, Spiritualism is the "joy that cometh in the morning!"

Humanity has been passing through its long night of weeping! What mysterious noises and strange visions of the night has it not heard and witnessed! How have its reformers, teachers, and leaders of thought, struggled and suffered to hasten "the coming of the dawn"! How, like a benighted wayfarer, with but a little candle in a poor man's cottage, flickering dimly in the distance, has humanity yearned to reach the goal! But the chillness of the long night has passed! The dawn has heralded the birth of new hopes! The divinity which Spiritualism reveals as being inherent in humanity, has ever been urging it onward. Spiritualism silently but surely is permeating the thought and leavening the aspirations of humanity, and I claim that it is the bursting of "morning joy" for all earth's thinkers!

Some claim that Materialism is the natural goal of the reason. If so, then there is no such thing in the world as Love! and who will say that Love lives not where the tender babe nestles close on mother's breast? Who, having heart to feel and eyes to see, reads the wondrous book of creation without becoming profoundly conscious of the plenitude of Divine Love? Go on, my friends, reason, reason, and reason again! Speculate, and bring on all that reason is capable of, it is the common birthright of humanity! But, if Modern Spiritualism be rightly understood; if you can weave it into modern thought in all its departments, Life! rich, full Life, with all its wondrous powers and capabilities stands revealed, and proclaims Spiritualism the "joy that cometh in the morning"! Some of you do not understand this! No, and you will not until you begin to understand yourselves! but I leave it with you.

Modern Spiritualism is the "joy that cometh in the morning" for all national enterprises of a holy character. Be brave, my friends, in this holy cause! Take with you the impulse of service! Make this your crusade! Is there no need for a nineteenth century crusade? Modern Spiritualism is the inspiration of the age! It has made a great change in the life of the world. Like a spirited steed, modern thought would break away from the trap.

pings of conventional theologies, at the risk of rushing headlong into the bogs of Materialism and Agnosticism! but Modern Spiritualism has seized the bridle of the runaway, and patiently, but irresistibly, is leading it into safer and more congenial territory.

But most of all is Spiritualism, the "joy that cometh in the morning" to the bereaved ones. What a night of weeping have we here! The air is full of farewells! Tears! tears everywhere! What is a tear? The chemist will tell you it can be resolved into this and that! But I speak now of the tears of good men and true women! Such tears and silent agony as make the soul's continual wail, and are not capable of chemical analysis! Methinks I saw a funeral train go forth! I saw the open grave!

I saw all the adornments of religion, and the procession of the clergy, who have given of their choicest rubrics to envelop the momentous occasion with the glamour of Holy Church! But, from the sorrowing heart of the stricken mourner, comes the wail, "My God, why hast Thou forsaken me?" Dead service! Bald inspirations! The tears have come and the soul has wept itself to sleep, and rose in the morn to weep again! Brethren, here again in fullest, richest measure, is Spiritualism the "joy that cometh in the morning"! You speak of priceless gifts! Modern Spiritualism is the choicest gift of the nineteenth century! It reveals, standing on the portals of the life Elysian, those you mourned as lost, proclaiming their and your unending life! Here you say, "Farewell"! and "Good-bye"! Yonder we say, "Come! Come!"

My brethren, make the philosophy of Spiritualism your guide over life's troubled ocean, then shall you sweep safely into the haven of rest. There shall be one song, one pæan of praise! and great shall be the "joy that cometh in the morning"!

From condensed notes by E. ADAMS.

LONDON NEWS AND NOTES.

AN INCIDENT of the clairvoyant descriptions at Cavendish Rooms last Sunday evening, was the delineation, by "Sunshine" (the guide of Miss McCreddie), of an old lady, attired in a costume which seemed to indicate that she flourished in the seventeenth century. "Sunshine's" description of the old lady was very minute, and Madame Guppy-Volkman, to whom the description was addressed, while acknowledging the perfect accuracy of the delineations, remarked, "You have been describing a picture." "Sunshine," however, stated that the original was present. At the conclusion of the service Madame Volkman expressed to our representative her surprise and pleasure at receiving the description referred to. It appears that the picture in question, which has never been seen by the medium, hangs in a room at Madame Volkman's country house; it is a portrait of her father's great aunt, the Countess of F—, who lived in the days of the Commonwealth. The description given by "Sunshine," Madame Volkman states, was remarkably accurate, both as regards peculiarities of face and dress.

A SEANCE was held at 114, Clarendon-road, Notting Hill, on Thursday evening, 21st ult., when very successful clairvoyance was given by Miss McCreddie, the well-known London medium. Miss Finlay, of Stratford, also gave good psychometry. The proceeds of the seance, £1 5s., were handed to Mrs. Walker, the physical medium, who is in distressed circumstances, and for whose benefit the seance was given by Miss McCreddie. In addition to the above amount, Mrs. Walker gratefully acknowledges the sum of £1, contributed by a lady, per Miss McCreddie.

CAMBERWELL. Surrey Masonic Hall.—A very pleasant evening with Mr. and Mrs. Brencley. Mr. Boddington, presiding, remarked respecting our work in general and what it ought to be if we are anxious to assist the development of each other. Mr. Brencley dealt chiefly with comparisons between the teachings and example of Jesus, and the credalisms that are supposed to have grown out of them. Mrs. Brencley gave very satisfactory clairvoyance to a good audience.—A. E. B.

CANNING TOWN.—31: Crowded meeting to welcome Mr. Peters, whose gift of clairvoyance was demonstrated by upwards of 20 descriptions, all recognised. Mr. Peters is a medium of no mean order; hope to have him again soon.

CAVENDISH ROOMS. 51, Mortimer Street, W.—May 31: Miss McCreddie gave a short address, followed by clairvoyant descriptions. A large audience assembled, and followed the proceedings with unremitting attention. Out of twenty-five delineations, twenty-one were recognised, and as these were accompanied in some instances by names and surnames, also messages, in addition to closely detailed descriptions of a special and peculiar character, great satisfaction was expressed. Miss Butterworth gave a pianoforte selection from Chopin, and Miss Humphrey's sang "Oh, come unto Me." Mr. W. T. Cooper occupied the chair, and gave a reading of one of Lizzie Doten's poems, "The Good Time Now," in admirable elocutionary style.

DAWN OF DAY SOCIETY. 85, Fortress Road, Kentish Town, London, N.W.—Mrs. Yeeles, from North Shields, has kindly consented to hold a meeting at above address, on Sunday, June 21, at 7-30, in aid of the North Shields Physical Research Society's Building Fund; we hope for good attendance.

EDMONTON. Beech Hall, Hyde Lane.—Interesting services, members and friends giving their experiences. Mr. W. Walker spoke on "The different phases of Spiritualism," illustrating

materialisation by chromo plates. Other friends gave testimony of benefits received, materially and spiritually; most edifying to all.

FINSBURY PARK.—Sunday's meeting was one of the best attended ever held here. Mr. Roger, Mr. Jones, and Mr. Kinsman spoke, and were opposed by two orthodox friends, who seemed to fear that the influence of the devil was at the bottom of all Spiritualistic activity. Mr. Davis, in face of such opposition, thought it his duty to testify to the comfort he had received through Spiritualism, after his dissatisfaction with the churches had led him into the Agnostic camp. This eminently practical testimonial, from an entire stranger, had a good effect upon the audience, who commended Mr. Davis for his straightforward statement. Next Sunday's meeting at 11 o'clock.

ISLINGTON. Wellington Hall.—Mr. Rodger, chairman. Mr. Jones gave a reading from "The divine law of cure," followed by remarks on healing, spiritual and physical. Mr. Rodger related experiences. A friend from Leicester related his development as a healing medium. Mrs. Hubert spoke nicoley, and Mr. Davis related interesting experiences.

STRATFORD. Workman's Hall.—Mr. Veitch again treated us to a grand discourse. General meeting, again our respected president, Dr. Reynolds, was unanimously elected.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

MRS. BRIGHAM AT STRATFORD.

The visit of Mrs. Brigham to Stratford, on Sunday last, was an event of which the thriving society there naturally took especial notice. Long before the time fixed for the evening service, at which Mrs. Brigham was announced to speak, the friends began to assemble in force, and within a short period the hall was packed, and the door-keepers had to perform the mournful duty of refusing admittance to many eager applicants, for whom no accommodation could be found. Mr. T. McCallum, the secretary, a genial, energetic Scotsman, who has had so large a share in promoting the prosperity of the society, was kept pretty busy in fulfilling the extra duties that fell to his lot; but the meeting passed without a hitch of any sort. The proceedings commenced with a selection by the string band of the society, a body of musicians recruited from amongst the members, and all voluntary workers, or, perhaps, we should say players. Then followed the invocation by Mrs. Brigham, after which Mrs. Ronald Brailey sang "Oh, rest in the Lord." Dr. Reynolds, the president, who was in the chair, then addressed the meeting, and calling attention to the British and American flags with which the platform was decorated, expressed an earnest hope that the bonds of fraternal regard might continue to link the British and American peoples. Referring to the presence of Mrs. Brigham and Miss Belle Oushman, he said:—"We have with us to-night two American ladies, and we want to give them the heartiest welcome that an English audience can give." This was the signal for a burst of applause, which practically amounted to an ovation, and which, at the conclusion of the chairman's address, was gracefully acknowledged by Mrs. Brigham.

The subject chosen for the discourse was "The Crown," and upon this theme the inspirers of the lecturer enlarged with a wealth of imagery, and many felicitous turns of thought and expression. At the conclusion of the lecture, the audience was requested to furnish topics for the usual extempore verses, when the following subjects were suggested: "Well done!" "The message of the flowers," "The God idea," "Walking in the valley of the shadow." The first mentioned subject, it is worth noting, was given in rather a curious way. A gentleman present, who, like the rest of the audience, had listened in rapt admiration to the address, called out "Well done!" when the invitation for subjects had been extended, and this was taken by general consent, as the theme for a poem. While we are not able to publish a report of the lecture, it is satisfactory to be able to reproduce the verses, which we do without comment, leaving their merits to be recognised by our readers.

"Yes, walking in the Valley of the Shadows of the night,
And yet, above, the throbbing stars are shedding silver light,
And angel hands are reaching down to try and touch your own,
And lead you to a brighter morn than you have ever known.
As we listen to your voices when in sadness you are talking,
We know that through the Valley of the Shadows you are walking,
But just beyond there sounds the music of the rills,
And just beyond the golden light falls on the hills,
And just beyond the forest, dark as night,
Waits the glory of the everlasting light.
The God Idea shines through the dark valley,
And in its gloomy depth your souls may rally,
For that Idea will lead you from the night,
And up the hill to find the perfect light.
The God Idea comes downward from above,
Spreads outward and shines inward in the one great thought o
love."

What is the Message of the Flowers?
It comes to you through all the sunny hours,
All along beside you on your way
You find the blossoms of the fragrant May:

The golden broom
That seems to bring the sunshine to the gloom,
Through the passing of the golden hours,
You may read the message of the flowers.

This is what they say,
In their fragrance night and day—
"We have had to strive and trust,
We do not let our powers rust;
We lie not darkly in the dust,
But we have grown through many weary hours,

And now we smile in meads and garden bowers."
 What is the message which they give to-day?
 What the sweet words the fragrant petals say?
 Lips that move in silence round us on life's way?
 This is their message, as you all may know,
 That like the flow'rs your souls may rise and grow;
 You may unfold through tearful, sobbing showers,
 The fragrant buds and blossoms of life's flowers;
 As through the shadowy vale you wander, day by day,
 God has given flowers to shine along the way.

"Well done!"

Sometime, when the Crown of Life is won;
 Sometime, when you leave this earthly shore,
 For the Kingdom of the Evermore,
 Greeted by the dear ones gone before,
 Where beyond the shadows shines the sun,
 Angel friends will say to you,

"Well done!"

Rise from your sorrowing, 'mid the shadows here,
 In the dark valley of the earthly sphere;
 Take the God-Idea, make it real,
 As it shines before you in the God-Ideal;
 Read the lovely message of the flowers,
 Grow like them, with heavenly powers,
 Till God shall say, in that fair land of ours,
 "Well done!"

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—May 27: Mr. Gibson. Short address with good psychometry. Friday's trip to Mottram enjoyed by everybody. 30: Mr. J. Pilkington. Splendid addresses both afternoon and evening.

BRADFORD. Church Street.—May 31: A very good day with Mr. Moorey's guides. Very much enjoyed by all.

CHEETHAM. Ash Lodge.—May 21: E. W. Wallis answered 13 questions. 24: Miss Knight. We would like to encourage this young medium, who gave a beautiful discourse on "Mother Love," her first from the public platform; 35 descriptions and remarkable psychometry. 31: Mr. Collins on "Which is the true church?" and "Mediumship." Good clairvoyance.

HULME. Junction Street.—Sunday, address by Mr. Lamb, clairvoyance by Mr. Connolly. Monday, Mr. Lamb gave an address and successful psychometry. Mr. Connolly gave clairvoyance.

LONGSIGHT. 24, Grey Street.—Mrs. Wright gave a nice address on "The Spirit World." Good psychometry and clairvoyance. Miss E. Shaw gave good clairvoyance, and promises to make a good medium, with care. Will Manchester speakers who will give Tuesdays for expenses, and Sundays for 2s. 6d. and expenses, correspond with Thos. H. Lewis, 540, Gorton-lane, Gorton. Pleased to see so many children and friends at our annual Whit-week trip. We feel very thankful to Mrs. and Mr. Hammond and Mr. Thompson for their kindness to the children.—A. J. Westcott.

OPENSRAW. Granville Hall, George Street.—A good time with an old friend. Excellent addresses on "Revelation and Salvation," and "Thoughts relative to man's responsibility." Psychometry good.

PATRICROFT.—27: Miss Knight gave good clairvoyance and psychometry. 31: Miss Smith gave nice address and good clairvoyance, and psychometry for sickness.

PENDLETON.—31: The Town Hall was a scene of pleasure to the Spiritualists of Salford and Pendleton. At 8, the inspirers of Mrs. Nellie Brigham gave a splendid lecture, afterwards taking subjects from the audience, from which poetry of high order was composed. 6-30, written questions from the audience were answered in a most pleasing way. Miss Cushman rendered assistance during the services. Mr. Davies kindly acted as chairman, and Mr. Roche officiated at the piano. A splendid tea was supplied to the visitors, at the Cobden-street Hall, at 6d. Next Sunday, Mrs. E. H. Britten will speak in the same hall; a silver collection will be taken on entrance. Tea provided for visitors at Cobden-street Hall, adults 6d., children 3d.—Lycoun trip to Sale, by luries, on Whit-Thursday, was a great success. Racing, for members only, took place, and some exciting finishes were witnessed. About 130 scholars and friends spent a most enjoyable time.—J. Jackson.

SALFORD.—Mrs. Singleton Moss, on Sunday evening next, will give her services on behalf of Organ Fund. Silver collection.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs. Johnston gave two very good addresses.

ACCRINGTON. St. James Street Temple.—May 24: Miss Hunter's control gave excellent addresses and good clairvoyance. Psychometry; all recognised. May 31: Mr. Leaver gave a good discourse on "Which is the true church?" and related how he became a Spiritualist, and why he remains one. Good psychometry.

ACCRINGTON. Whalley Road Tabernacle.—24: Mrs. Smith, of Burnley, named two babies "Steadfast" and "Faith." Good clairvoyance. 31: Address by Mr. Wilkinson, touching on the passing on of Mrs. Harrison (late of Bacup). Mrs. Berry gave good addresses on Charity. Clairvoyance good.

ARMLEY. Theaker Lane.—Mrs. Starr, under control, at night, discoursed upon "Spirit, its growth and destiny." She gave splendid poetry. Good audience.

ARMITAGE GARDENS.—Mrs. Beanland gave splendid and learned addresses. Clairvoyance quite a marvel, everything was recognised.

ATTERCLIFFE.—24: Madame Henry's guides gave good discourses and clairvoyance. 31: Mr. C. Shaw's guides dealt with six questions from the audience in a most masterly way, giving great satisfaction. Psychometry very good.

BARNOLDSWICK.—Good addresses from Mr. Murray's guides on "How I became a Spiritualist?" and "Experiences in spirit life."

BARROW. Philharmonic Hall, Warwick Street.—Mrs. Winder gave addresses and clairvoyance, mostly recognised.

BIRMINGHAM. Masonic Hall.—May 31, at 10-45: Student's class, conducted by Mr. Deakin, subject: "Dreams." 6-30: Mr. P. Galloway delivered a most interesting address on "What do we know of God?"

BLACKBURN. Freckleton Street.—Mr. Macdonald ably answered written questions, followed by clairvoyance. Evening's discourse: "The new era, and man's part therein," ably delivered and much appreciated.

BOOTLE (Liverpool). Miss Foster addressed good audiences afternoon and evening; very successful clairvoyance.

BRADFORD. 421, Manchester Road.—Mr. Rowling handled subjects from the audience in an excellent manner to good audiences.

BRIGHOUSE.—May 24: Mr. Newton took questions from the audience, which were answered to the satisfaction of all. May 31: Mrs. Bailey spoke ably from "What do we know of the life hereafter?" Clairvoyance very good.

BURY.—Wednesday: Mrs. Best. Sunday: Mr. Sanders, on subject "What is Spiritualism?" and "The object of life." Good clairvoyance. Picnic to Peel Park a grand success, 65 going.

BURNLEY. Hammerton Street.—Mr. G. Featherstone lectured on "The origin of evil and its nature," and replied to written questions from the audience. Clairvoyance and psychometry by Mr. G. Kenyon.

CARDIFF. 100, Cowbridge Road.—24: Mrs. Williams gave a trance address, "He giveth his beloved sleep," with special reference to the passing over of our sister, Mrs. Baber. 31: "God is a spirit," etc, was made the theme of a telling exhortation to the higher spiritual life and worship, by Mrs. Williams' guides.

CARDIFF. St. John's Hall.—May 24: The inspirers of Mrs. M. H. Wallis gave addresses, with their usual marked ability, on "The philosophy of the unseen" and "The distinctive features of Spiritualism." The naming the infant grandchild of Mr. and Mrs. Francis was also performed in an impressive manner. Four clairvoyant descriptions, given very fully and lucidly, were all readily recognised. Full audience. 31: Service kindly conducted by Mr. S. Longville; a good address upon "Signs of Progress: educational, religious, and social." After-seance kindly led by Mrs. Dowdall's "Snowflake."

CLITHEROE.—May 24: Two highly instructive addresses by Mr. Geo. Smith, "Life, death, and immortality." Good psychometry, one case creating much amusement, as all in the audience could follow the description. Collections in aid of the new organ fund. 31: Pleased to have Madame Henry, who gave good and interesting addresses on "Spiritualism, is it a new religion?" Clairvoyance. All highly gratified.

DARWEN.—May 31: Mr. E. W. Wallis gave addresses on "Man's three saviours," and dealt with questions from the audience. Mr. Wallis named a baby in a very pleasing and sympathetic manner, and made special remarks about the bringing up of children and the care that should be bestowed upon them.

DERBY.—24: Mr. W. E. Harrison's guides gave good addresses to attentive audiences, followed by good psychometry. 31: Mrs. Place gave interesting addresses on "God's goodness," and "Where is heaven?" and "Inside and outside the camps." Very good clairvoyance.

DUDLEY SPIRITUALISTS.—About 50 went to Newbiggin-by-the-Sea, in brakes, and spent a pleasant time. Mr. John Huggins was controlled by one of his guides, and led into the churchyard, to the grave of Mr. Joseph Jefferson, who was drowned on the rocks six years ago, then to that of his father, who was buried three weeks ago. This test had been promised to us a week before the trip, to prove the truth of Spiritualism. We made inquiries and found the graves to be as they had been told to us by the guide. Mr. W. Ince and Mr. Huggins spoke well in the open-air.—William Ince, South Cramlington, Northumberland.

ELLAND.—In Mr. Sidebottom's absence, Mrs. Bottomley officiated. A good circle was held, and at night a good address on "Prayer" was given; clairvoyance very good.

HALIFAX, No. 2, Raven Street.—A pleasant day. Mrs. F. A. Shaw, of Stainland, a very promising young medium, spoke well on "Man, know thou thyself," and took written subjects from the audience. Shall be pleased to have her again soon.—J.J.D.

HULL. St. George's Hall, Storey Street.—May 24: Mr. Needler gave a very interesting address on "Swedenborg: the Spiritual Columbus." May 31: Mr. Parker gave very instructive, earnest, trance addresses on "Spiritualism, as applied to human life," and "What must I do to be saved?" Clairvoyance successful.—T.F.

HUNSLLET. Top of Joseph Street.—17: Miss Hunter gave grand addresses and remarkable clairvoyance, large audience at night. 24: Mr. F. Wood gave fair addresses and clairvoyance.

HUNSLLET. 3, Bottom of Joseph Street.—May 23: A good day with Mrs. Abson and her guide, who gave very good clairvoyance. May 31: Mr. Ainsworth gave very good addresses on "Keep striving," and "Shall we meet beyond the river?" Good clairvoyance and psychometry; good after-meeting. Please notice, the secretary is Mrs. Robinson, 9, Whitehouse-street, Hunsllet.

KETERING.—Mr. Hodson's guides on "Peace be unto you," were highly appreciated. Clairvoyance fully recognised. The spirit manifestations which followed were grand. We have had some wonderful tests lately, which have more than convinced friends, and we hope will bring forth good fruits.

LEICESTER. Crafton Street.—24: Mr. Sainsbury on "Comfort ye, comfort ye my people saith your God," well appreciated. 31: Mrs. Colledge's inspirers gave a splendid address on "The Lord's prayer," explaining each sentence very instructively. Her African guide, "Jessie," gave five descriptions, all fully recognised. Mr. Illife gave good clairvoyance, mostly recognised.

LEICESTER. Millstone Lane.—24: Mr. Hodson spoke on "Peace be unto thee," and was also good in clairvoyance and psychometry. 31: Mrs. Bass gave a nice address on "Prayer," also clairvoyance.

LEICESTER. Liberal Club.—Our friend, Mr. H. Clark, delivered another of his bright and intelligent lectures on "Our position as

seen from the outside," much appreciated. Clairvoyance by Mr. Swinfield very successful.

LEIGH.—24: Mrs. Peters spoke excellently on "What has Spiritualism done for humanity?" and "Light and truth," everyone pleased. Clairvoyance mostly recognised. 31: Miss Halkyard on "Man's misconceptions of God." Clairvoyance, mostly recognised.

LIVERPOOL. Daulby Hall.—May 31: A pleasant day with Mr. J. Swindlehurst. 8 p.m., "The utility of Spiritualism"; 7 p.m., "The educational aspect of Spiritualism." June 1: Mr. Swindlehurst attended the members' monthly meeting, and urged the claims of "The National Federation," and conversed with the members respecting arrangements for forthcoming Conference.

LIVERPOOL. Eaton Hall.—May 24: Pleased to have Mr. and Mrs. Marshall, of Yorkshire Federation fame. Afternoon, Mrs. Marshall described to quite a number of strangers to herself their spirit friends. Mr. Marshall addressed the meeting, and at night gave a stirring address on "Bible Spiritualism v. Modern Spiritualism." Mrs. Marshall's guides gave 15 descriptions, 13 fully recognised. "Blue Bell," pro. Mrs. Butler, was *en evidence*. 31: Mr. Norman, of Leeds, gave very satisfactory tests. He will be with us again on Sunday afternoon and night; also Mrs. Butler.—C. B.

LIVERPOOL. 103, Queen's Road, Everton.—31: Mrs. Knock gave very interesting address, giving much food for reflection and thought, to a highly appreciative audience.

LIVERSEDGE. Carr Street.—May 3: Mrs. Robert's guides gave addresses and clairvoyance. 10: Mr. Ogram, Mrs. Swinco, and Mr. T. Horner gave experiences. 17, Mrs. Greenwood; 24, Mrs. Taylor; and 31, Mr. F. Wood, gave discourses and good clairvoyance.

LONGTON.—Mr. J. N. Bowmer gave addresses on subjects from the audiences in good style; also Monday evening was spent pleasantly with him. His first visit to Longton.

MACCLESFIELD.—24: Mr. W. Rooke spoke on "The spiritual reformation," and written questions from the audience, to the enjoyment of all. Clairvoyance. 31: Mr. W. Johnson's lectures were to the point, uplifting and instructive.

MEXBRO'. Market Hall.—Mr. Adshead spoke on "Many false prophets have gone out into the world." Mediums willing to assist for expenses please write.—E. J. Sale, cor. sec., 11, Catherine-street.

MORECAMBE. Rond's Coffee Tavern, Cheapside.—31: Mr. J. B. Tetlow, on his holiday here, kindly gave his services. The lecture was logical and vigorous. Clairvoyance remarkably good.—M. A. Whitaker, sec., pro tem.

NELSON. Bradley Fold.—Mr. Hoskin conducted service in the afternoon, Mr. Manning having missed his train, but arrived in time for night's service, and spoke on "The life line," and gave clairvoyance.

NELSON. Pinder Street.—May 31: Mrs. Foran gave wonderful clairvoyance. We never heard her to better advantage. 24: Our service of song, "An angel in disguise," was well appreciated.

NEWCASTLE-ON-TYNE.—24 and 25: Mrs. J. A. Green delivered three short addresses, followed by very good clairvoyant delineations of spirit friends, several marked cases of spirit identity being given. 31: Mr. W. H. Thompson, of Newcastle, gave a very interesting address, entitled: "Spiritualism: past, present, and future," which gave every satisfaction to a good audience.—R. B.

NEWPORT (Mon.) Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mr. Wayland, on "Our home in spirit life." Clairvoyance at after-meeting by Miss A. Wayland. All welcome.

NORMANTON.—May 24: Miss Patefield being ill, our friend Mr. Johnson spoke on "The mission of returning spirits." Clairvoyance very successful. Mr. Johnson is excellent when surrounded by a sympathetic circle. May 31: Mrs. Wilkinson's first visit; good addresses, and we think her psychometry excellent, every item being correctly given and acknowledged. Hope to welcome her to Normanton again shortly.—E. Backhouse,

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—May 24: Mr. T. Bennett, of Newcastle, gave a nice address on "The power of prayer," and psychometry. Whit-Monday, concert and dance; songs and recitations given, and a humorous dialogue, "Silence under difficulties." Whit-Tuesday, picnic at Mr. Elwen's Farm, Billy Mill; about 80 adults and children sat down to tea. A dance in the granary greatly enjoyed. May 31: Mrs. Yeeles gave a short address; clairvoyance, 12 recognised.

NORTH SHIELDS. 6, Camden Street.—Mr. W. Westgarth's guides handled "What has Spiritualism done for humanity?" in a masterly manner, and exhorted all Spiritualists to develop their latent talents, and so live that they may be known amongst men. Highly appreciated.

NORTHAMPTON.—May 24: Morning, Mrs. England; night, Mrs. Brown; very fair meetings. 31: Mrs. Adams and Mrs. Walker; good addresses to good audiences.

NOTTINGHAM. Morley Hall.—May 31: Much larger attendance at the morning circle. Evening: Many strangers listened, with evident interest, to the controls of Mrs. Barnes on "Not a soul shall be lost."

OLDHAM. Coronation Street, Mumps.—May 24: Mrs. Dixon spoke well on "Spiritualism, was it from God or man?" Good psychometry. 31: Mrs. Ogden and Mr. Cameron gave addresses and clairvoyance. A fair time.

OLDHAM. Bartlam Place.—May 31: Mrs. Smith spoke well. Friends and members had a pleasant trip to Greenfield, on Friday, to Mr. Shaw's Farm.

PARKGATE.—May 24: Miss E. Barlow gave striking clairvoyance, which could not fail to impress all strangers. 25: Lyceum excursion to Wharnclyffe Craggs, a grand success. With the co-operation of our Sheffield and Huddersfield friends two enjoyable and well attended meetings were held on the Craggs. 31: Our Lyceum anniversary was successfully celebrated. Mr. A. Kitson gave telling addresses. The music (vocal and instrumental), dialogues, recitations, and other items of a thoroughly enjoyable programme reflect the greatest credit on all concerned.

PRESTON.—Weavers' Hall.—A very pleasant day with local friends. Mrs. Porter discoursed on "The four seasons of the year, as compared with human nature." Short address by our president,

Mr. Wood. Evening, Mr. Tearle gave a very good address on "What thinkest thou?" Clairvoyance, by Mrs. Porter, very good.

PRESTON. Central.—May 31: Mr. Postlethwaite's controls gave excellent addresses on "Man-made gods" and "The mystic veil." Good psychometry. At the morning circle it was suggested that some should give their experience of "How and why they became Spiritualists." The responses were very interesting, showing that we know of what we believe.

ROCHDALE. Baillie Street.—Wednesday: Miss Barlow gave excellent clairvoyance. Sunday: Public circles. Miss Jeffrey gave a good address on "Welcome angels pure and bright." Good tests given.

ROTHWELL.—A grand day with Mr. Seakins and his guides. Good clairvoyance, nearly all recognised.

ROYTON.—A pleasant day with Mrs. Lambert and Mrs. Fielding, whose guides gave clairvoyance, exceptionally good, fully recognised. Saturday demonstration, headed by the Royton Brass Band, through the principal street, was a great success so far as numbers were concerned, and we feel greatly encouraged.

SEGHILL.—Mr. A. Armstrong read from Hudson Tuttle's *Psychic Science* "The belief in guardian angels," and Mr. Holland spoke on "The mediumship of Paul the Apostle."—W. Lamb.

SHAW.—Wednesday: Mrs. Fielding gave a good address and clairvoyance, Sunday, Mr. John Young gave good addresses, clairvoyance, and psychometry.

SHEFFIELD. Hollis Hall.—May 24: Mr. C. Shaw replied to questions in his usual forcible and lucid style. 25: Lyceum trip to Wharnclyffe Craggs; all friends enjoyed themselves to the full. 26: A successful social tea and entertainment. The wonderful musical gift possessed by Mr. Hetherington's son, five years of age, should be specially mentioned. 31: Mrs. Hulme on "Who are those who ever walk side by side with us?" and "Do Spiritualists believe in God?" clearly showed her guides knew their subject. Her psychometry elicited unanimous applause. June 1: Mrs. Hulme gave clairvoyance and psychometry, and proved the usefulness of these wonderful powers.

SKIPTON.—Mrs. Russell's lectures and clairvoyant descriptions were excellent, general satisfaction was expressed. We have succeeded in obtaining a president in the person of Mr. F. Lund, who is very influential in Skipton.

SMEHWICK. Central Hall.—24: Mr. J. Featherstone's guides delivered good addresses on "Why will Spiritualism conquer?" and "God's greater word." Impromptu poem on "Beauty." Our people delighted. 31: Mr. Knibb, our genial president, delivered an excellent address on "Spiritual Evolution." Psychometry very successful. Our hearty thanks to our good brother. Miss M. Dowler sang solo "There are kind hearts everywhere." A. Pruden recited "The sin of omission." Much appreciated.

STALYBRIDGE.—May 24: Mr. W. Wallace's good addresses well appreciated. Miss B. Hunter delineated clairvoyantly. Wednesday, Mr. Wallace was again listened to with attention. 31: Owing to Mrs. France's ill-health, Mr. W. Wallace discoursed very eloquently. Mr. John Sellers kindly rendered able assistance by his successful clairvoyance. The committee and friends wish Mrs. France a safe and speedy recovery.

STALYBRIDGE. Progressive Society.—Wednesday: Miss Cotterill conducted the circle and discoursed from "Lead, spirits bright," very ably. Clairvoyance very good. Sunday: Mrs. Peters spoke on "Spiritualism in relation to religion" and "Man a spirit," clairvoyance very good.

STOCKPORT.—Miss Schofield delivered beautiful spiritual addresses on "Work, for the night is coming," and "The God we worship." Clairvoyance excellent.

WAKEFIELD. Queen Street.—Mrs. Taylor's splendid addresses on "Who are the angels?" and "Which god shall we worship?" were much appreciated. Clairvoyance good, all recognised.

WHITWORTH.—May 31: Circles conducted by Miss Edith and Eliza Taylor (sisters). Clairvoyance good.

WISBECH. Public Hall.—A very powerful discourse by Mrs. Ward, from a subject given by the audience, also grand clairvoyant tests, to a packed room.

WOLVERHAMPTON. 36, Eagle Street.—May 31: Mr. W. H. Bailey, of Walsall, gave a splendid address on "Theological teachings, as explained from a Spiritualist's point of view." Clairvoyant descriptions were given, several being recognised. Questions were answered to our entire satisfaction. We tender our best thanks to him, and should be glad to receive the assistance of any Spiritualist friends who may be passing through Wolverhampton. We would do our best to help to defray expenses.—Charles George.

RECEIVED TOO LATE.—Blackpool; Hunslet, Goodman Terrace; London, 2, Millman Street; Nelson, Ann Street; Leeds, Progressive Hall. [Reports must reach us by first delivery on Tuesday to secure insertion.—ED. T.W.]

MONTHLY PLANS.

ARMITAGE GARDENS.—14, Mrs. Stratton; 21, Mrs. Crossley; 28, Mr. J. E. Spencer.

ARMLEY.—14, Mr. Brook; 21, Mr. Barraclough; 28, Mr. Sagar.

BACUP.—14, Mrs. Dixon; 21, Mrs. Midgley; 28, Mr. W. E. Lever.

BLAKEP.—14, Mrs. Green; 21, Mr. S. Featherstone; 28, Lyceum Anniversary.

BLACKPOOL.—14, Mr. W. Rooke; 21, Mrs. Stansfield; 28, Miss Smith.

BOLTON.—14, Mrs. Hyde; 21, Open; 28, Madame Henry.

BRADFORD. 421, Manchester Road.—14, Mrs. Russell; 21, Service of Song; 28, Miss Patefield (Anniversary).

BURNLEY. Hammerton Street.—14, Mr. W. Johnson; 21, Mrs. Green; 28, Mr. J. B. Tetlow.

BURNLEY. North Street.—14, Mr. E. J. Whittaker; 21, Mr. J. Walsh; 28, Miss Cotterill.

CLITHEROE.—14, Mr. Hilton; 21, Mrs. Russell; 28, Mr. F. Hepworth.

COLNE.—14, Mr. Davis; 21, Mr. Manning; 28, Mrs. Lambert.

HECKMONDWIKE. Thomas Street.—14, Mr. T. O. Todd, Lyceum Anniversary; 21, Open; 28, Miss Walton.

HECKMONDWIKE. Church Lane.—10, Mrs. Crossley; 17, Mrs. Moody; 24, Mrs. Mason.

Huddersfield. Brook Street.—14, Mr. Tetlow; 21, Mrs. Gregg.

HUNSLLET. Top of Joseph Street.—14, Mr. T. Hodgson; 21, Mrs. Roberts; 28, Mr. G. Newton.

HUNSLLET. 3, Bottom of Joseph Street.—14, Mr. J. Wilson; 15, Mr. F. Hainsworth; 21, Mr. F. Wood; 28, Mrs. Levitt.

LEEDS. Psychological Hall.—14, Mr. and Mrs. Fred Wood; 21, Mrs. Stair; 28, Mrs. Berry.

LIVERSEDGE. Carr Street, Little Town.—14, Mrs. France; 21, Mrs. Armitage; 28, Mr. J. Mitchell.
 MANCHESTER. Tipping Street.—14, Lyceum Open Session; 17, Mrs. Young; 21, Miss Cotterill; 24, Mr. Gibson; 28, Mr. Macdonald.
 NELSON. Bradley Fold.—14, Mr. Walsh; 21, Mr. Rooke, Flower Service; 28, Mrs. Dixon.
 NOTTINGHAM. Masonic Hall.—14, Mrs. Groom; 21, Mrs. Brigham; 28, Mr. Swindlehurst.
 PARRGATE.—14, Open; 21, Mr. Postlethwaite; 28, Mr. Featherstone.
 PRESTON. Weavers' Hall.—14, Lyceum Anniversary, Mr. Jas. Swindlehurst and Janet Bailey; 21, Mrs. Johnson; 28, Mr. Rooke; 29, Mrs. Brigham.
 RAWTENSTALL.—14, Mrs. Robinson; 21, Mr. Tetlow; 28, Mrs. Margerison.
 ROCHDALE. Regent Hall.—14, Mr. Willis; 21, Mrs. Butterworth and Miss Kershaw; 28, Mrs. Hyde.
 ROCHDALE. Baillie Street.—14, Mr. W. E. Leaver; 21, 22, Local Mediums; 28, Public circles.
 ROYTON.—14, Mr. Hesketh; 21, Miss Smith; 28, Mrs. Dixon.
 SHAW.—14, Mr. T. Postlethwaite; 21, Mr. J. Wood; 28, Miss Bessie Hunter.
 SKIPTON.—14, Mrs. A. Johnstone; 21, Mr. A. Kitson; 28, Mrs. J. M. Smith.
 SOWERBY BRIDGE.—14, Open; 21, Mr. G. Featherstone; 28, Mrs. Green.
 SMETHWICK.—14, Mrs. Gregg; 21, Mr. T. Hands; 31, Mrs. Knibb.
 WALSALL.—14, Mr. E. W. Wallis; 21, Mr. J. Macdonald; 28, Mrs. Groom.

PROSPECTIVE ARRANGEMENTS.

BLACKPOOL.—The Corner Stones of the New Church (now in course of erection) will be laid on Saturday afternoon, the 20th of June. Full particulars next week.

BRADFORD. 421, Manchester Road.—Third Anniversary Services, Sunday, June 28. Speaker, Miss Patefield, special hymns and anthems will be sung, accompanied by an efficient string band.

BRADFORD. Walton Street Spiritualist Church.—The Seventeenth Anniversary on June 14 and 15. Speaker, Mrs. E. M. Britten.

BATLEY.—A public Ham Tea, Saturday, June 6, at 4-30, and Entertainment. Tickets, 9d., 6d., and 4d. Sunday, June 7, Lyceum Anniversary, Mr. Thos. O. Todd, speaker. Morning subject, "Boys, Girls, and Angels." Afternoon Subject, "Poetry and Spiritualism." Evening subject, "What is truth?" Ham Teas provided after each service, 6d. Come and make it a red letter day.

BURNLEY Lane, North Street.—Lyceum Anniversary, Sunday, June 7, speaker, S. S. Chiswell, esq., ex-president Spiritualist's National Federation Conference. Mr. Thos. Wild will give examples of his wonderful clairaudient powers at 2-30 and 6 p.m. Open Lyceum Session at 10 a.m., when Mr. Chiswell will present the prizes to Lyceum scholars. Parents and friends cordially invited. Special music by the choir.

LIVERPOOL. Daulby Hall, Daulby Street.—June 7: Mrs. H. T. Brigham, of New York (silver collection); 14th, Mrs. M. H. Wallis; 21st, Mr. J. B. Tetlow; 28th, Mrs. J. A. Stansfield. July 4: 5 p.m., a Reception Tea and Social to welcome Officers, Delegates, and Associates attending Conference. 7-30 p.m., Entertainment. 5th: 10 a.m. and 2 p.m., Seventh Annual Conference of "The Spiritualists' National"; 6-30 p.m., Grand Public Meeting.

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.]

NEWCASTLE-ON-TYNE.—June 7 and 8, Mrs. M. H. Wallis. Morning: "Spirit Teachings." Evening: "The processes of acquiring knowledge in the Realm of Spirit." Monday: Written questions. Clairvoyance. 14 and 15, Mrs. J. A. Stansfield.

NORTH-EAST LANCASHIRE Lyceum District Council's first annual meeting, on June 6, at the Tabernacle, Whalley-road, Acorington, at 3-30. Public Tea at 5-30, Entertainment at 7-30. Tickets for tea and entertainment, 6d.; children under twelve, 4d.; entertainment only, 3d. The Whalley-road friends are providing a capital entertainment. A prompt and full attendance of delegates is earnestly desired. All friends interested in the Lyceum work are cordially invited to attend.—Thos. Wilkinson, sec., 5, Church Brow, Clitheroe.

PENDLETON TOWN HALL.—Sunday, June 7, Mrs. E. H. Britten will speak at 2-45 on "What good has Spiritualism done, and what new truth does it teach?" At 6-30 she will give replies to written questions from the audience bearing on "Spiritualism, Religion, or Reform." Silver collection on entrance. Tea provided for visitors in Cobden Hall.

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 Mr. 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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WILL readers of T. W. and visitors to Southport please note Mrs. Burchell's new address, 84, Lord-street, Southport (late of Bradford).

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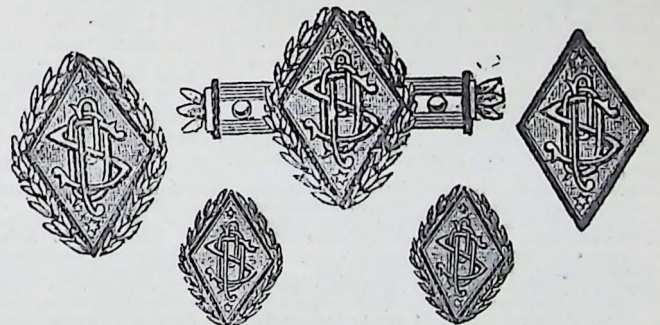
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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mrs. Britten, and on Mon. Wed., 7-30 Members' Circle.
26, China-st., Lyceum, 10-30; 2-30, 6, Madame Henry.
Armsley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Walton. Monday, 2-30, developing circle. 7-30, Service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5.
Attercliffe—Vestry Hall, at 3 & 6-30, Mrs. Griffin.
Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. J. B. Tetlow.
Barrow-in-Furness—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. J. Waterhouse. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thurs. evening, a Members' Developing Circle, 7-45 prompt.
Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Swindlehurst.
Birmingham—Masonic Hall, Union, 11, 6-30.
Smethwick—Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3 & 6-30, Mr. C. Hodson.
Blackburn—Old Grammar School, Flockleton-st. 9, Lyceum, 11, Circle, 2-30, 6-30.
Booth, Liverpool—County Hall, Pembroke Road, 2-30, Open Circle; 6-30, Mr. R. C. Craven. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Open.
Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Crossley.
Burnley—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., North-st., 9-30, 2-30 and 6, Mr. S. S. Chiswell and Mr. T. Wild, Lyceum Anniversary.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Dixon. Wednesday, 7-30.
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, Miss Patefield.
Colne—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mr. Rooke.
Coums—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st., Lyceum 9-30 and 1-45 Circle, 11, 3, 6-30, Mr. Willis. Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. E. W. Wallis.
Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Tues., 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Yeates. Monday, 7-30.
Letcher—People's Hall, Millstone Lane, 6-30, Mr. Morris. 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, & 7 p.m., Mrs. H. T. Brigham of New York (silver collection). Tuesday, at 8 p.m., Seance. Admission by ticket.
London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. Lang. Thursday enquirers at 7; discussion class at 8-30.
Manor Park, Essex—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford—Workman's Hall, West Ham Lane, E., 6-45. Evangel. Thurs., 8. Mr. Roland Brailey.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30.
Manchester—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. A. Stansfield. Tues. at 8, Choir practice. Wednes. at 8. Mr. C. Willis. Friday, 8, Members. Sunday, 8-30, circle for members.
Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45, 6-30. Thurs., 8, Public Circle.
Pairicroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Robinson. Tues., 8; Wed., at 8, Public Circle, Miss Smith.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. E. H. Britten, silver collection. Thurs., 8, no circle.
Salford: Co-op. Stores, Chapel-street, 6-30, Mrs. Moss. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., 8, Madame Henry.
Millom—Lyceum 10, 2, & 6, Mr. Proctor. Circle 7-30. Wednesday, 7.
Nelson—Bradley Fold, 2-30, 6, Mr. Bailey.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. M. H. Wallis, also on Mon., 7-30, Wed., 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Miss Barlow.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30. Mr. Johnson and Mrs. Brooks. Tues. 7-45.
Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Wheelodon.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mr. Tearle and Mrs. Lord. Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mrs. Russell.
Royton—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mr. B. Plant. Mon., 7-30, Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Mrs. Rennie.
Slithwaite—Laith Lane, 2-30, 6. Lyceum Anniversary, Mrs. Green.
Sowerby Bridge—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mr. P. Lee.
Stalybridge—Progressive Society, 3 and 6-30, Mrs. Johnstone. Tuesday, 7-30. Wed., 7-30, Mr. Collins.

Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30. Miss Knight. Wed., 7-30. Thurs., choir practice 7. Members, Developing Circle at 8.
Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 2-30, 6-30.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. G. Featherstone.
West Vale—Green Lane, 2-30, 6, Miss Shaw.
Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward.

NON-AFFILIATED SOCIETIES

Accrington—Tabernacle, Whalley-rd., Lyceum 10-30. at 2-30 & 6-15, Mr. Hilton. Mon., 7-30, Public Circle. Wednesday, at 7-30.
Barnoldswick—Spiritual Hall, Lyceum, 10, 2-30, 6.
Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. T. O. Todd, Lyceum Anniversary.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Birmingham—Blossbury, 6-30.
Birstall—Railway Terrace, 2-30 & 6, Mr. Long. 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. Brooke.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Smithson. Mon., 2-30, Wed. 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Taylor.
Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 & 6-30, Musical Sunday. Mon. and Wed., 7-45.
Olley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Pawson. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Wed. at 7-45.
Walton-street, Hall-lane, 2-30, 6, Monday, 7-30.
West Bowling—Boynston-st., at 10, Lyceum, 2-30, 6, Mrs. Whiteoake. 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.
Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. J. Armitage. Mon., in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Dearley—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-rd., 2-30 and 6-30, Mrs. Colledge. Wed., 7-30.
Deusbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. Beanland. Thursday, 7-30.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. W. Hopwood. Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6.
Foleshill—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halfax—Winding-road, at 10-30, 2-30, and 6, Monday, closed.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. W. Ripley.
Heckmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Mr. W. Rowling. Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Mrs. Beardshall.
Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Rev. Mr. Lock. 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. Olfie. Tues., 7-45, Private Circle. Sat., Public Circle at 8.
3, Bottom of Joseph St.: 2-30 & 6, Mrs. J. Crossley Circles, Tues. at 7-30, and Saturday, at 7-30.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Hoyle. Monday, 7-30.
Leicester—Crafton-street, at 11 and 6-30, Mrs. King, 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, Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Wood.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7.
Canning Town, 2, Fords Park-road, Trinity-street, Sunday, at 7, Experience Meeting. T.W. on sale. Wed., 8.
Edmonton—Beeth Hall, Hyde-lane, 7, Mr. W. R. Bralley.
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, Thurs., at 8, members.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Standish, and Lyceum children. Tues., 8, Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6. After-circle at 8. Wed., Circle, at 8. Thurs., 8, Choir Practice.
Mexborough—Market Hall, 2-30 and 6. Mr. and Miss Inman.
Middlesborough—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2, 3 & 6-30.
Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.
Morley—2-30 and 6-30, Mrs. Roberts. Monday, 2-30; 7-30. Tues., 7-30 Public circle.
Nelson—Pendle-st., Lyceum, 10; 2-30, 6. Mrs. Best Tues., 7-30.
Nelson—Ann-street, 2-30 and 6.
Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—Queen-st., 2-30 & 6, Mrs. France.

North Shields—6, Camden-st., 10-45 and 6-30, Mr. J. Clare.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt—Queens-St. Lyceum 10, 2-30, 6.
Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8.
Preston—Central Buildings, 2-30 & 6-30.
Rishton—2-30 & 6.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6. Milnrow 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. Mayoh. Wed. at 8.
Sheffield, Edward st. Mission Hall—2-30 & 7, Mon. and Thurs. 8.
Shipley—Westgate, 2-30, 6, Mr. Collins.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Mr. W. Sanders.
South Shields—16, Cambridge-st., 6. Tues., 7-30.
Spennymoor—Central Hall, 2-30, 6. Thurs., 7-30.
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 & 6, Wednes. 7-30.
West Pelton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6. Mrs. E. Jackson.
Yeading—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Teele and Mr. Johnson. Mon., 8, Members' Circle.

OTHER MEETINGS.

Armitage Gardens—2-30 and 6-30, Miss Robinson.
Birkenhead—78, Woodchurch-road, Oxton, I., Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Miss Hunter.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol—134, Grosvenor rd., Sun., 7, Thurs., 8 sharp.
Burnley—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
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. Mrs. Crossley. Saturday, 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman-terrace, 2-30, 6, 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-rd., 6-30, Mr. Norman. 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, Edgeware-road Mr. H. Hunt at 7. Every evening, except Tues., at 7-30.
38, Keildon Road, Leathwale Road, Battersea Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.
111, St. Thomas' Road, Finsbury Park—Public circles, Tuesday and Thursday, 8.
Kentish Town—85, Fortress-rd., N.W. 7-30, Mrs. Ashton Bingham. Monday 8, Developing. Thursday, 8, circle, Mrs. Spring.
7, Lyndhurst Grove, Vestry Road, Camberwell, S.E., Wednesday at 8-30.
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.
Notting Hill Gate, W.—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, seance Mon. 8, Tues. & Fri. 8, Mr. Goddard. Sat. open meeting.
Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
5, Wasey-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, Shakespear-street. Lyceum, 2; 3 & 6-30, Mrs. Ayers. Tues. 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8. Mr. J. Gibson. Tues., 7-30, Mrs. Brigham, of New York. 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, 2-45 & 6-30, Miss Smith. Mon., 8, Public Circle. Thurs., 8, Miss Smith.
Morcambe—Boond's Coffee Tavern, Cheapside. 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, Mr. Manning. Public Circle. Wed.
Rothwell—2-30 and 6.
Windhill—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30 and 6, Mrs. Stretton.

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