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THE ROSTRUM.

A DOCUMENT OF IMPORTANCE TO SPIRITUALISTS.

NOTE BY ED. T. W.—If, as we believe, the present age is writing the Bible of the future, and the Spiritual press is the conservator of those records that ought to be transmitted to posterity,—then it behoves us to take advantage of a remarkable document lately put forth by *The Press*, an influential New York journal, and one which will be perused throughout the length and breadth of the land of the West. The entire article occupies a whole first page of a large-sized journal. In our small paper we can only make extracts of the leading ideas given, and divide these up into two Rostrum articles. We however add, that these articles will not only be found worth perusing—aye, and essential to the knowledge of all who wish to be considered well-informed Spiritualists, but we unhesitatingly say to the cold, apathetic leaders—or so-called leaders—of the cause in Great Britain and every country of Europe—GO AND DO LIKEWISE! Imitate this grand collation of historical facts; and if Spiritualism has done aught for you, return your talent to the Giver of all good things, with usury—and leave your record behind, so that the world may be left better and wiser by your life and acts.

THE BELIEVERS IN SPIRITUALISM.

(From the *New York Press* of February 17th, 1889.)

PART I.

These Believers are Statesmen, Officials, Merchants, Professional Men, Men of Business and of Letters who are Firm in the Faith—Unique and Strange are the Manifestations—Prominent People who Vouch for Remarkable Phenomena in the Way of Spirit Rappings, Drawings, Writings, Speeches, Healings, and Communications—All who call themselves believe in the Continuity of Life after Death, and the Return of Spirits to this Sphere—Beyond this there are many Differences of Opinion—Intelligent Men who Give Reasons for the Faith that is in them—Curious ways in which the Dwellers in the Unseen World frequently Return in Spirit to this One—The Innumerable Number of Spiritualists spreads Throughout the Land—Men of Wealth, Culture, and High Position who are not Cranks or Fools, who Assert their Belief in the Spiritualistic Faith—Wonderful Mediums—Prominent Spiritualists in New York, Boston, Philadelphia, Chicago, St. Louis and Washington furnish Testimony.

IN NEW YORK.

WELL-KNOWN SPIRITUALISTS EXPLAIN THE REASONS FOR THEIR FAITH.

Ex-Superintendent of Public Schools Kiddle has always been regarded as a level-headed scholar. He threw aside his position rather than sacrifice his opinions. Yet he says quite gravely he has three of Bacon's Essays dictated by the spirit of the dead philosopher. Other equally well-known people, whose assertions cannot be cast aside by the declaration that the believer is a crank or on the verge of lunacy, assure the world that they have seen and conversed with spirits. It would be ridiculous to say that these men are schemers. They have stood too long before the public as professional men of ability and merchants whose immense warehouses proclaim that they are not easily imposed upon by sharpers. These men have all become Spiritualists. *The Press* has collected the reasons of many, and what has been to thousands a mystery may now be cleared.

"The study of Spiritualism," said Professor Henry Kiddle, when asked to give some of his views, "has occupied much of my time. To learn, to investigate, and impart my knowledge to others was my vocation for many years, and when my attention was attracted to Spiritualism I gave the same

earnest and deliberate consideration to it that I had given to other subjects, and with the result that I became fully convinced of its truth, in that conclusion not being unlike many others who are well known in the scientific world. "I became a believer in Spiritualism," continued Mr Kiddle, "in the first place by studying the literature of the subject—books containing the researches of eminent men. After four years of such study I found accidentally that there were mediums in my own family, and enjoyed an intercourse, through those mediums, with my friends and relatives who had passed on. Then for at least ten years I investigated the subject through a large number and variety of other mediums, and acquired experiences which I have only in a very small part given to the world."

"What do you consider the literature of the subject?"

"Books that have been published recording the experiences of investigators. For instance, four or five years after the commencement of the movement, Dr Robert Hare, a professor in the Pennsylvania University, a member of all the first-class scientific associations in the world, investigated the subject with the express purpose of showing the whole thing was a delusion. He came out a believer and a medium. His book, which is called 'Spiritualism Scientifically Demonstrated,' is a large octavo, containing a full account of his experiments and investigations. It is such books as Dr Hare's that I call the literature of Spiritualism. Epes Sargent, of Boston, and Judge Edmonds, the latter a member of the Court of Appeals in this State, and considered one of the best lawyers in the country, investigated, and found it to be true, the latter in great part through the mediumship of his own daughter.

Dr Alfred R. Wallace, a man of the highest scientific reputation, and William Crookes, than whom there is no superior in the ranks of science to-day, made investigations under the very best conditions, and in connection with Professor Cromwell F. Varley, the electrician of the Atlantic cable, examined the subject exhaustively.

"We have the result of Professor Crookes's investigations in his own book, 'Researches in the Phenomena of Spiritualism.' Mr Wallace, Mary and William Howitt, Mr and Mrs S. C. Hall, R. D. Owen, Countess of Caithness, and hosts of other celebrities, have published several books upon the same subject. We have also the result of the remarkable experiences of an English gentleman connected with one of the English universities, who signs his articles M. A. (Oxon). He was educated as a clergyman, and has published several books, one on 'Spirit Identity,' another on the 'Religious Aspects of Spiritualism,' and a third on 'Psychography,' or direct spirit-writing. Mr Wallace's principal book is 'Miracles and Modern Spiritualism.' Then we come to the remarkable researches of Zöllner, a man of European reputation as a scientist, particularly illustrious for his investigations of the sun. At least three of his associate professors acted with him. These investigations are described in a book called 'Transcendental Physics.'

"I have read poems received through the medium, Lizzie Doten, purporting to come from Edgar A. Poe, which are equal to anything he ever wrote. There are other specimens of his style, given impromptu by Harris, whose name is known in association with that of Laurence Oliphant, also a Spiritualist. Altogether thousands of volumes are in print on this subject.

"Do you think Spiritualism is gaining ground?"

"Certainly; inconceivably fast. These checks that it appears to receive from the discovery of fraud, either real

or apparent, are not interfering with the real progress of Spiritualism at all, because that progress is silent and unseen. Tens, perhaps hundreds, of thousands of people are quietly investigating the subject, and becoming thoroughly convinced of the reality of the phenomena, thus becoming believers, and acquiring a knowledge of the actuality of the future life and the spirit-world.

Mr Henry J. Newton, the President of the New York Society of Spiritualists, is one of the most prominent, as well as earnest workers in the cause of Spiritualism. He claims not only to have seen spirits, but to have been able to take some of their photographs, he being an expert in amateur photography.

Mr Newton says of himself: "I was brought up a Presbyterian. My attention was first drawn to Spiritualism thirty-seven years ago. I was a piano manufacturer, and I went to Bridgeport to set up a piano. The instrument was shipped by boat, but I went by the cars. I waited there day after day, expecting the arrival of the piano, but it did not come. Some friends of mine who were believers in the spirit-rappings, suggested that the 'table' should be got out, and then it was rapped out that a ship was aground. At first we did not know what the communication meant, but on inquiry it was found that the boat on which the piano had been placed had come to grief in the manner mentioned.

"I thought this was very strange, but I was interested, and told my wife the circumstances when I went home. She thought what had been done was wicked and sacrilegious, but I talked about it so much that she finally overcame her scruples, and we sat down to a table of our own, placed the tips of our fingers upon it in the manner required, and it began to move. We could neither of us believe it, but once we were convinced it was done by an outside power we sat down to the table every night, and after piling heavy objects upon it, invited our friends in to see how easily it would move in spite of any amount of weight. The result of investigations made both of us strong Spiritualists, and some of the most remarkable manifestations that have ever been given have taken place in our house.

Mrs Newton exclaimed with enthusiasm after her husband had ceased speaking:

"Everything in life looks so different from our standpoint. We consider this world only the primary school. The church people think that we do away with hell and evil spirits, but if we do we don't do away with punishment. We believe that evil doing is surely followed by suffering of some kind.

"We don't believe in the forgiveness of sins," continued Mrs Newton. "Whatever of wrong we do in life we must atone for it, we must make amends, although not always in this life. There are many states of purification, and we are in a constant state of progression in the other life. Only, however, according to your own ability do you progress. I long for the day to come when ministers will preach that people cannot live a wicked life and go to heaven. Criminals are taught that they will go straight to Jesus, but it is all wrong. Spirits have come back here and told the remorse they have suffered for the life they had led here."

"Those who speak for us at Adelphi Hall—and there are a great many women among them—are engaged months, sometimes a year ahead. They are given subjects for a discourse and poem, which they find on a slip of paper after they go there. Mrs Nellie J. T. Brigham is one of the favourites. She travels about from place to place, speaking every night in the week and twice on Sunday. Besides this regular work she often has funerals to attend, sometimes going long distances to officiate over the body of a person she has promised in life to attend. She, like the others, is an inspirational speaker, her spirit seeming to go out of herself as she delivers the discourse. She makes quotations from books she has never read, and she says she listens to herself as she makes these quotations, shrinking and fearing that she may have made a mistake, but on looking them up afterwards finds that she has always been correct.

Besides the above brief extracts, *The Press* Reporter gathered up in other interviews the names of a host of lawyers, doctors, professors, statesmen, and prominent literary men and women who have openly joined the ranks of New York Spiritualism, also a long list of eminent public mediums for every variety of phenomenal power, and an assemblage of speakers

who are claimed to rival in learning and eloquence the best orators of the present or past ages. And all this of New York City alone. Throughout the State it was shown there are about 75 large towns and villages in which public Sunday services are held weekly, and supplied with all manner of test mediums with whom strangers can investigate.

(To be continued.)

THE OLD READING CLASS IN "DISTRICT NUMBER THREE."

By WILL CARLETON.

I CANNOT tell you, Genevieve, how oft it comes to me—
That rather young old reading class in District Number Three,
That row of elocutionists who stood so straight in line,
And charged at standard literature with amiable design.
We did not spare the energy in which our words were clad;
We gave the meaning of the text by all the light we had;
But still I fear the ones who wrote the lines we read so free
Would scarce have recognised their work in District Number Three.

We took a hand at History—its altars, spires, and flames—
And uniformly mispronounced the most important names;
We wandered through Biography, and gave our fancy play,
And with some subjects fell in love—"good only for one day;"
In Romance and Philosophy we settled many a point,
And made what poems we assailed to creak at every joint,
And many authors that we love, you with me will agree,
Were first time introduced to us in District Number Three.

You recollect Susannah Smith, the teacher's sore distress,
Who never stopped at any pause—a sort of day express?
And timid young Sylvester Jones, of inefficient sight,
Who stumbled on the easy words, and read the hard ones right?
And Jennie Green, whose doleful voice was always clothed in black?
And Samuel Hicks, whose tones induced the plastering all to crack?
And Andrew Tibbs, whose various mouths were quite a show to see?
Alas! we cannot find them now in District Number Three.

And Jasper Jenckes, whose tears would flow at each pathetic word
(He's in the prize-fight business now, and hits them hard, I've heard);
And Benny Bayne, whose every tone he murmured as in fear
(His tongue is not so timid now; he is an auctioneer);
And Lanty Wood, whose voice was just endeavouring hard to change,
And leaped from hoarse to fiercely shrill with most surprising range;
Also his sister, Mary Jane, so full of prudish glee,
Alas! they're both in higher schools than District Number Three.

So back these various voices come, though long the years have grown,
And sound uncommonly distinct through Memory's telephone;
And some are full of melody, and bring a sense of cheer,
And some can smite the rock of time, and summon forth a tear;
But one sweet voice comes back to me, whenever sad I grieve,
And sings a song, and that is yours, O peerless Genevieve!
It brightens up the olden times, and throws a smile at me—
A silver star amid the clouds of District Number Three.

—*Harper's Monthly.*

THE GRAND REALITY:

Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNOR BROWNE, of Melbourne, Australia. London: Trübner and Co.

SCENES IN THE SPHERES.

A PICTURE OF RETRIBUTIVE JUSTICE ON A ROYAL TYRANT.

FROM the ante-chamber we were led up a flight of steps, the summit of which was the precinct to the grand hall, into which we were ushered. There was a throne in this hall, and presently I saw a crowned spirit, one who never was a credit to England. His name I shall not mention, but we will glance briefly at some portions of his reign upon earth, which was fraught with misery to his subjects. There he stood, the picture of what I had imagined him, his lip curling in the same haughty way that it did upon earth; the quick agitation of the hand; the nervous and rapid strides when moving—all displayed the same peculiarities which had characterised him in his earth life, and as I stood and looked upon him, I could not but conclude that his state was not an enviable one. I noticed that a sort of tremulousness came over him as he saw me. I addressed him and said, "I see thy frame quiver; thou needst not fear me, for I am not thine avenger. He staggered back—his whole frame vibrating with fearful emotion—and sank into a chair. "What dost thou see?" I hastily asked. "I will tell you," he gasped. "It is too horrible. The greatest curse I have are these sights of the thousands of souls that I sent into eternity. I see the fields of battle. I see all the foul wrongs perpetrated by me in my earthly life. I

cannot wipe the vision from my sight. It is not mockery—it is all, all reality!"

My own eyes were now opened, and I witnessed in vision a scene which I hope never to behold again. I heard a distant groan or cry for mercy, when I saw a sight so horrible that I also, was compelled to seat myself in a chair for support. The feeling of stupor which had seized me having passed away, I saw a woman whose purity was spotless. I could hear her sigh, yet none drew near to help her, or tear her murderer away. I saw her very soul struggling to break away. Around her arms were chains, fastened to ring-bolts in the dungeon, whose dismal surroundings were revealed by the imperfect rays of a dull light, which only served to impart additional horror to the scene, and make it ten times more shocking to behold. From this dungeon I saw her dragged into the court-yard of the castle, whose walls had witnessed many a foul scene of murder. I there saw them sever her head from the body, which became convulsed for a moment, quickly succeeded by the cold pallor of death o'erspreading the form, as well as the countenance of the now severed head. I saw the spirit rise perfect, and in glorious beauty, and depart from the scene surrounded by angels. And here was the murderer who wore the golden crown, and who was now before me robed in gorgeous raiment, magnificent to behold. Then he said: "Would to heaven I had the power to shake these visions from my sight, for I cannot rest either day or night. I cannot breathe. It was a horrible death I passed through, but this is worse than such a death, for the torments are of a still more horrible description." I then spoke, saying: "Not the smallest part of this terrible torture will be remitted until you consent to cast off that robe and crown." He sunk down and instantly vanished from my sight, thus abruptly terminating my address.

OF DRESS IN SPIRIT LIFE.

I now pass on, and return once more to the last grade in this sphere. I there found my wife awaiting my coming. As I saw her at a distance she appeared to be a perfect mass of brightness, and her very soul seemed to sparkle from her eyes. She looked even younger and purer than when I last saw her, and wore a peculiar dress, a characteristic of which I will mention. The last one I attempted to describe was all white. The dress she now appeared in was of the same colour, but it flashed out lights of red and blue, which illumined her beautifully symmetrical form to such a degree that I involuntarily paused and looked at her in wonder. Such a short time had elapsed for the accomplishment of this (to me) marvellous transformation, that I was absolutely wonder-stricken! That which had seemed to me so bright had become, as if by the touch of a magic wand, still brighter. I ascertained that these lights radiate in consequence of the character or nature of the spirit, from whom they proceed, having become more perfect, and that they emanate, naturally, from the body. I dare say you have heard mediums say that they see lights about the spirits—lights proceeding from their foreheads or shoulders. Each spirit, as it rises into higher grades, assumes a brighter aura, until that light shines with so intense a brightness that it often dazzles the clairvoyant's powers of vision. *This is the reason why those spirits who return to earth generally appear in such clothing as they can be recognised in*, for if a progressed spirit with its luminous brightness were to enter a circle without an earthly clothing the clairvoyant would be utterly powerless to gaze upon it. He could as easily gaze upon the sun at noonday,

OF IMMATURE AND CHILD-BIRTH IN SPIRIT LIFE.

I saw a little image or spirit-fetus—it seemed like the bud of a rose. (In cases where death overtakes the mother before the healthy pangs of parturition occur, it generally arises from an undue amount of vital power having been drawn from the nerves of the heart, leaving the latter in a moribund state.) I watched the little bud. It was received into a vessel, which was composed of beautifully light material, where the little one looked something like a chrysolis.

In the interior of a vast building to which I was led I saw multitudes of the same little forms distributed about, somewhat resembling flowers. They appeared of different sizes, and I enquired the reason. I was told that these were the different stages of undeveloped form which were prevented from reaching maturity upon earth, and I was further informed that when the exact second of time comes that they

would have breathed the air of your planet (had circumstances not caused it otherwise), they are brought into spiritual existence in that sphere. So that, you will perceive, nothing is lost that once receives the Divine spark.

One more case. The spark of life is in another little rose which, in its earth existence, the deluded mother cherished so unnaturally by fashionable clothing that the delicate flower was spoiled. I will follow this infant and see where it goes. I was led forward into an inner room, and there I noticed many such children. They were not ensconced in the same kind of vessels as the others, but were simply laid in little cots that seemed to be formed of leaves, and there was nothing enshrouding them but a light drapery of beautiful texture. Each child is affiliated to a spiritual mother, such mothers being drawn from the ranks of those who loved children when upon earth, and to whom nature had not been so bountiful as they wished, and having had no children of their own, they were delighted to adopt these. Such children are brought to earth again to gain that enlightenment they would have attained had they lived longer. Possessing no knowledge of earthly ties, they become thoroughly affiliated to their spiritual mothers. Their existence becomes amalgamated, as it were, in that of their spiritual foster-mothers; they are bound up in each other.

OF DEATH IN SPIRIT LIFE.

At the termination of my last discourse I left you on the border of what may be termed the centre sphere—for such is the position of the Fourth Sphere.

It is to this centre sphere where the spirits are brought preparatory to the second death, or, rather, say the second transformation, for the spiritual body, having discarded the unworthy influences that were around it in the previous sphere, is now fitted for a higher state. It may be asked, how can this possibly be? Many have said that when once the spirit takes its flight from the body, all pains and sorrows are o'er—that it is borne away and rises to a land of perpetual bliss, where sorrows never more will move it; and having reached that state, they consider the summit of progress will have been attained, that the laws of nature are then suspended, and the spirit is instantaneously fitted to enter into the presence of the Deity.

But I wish to impress upon your minds that the fourth is the last sphere attained by the spirit ere it is placed in a state to be borne to what is termed the "Summer Land," for between the Summer Land and the spheres below there is a vast difference; so vast that it would be as easy for you to reach one of the other planets in your bodily form as for a spirit to attain to the Summer Land who is unfitted to enter it! It is here, in this central sphere, where the spirit must lose all the evil passions and inclinations which influenced it in the lower spheres. In this transitional sphere there are not the different and conflicting sects by which the under spheres are characterised, for here all religious creeds, all old superstitious teachings, are levelled to the ground. The spirit before entering this sphere must have a certain power over the structure of its being, and have extirpated the cravings and passions of earth. 'Tis in this sphere that the principle of affinity is begun to be realised in its true essence. There are no scattered or different tribes here. All are on a par, that is to say, a par of preparation for a higher sphere—the Summer Land.

It is with great rapidity the spirit comprehends its position when placed here, where it finds there is no idle time. It now perceives that what it had hitherto considered so beautiful has become dwarfed to insignificance, compared to the glories around and awaiting its advent to more advanced states, that the past scenes, although associated with transcendent beauties, are a mere speck compared to the vast expanse that lies beyond. The sun rises and breaks through the clouds, and the great mystery unfolds itself to the spiritual faculties. It is here, upon this very stepping-stone, that the spirit learns that what it has heretofore seen has been but a mere shadow to that which is beyond. Everything here is work; each spirit is studying to fit itself for the higher land, to which they are conducted by angels who are beautiful to behold though robed in perfect simplicity. The dress that is generally worn is merely a sort of beautiful muslin, lightly and loosely clothing the form, and braced in at the waist by a girdle or belt, upon which are written certain emblems, such as Truth, Love, Simplicity. You smile; but such means are employed to bring those whom they conduct into harmony with each other.

OF A CHURCH IN SPIRIT LIFE.

When I emerged from the trance or magnetic sleep I found myself surrounded by many spirits. "It is our intention," they said, "to take you with us." I was then led away, to be taught my first lesson in this grade, to a large temple, or what upon earth would be termed a church, but differing therefrom both in extent and in many other respects. In size it was four-fold that of the most extensive building to be found on the terrestrial sphere; and was built of a material resembling beautifully white stone, which reflected or threw out a lovely light. The sides of this building were surrounded by rich and handsome pillars, carved into beautiful forms, and these were further enlivened by a lovely tint of green, which on a near view I ascertained to consist of a delicate plant, which had encircled these pillars, and formed itself into symmetrical curves. From the summit of the pillars were suspended curtains of the most elegant description, falling on the inner side of the pillars, thus taking the usual place of walls.

My friend now said to me:—"In the course of a little time you will see spirits who have come from the higher spheres, and you will be enabled to compare their demeanour and attributes with the purest of spirits whom you have yet seen."

I had not long entered the temple when a symphonious peal from a thousand harps filled the space of the great building with its volume of harmonious sound. Simultaneously with the first notes from the harps, there began to congregate a host of spirits into this vast temple, which rapidly became filled; but beyond the pillars, the curtains of which were now drawn up, there could be seen, outside the building, myriads of spirits who came flocking from all parts of this expansive sphere; the whole atmosphere seemed to me animated with life. 'Twas a transcendently glorious scene, utterly impossible for words to delineate. By such paths, and through similar scenes, each of you will have to tread. Of this temple I will discourse on another evening.

(To be continued.)

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch, by

EMMA HARDINGE BRITTEN.

—:O:O:—

CHAPTER III.—"MY VISION THOU HAST DARKENED
THAT I MAY SEE THYSELF! THYSELF ALONE!"

It was a still and beautiful autumn evening, when Marian Latimer sat, with her now blind father, on the side of the heath-covered mountain that stretched up from the knoll on which the old Priory stood.

The sun was slowly sinking in the west, but the blue mist-covered peaks of the surrounding hills seemed to have caught the parting beams, broken them up into ten thousand graduated shades of color, and woven them into coronets to adorn every lofty summit with celestial glory.

Five years had passed since Marian had parted from her lover—five years—marked to her only by a succession of the same monotonous routine of duty and yet the subtle hand of change had been writing fresh lines upon each day's record, the full sum of which time alone could bring to light.

Thus Marian had grown from a beautiful girl, into a sad, staid, though still very lovely woman of twenty-five. Faithfully and untiringly she had pursued her labors under Mrs. Macgregor's tuition, until she had acquired quite a reputation as a neat and expeditious "mantua maker," and the results of her industry amply sufficed to maintain her poor old father in comfort if not in affluence.

But the greatest change that had come over her daily life's routine resulted from her father himself.

Torn with the remorseful belief that his unfortunate wife had terminated her existence because he had made life too heavy a burden for her to bear, the old man brooded over this thought until it became a perpetual source of warning to his irascible nature. This, together with the affliction of blindness, which, shortly after his wife's death, fell upon him, rendering him more than ever dependent on the pity and forbearance of his good daughter, wrought so vast a change in his former iron nature that he became as patient and uncomplaining as the gentle mother herself had been.

Marian marked this change at first with alarm, for fear it might portend her father's approaching departure, but as years

rolled on and fresh links of love and sympathy began to grow up between herself and her afflicted parent, she hailed the change with delight, and strove, by unceasing care and tenderness, to reciprocate the token of grateful affection which the blind and helpless old man bestowed on his devoted child. There was another unfoldment too in her father's nature which Marian regarded with peculiar interest. With the complete eclipse of his mortal vision, there seemed to awaken in him that singular inner or second sight for which many of the inhabitants of mountain regions, especially in the Scottish Highlands, are so remarkable.

When Marian was a child, her parents had frequently been visited by two friends, the Laird of Duan Craig and the Master of Rawdon, both of whom were alleged to be endowed with the faculty of second sight, and regarded in their vicinity with all the reverence due to their reputation as Seers.

Strange and reserved in their intercourse with their fellow men, these gentlemen claimed to receive visions simultaneously with one another, and in view of the singular contagion with which their prophetic monitions coincided in time and form of expression, they invariably made their visits together and that only when some event of note in the family they favored with their presence had been foreseen by them or was supposed to be on the eve of accomplishment.

Their last visit to their life-long friend, John Latimer, had been on very day preceding the catastrophe of poor Mrs. Latimer's death.

They had come down from their mountain homes in their own weird way, as they informed their friends, to attend "a great burying," and after the sad event which seemed to justify their ominous prediction, they found a gruesome satisfaction in ordering the details of "the great burying" in correspondence with the "wraith" which they beheld. Their mission accomplished, the prophets of evil had departed, leaving behind them, however, the ominous assurance that their presence would be required in that district in five years from thence. Whether it was the effect of a morbid fancy or some mysterious introversion of the sense of sight from the physical to the mental organism, none could say, but certain it is, that as the shadows of a sunless night fell upon poor old Capt. Latimer's eyes, the gift of second sight seemed to become developed within him, the effects of which were no less startling than interesting to his daughter. Sometimes it was a consolation, at others, a terror to her to find how her blind father was able to trace her way across the dangerous mountain paths, especially in the severe winters of that region, when she took home the work she had finished.

She rarely encountered any accident or adventure that the slightest eyes of her father did not seem to have had some preternatural view of, and many a time when the weather was fair and she would beguile the lonely way by diverging into some unaccustomed path on her return home, she would meet her father, staff in hand, come to escort her, and intercepting her with a mysterious knowledge of her whereabouts. Sometimes as the father and daughter sat together when the day's work was done, the old man plaiting his straw into baskets for Marian, with sailor-like neatness and dexterity, and she watching with affectionate solicitude the quivering movements of the thin old withered hands, she would coax him to tell her something of these "wandering dreams," and listen with a half-shuddering, half-pleased eagerness, to the low murmured tone of his strange revelations and thus the crimson sunset would deepen into twilight, and not until the stars of night like eyes of watching angels would remind her that the hour of rest had come, would Marian venture to break the spell of these strange communings and bid the old seer reserve the rest "till to-morrow."

Perhaps there was a deeper meaning in the absorbing interest with which Marian listened to her father's messages from the inner life than the desire for mere entertainment. Despite herself and notwithstanding the strong common sense which her little world of matter-of-fact duties served each day to strengthen, poor lonely forsaken Marian would have snatched at any straw that could float away over the pathless waste of ocean, and bring her back tidings of the long absent love, the mystery of whose fate had never being cleared up from the far distant night on which they had parted five years ago. Though he assured her he would return within a year and a day (a betrothal period in certain highland districts), though he had promised he would write each month, and had given an address to which "letters would be sure to come"—the months and at last the years had sped on, and still the deep silence had remained unbroken.

His ship had never come back; his name was unremembered wherever she, in her limited sphere of inquiry had dared to ask for him, and not a single ray of light, or hope, had penetrated through the veil of mystery that hung over his fate. And all through these long and weary years of waiting, and hoping, until hope had grown as sick as her sad heart, and at last died out in quiet despair, Marian had never failed each day, as the dim shadows of twilight grew long and grey and deepened into night, to ascend the narrow winding stair, and kindling up into bright flame, the lamp *never suffered to go out for five years*, turn its gleaming eye of fire to the window, and send its long-stretching, steady radiance far over the white-crested billows on which her lover's returning ship would yet surely come.

"He will come," she used to say to herself; "not as the report says, *false*; not as fear might suggest, *dead*. He lives, and he must love me—such love as mine cannot go out to him in vain. Wherever he may be, whatever the cause that makes him keep this dreadful, silence, he will come again; and somewhere in the wide, wide world he wanders, thinking of me and longing to behold again the signal light. Ah my Ronald! come when you will, or how you may, the light shall be here to guide you. It shall never cease to beckon you home so long as the lamp of my poor life can keep alive to trim this signal."

And then she would place the sea-shell to her ear, and, fancying the hollow murmurs ringing through it syllabled out the words of love's parting pledge, "forever—forever," she would fain persuade herself she heard her lover's voice and vow again, and carefully replacing his precious gift beside the steady light, her clear and beautiful voice would rise and resounding through the silence, in some of the Italian airs, taught her by her mother, would send forth a delightful flow of melody far over the sounding sea. The echoing waves seemed to return the silvery sounds in faint but hopeful cadences, and so she would rise from her evening's task refreshed and comforted, and, tripping down the now familiar winding stair, she would softly murmur as if to reassure some doubting inner self, "Yes, who knows? perhaps he may come in a month, a week, perhaps he may come to-morrow."

And thus it was that five years had rolled on for Marian; and thus it was that she often led her old blind father to talk of his inner sight, traverse the realms of space, a lingering hope inspiring her that perchance the curtains of destiny might be drawn that veiled the fate of Ronald. But even in this poor hope, Marian was doomed to disappointment. It seemed as if to her father's memory the very name of Ronald Melvor had become a blank. He never spoke of him, never alluded to him, and though Sir Andrew Agnew had gone to his account and two successors to that ill-fated baronetcy had followed him, the remembrance of all the scenes and persons that had figured in Marian's life-drama, in connection with her lover and his rival, seemed to have been blotted out from her father's mind as surely as if they had never had an existence.

In Marian Latimer's monotonous woof of life, there was another element of change of which she had taken little note, although it was destined to work its silent influence upon her fortunes. This proceeded from her brother Edward's family, of whose movements she was now kept constantly apprised by his kind fraternal letters. Mr. Latimer's eldest daughter had it seemed, lately married a rich Scotch land-owner and, as his estates were in the neighbourhood of Glenfillan, Edward's fine lady-wife deemed it essential that her husband should purchase and fit up a summer residence close to her married daughter's estates, and thus Mr. Latimer had secured a beautiful villa at Glenfillan, which the family were soon expected to occupy.

Marian anticipated her brother's coming with a strange mixture of affection for him and fears of his fashionable wife and daughters, not one of whom she had ever seen.

The preparations for the arrival of these distinguished aristocrats had been completed some time; but as yet they had not entered upon possession, and it was upon this theme that Marian was dilating to her father on the sweet, sunlit, autumn evening when we again resume the thread of our narrative.

At length, without seeming to notice his daughter's catalogue of hopes and fears, attending the advent of their high-toned connections, Captain Latimer said, "So darling, this is a very lovely sunset, is it?"

Beautiful beyond my powers of description, father. Would to heaven your poor darkened eyes could behold it."

"Marian dear," replied the old man, "if I cannot see the sunset, I can feel it; besides, I have other eyes than those of

sense, and I can see a sunset approaching that your eyes cannot behold."

What do you mean father?" she asked with a strange chill creeping over her.

"Dear child, since we have been sitting here, I have seen in vision a *grand burying*, and I know that the time of its fulfilment is at hand."

"No doubt it is that of the new Baronet, father, up at the castle, Sir Reginald Agnew. They say he lies at the last extremity."

"No daughter, it is not *his* 'wraith' I have seen, for though there were many bands of clansmen there with fluttering plaids, waving plumes, and one hundred torches carried by gillies, there was a sound of weeping at that burying, and I fear me, no one will ever weep at the burying of the bad, licentious man who now holds the estates and Baronetcy of Agnew."

"Could you not see whose funeral rites it was, father?" asked Marian, with that perfect trust that always accepted her father's revelations.

"Only this my dear. Dunn Craig and the Master of Rawdon were there. There was a gentleman from a far off city, too, whose name and identity I could not make out, for he seemed to be a real mourner, and his face was buried in a handkerchief."

"Father! father!" cried Marian, starting up from her seat on the heather, "here are two strangers approaching; they are toiling up the path that leads to the Priory, and now—they have caught sight of us; they tether the horses they are leading to the old pine stump, and they turn aside to the path that leads up here. They are, yes, they are—the Laird of Dunn Craig, and the Master of Rawdon."

"Come to the burying," murmured the old man in a low voice, as Marian ran forward to meet and welcome her father's friends.

Whilst the new comers were engaged in exchanging greetings with Captain Latimer, Marian, placing her blind father in their charge, hurriedly announced her intention of going down to the Priory to prepare an evening meal and such accommodations as she could offer to the newly arrived guests. They had only come to stay a few days they said, and were there to visit their old friend on their way to Glenfillan. Marian and her father would take no denial, but they must remain at the Priory for at least one night, so she ran forward to prepare for them "on hospitable cares intent."

"Come home soon, father," she cried as she sped down the winding path that led to the Priory. "The night is drawing on apace, and the air is chill."

"Coming, child, coming! I am tired, and weary, and long to be at rest."

At the entrance to her home, another surprise awaited her. There, on the door step, stood a tall, handsome stranger, whom, after a few moments hesitation, Marian recognized as her long parted brother Edward, come at last to take possession of his Glenfillan villa, and who had made his way, at the first possible opportunity, up to his father's and sister's home.

It was not until after many warm greetings had passed between the brother and sister, that the chill as of an ice-bolt shot through Marian's heart as she recalled her father's vision of the "grand burying," the return of his two highland friends predicted five years ago, and the apparition of the stranger, "a gentlemen from a far distant city," whose identity the Seer could not discover.

Hastily despatching Edward up the mountain side to assist the old blind father home, Marian proceeded with her little bare-footed Highland lassie to prepare an ample meal for the entertainment of her unwonted guests. It seemed as if every kind of obstacle was thrown in her way, and when she at length completed her work, and had lighted up a guest chamber, scarcely ever used, and spread her table with all the hospitable fare she could muster, quite an hour and a half had elapsed since she had reached her home.

She had heard her father and the visitors enter the house soon after Edward's departure, and at length, with apologies for her long delay, she presented herself in the old oak parlour. The full moon had risen, and was now shining in luminous splendour through the uncurtained window, lighting up every object in the room. Her brother and the two Highlanders were sitting in profound silence, each with his face buried in his hands, as if they had been listening to some words of solemn import spoken by the old sea captain.

As Marian entered the room, her father rose and approached her with a tottering step and outstretched arms—

these she eagerly caught with a view of directing him, but lifting up his hands he laid them tenderly on her head uttering the words: "The Lord bless thee, my good and dutiful child; we shall meet again in Heaven."

Then raising his arms aloft as if addressing some one who called to him from above, he cried in a loud cheery voice, "Aye, aye, Lord! Ready—aye, ready!" and then sank back in his son Edward's arms, his life voyage terminating in an instant at the port of eternity.

The Laird of Dunn Craig and the Master of Rawdon sent out messengers to all the neighbouring clans within a circuit of thirty miles. Representative bands of many of these clans came from far and near at the call.

To await the coming of the gathering hosts, the funeral procession was compelled to linger till nightfall, but one hundred gillies carrying flaming pine torches walked on either side of the long files of men, who, with waving tartans and nodding plumes, marched to the sound of the wailing pipes, the thud of muffled drums, and the dropping tears of many a mourning friend and neighbour, as the grandest "burying" that had ever been remembered in that generation, wended its way along the mountain path in honour of blind old Captain John Latimer.

That night Marian trimmed "the light in the tower," and then descended the long flight of winding stairs to the old oak parlour—alone! Alone as far as mortal companionship was concerned, and yet it seemed to her so palpable, that an angel stood on either side of her, that she dried her falling tears, and with brave resolves to live in future for humanity, and the good that she could do, she determined that this should be her last and only night of sorrow and inaction, and so she sat from dusk till dawn, laying her plans, and gazing far off over the white-crested billows of the ocean, illumined by one long glittering streak of fire from "the light in the tower."

(To be continued.)

Spiritual Fragments.

"GATHER THEM UP."

THE LATE S. C. HALL.—Captain C. Pfoundes, the eminent writer and traveller in Eastern lands, kindly furnishes us with the following brief reminiscence of his acquaintance with our esteemed friend, S. C. Hall:—"Meeting the late S. C. Hall at the Mansion House some years ago, the occasion being a banquet to the representatives of literature, our clever friend told me of his faith in Spiritualism, of his communication with his deceased wife, and some experiences with D. D. Home. I was much impressed by his earnestness, and it contrasted strongly with what I had shortly before seen in America, in my search after truth. I may add that I had made Mr. Hall's acquaintance when he was editor of the *Art Journal*, he then residing at Camden Hill, where, when making a call, he showed me the portrait presented to Mrs. Hall by Her Majesty the Queen. On another occasion he presided at a dinner party in the Freemasons' Tavern, with a section of the members of the Society of Antiquaries, who call themselves the Norio Magi, and his amiability and wonderful memory made the evening a delightful treat to all of us who were so fortunate as to have such delightful companionship. I can endorse, therefore, the sentiments in your memorial notice of our friend most cordially."

Capt. Pfoundes, in his lecture on "Mysticism in the Far East," before our Society, on February 10th, said that he had seen marvellous phenomena in the temples, which could not be explained by any theory of legerdemain. He had also seen the same produced by natives, and by a Japanese servant in his employ. He mentioned a case of a Fakir who stationed himself under the walls of a native city, in the usual posture they affect for contemplation, and though the city was soon after besieged, and a battery of artillery brought to bear upon its walls, that Fakir sat unmoved and unharmed. These, and many other phenomena, which he considered to be well-attested, prove that the Eastern Mysticism is not a mere collection of idle speculations, but is reared upon a solid basis of psychical phenomena, existing for many centuries, observed and attested by those who have given their whole lives to the investigation.—*Occult Review*.

In a recently published work on folk-lore, we have a curious and interesting example of a species of superstition

stated to have occurred not so very long ago in connexion with the lamented death of Mr George Smith, the eminent Assyriologist. That famous scholar died at Aleppo, on the 19th of August, 1876, at or about six o'clock in the afternoon. On the same day, and almost at the same time, a friend and a fellow-worker of Mr Smith's—Dr Delitzsch—was passing within a stone's throw of the house in which Mr Smith had lived in London, when he suddenly heard his own name uttered aloud in a most piercing cry, which thrilled him to the marrow. The fact impressed itself so strongly upon his mind, that he looked at his watch, noted the hour, and, although he did not mention the circumstance at the time, made an entry of it in his note-book. There could, doubtless, be recorded other instances of such supposed forebodings of death, but with regard to all of them the enlightened public will probably be slow of belief.

We commend to the attention of the Society for Psychical Research the latest dream-story in connection with racing. A well-known ex-military sportsman for some weeks past had made up his mind that he would "try and dream the winner of the Lincoln Handicap." This ingenious idea of his he announced to several of his friends, who naturally smiled somewhat sceptically on the would-be seer. However, on Monday night five times in succession he dreamt that "No 13" had won the race. As there was no horse of that name the sportsman in question came to the conclusion that his vision must refer to the number on the card. He made no secret of his belief, and yesterday morning he sent a messenger to King's-cross to get the card and back his dream-number. There were no cards to be had at the station. Accordingly he wired to Messrs W. H. Smith and Sons bookstall at Lincoln for "the name of No 13 on to-day's card for the Handicap." The answer came back promptly, "Wise Man." The resolute dreamer immediately backed the horse, with the happy result that all the wise racing men now wot of. Every detail of this singular story is absolutely true, and there are many who can testify to having heard the prophecy of "No 13" delivered on Tuesday afternoon.—*M'chester Evening News*.

THE CRADLEY-HEATH CHAINMAKERS.—In a recent address by Mr Cuninghame Graham, M.P., at a meeting at Percy Hall, Tottenham-court-road, on the condition of the Cradley Heath workers, he showed specimens of the chains produced there, and called attention to one particular description, which he said was sold for 6s or 7s in London, but only 1½d was paid for making, and the raw material cost only the same sum. Several of the witnesses who are in London to give evidence before the Royal Commission were present.

THE ZOELLNER CORD PHENOMENON REPEATED.—The *Harbinger of Light* states, upon the authority of *Psychic Notes*, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred. Evans, the phenomenon of knot-tying on an endless cord. "The two ends of the cord were securely sealed to a blank card; the cord and string were then placed between two slates, an India-rubber band put round them, and after being held by Mr Smith a few minutes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact."

THE WORLD'S TREATMENT OF ITS BENEFACTORS.—Socrates, one of the wisest and noblest men of his time, after a long career of service in denouncing the wrongs of his age, and trying to improve the morals of his people, was condemned to death. Dante, when Italy was torn by political factions, laboured with untiring zeal to bring about Italian unity, yet his patriotism met no other reward than exile. Columbus was sent home in irons from the country he had discovered; he died perhaps, the poorest man in the whole kingdom, of which he was its greatest benefactor. Bruno, of Nola, for his advocacy of the Copernican system, was seized by the Inquisition, and burned alive at Rome in 1600. Scioppus, the Latinist, who was present at the execution, with a sarcastic allusion to one of Bruno's heresies, the infinity of worlds, wrote, "The flames carried him to those worlds." * * * The world has treated its best benefactors as strangers—beings of another world. It has given to them its lowest huts and stables to be born in; its despised Nazareths to be nourished in, and its dreary prison cells to live in.

Lyceum Notings.

A MOUSE IN THE LAW COURTS.

John White, a prison warder, examined.

My name's John White; I am a warder
Of the gaol in which the prisoner
Was confined for misdemeanor.
He was convicted twelve months back.
Since his conviction, his behavior
Has been marked, extremely good.
I know the prosecutor, William Hinde;
He also is a warder in the gaol.
I remember the night you mention,
The time was nearly nine;
Hinde went his rounds, and then I heard
High words in the prisoner's cell;
The latter cried, "You coward!" then I saw
Hinde reeling out, blood pouring from his lips;
I asked, "What is it?" and he answered me,
"That brute in there has hit me on the mouth."
I said what made the man whom all respected
Perform an act so harsh, and unexpected?
Hinde said, "'Twas only cause I tried to kill his mouse."

The Judge.

Prisoner at the bar,
It rests with you to urge your own defence.
You've heard the evidence against you; speak!

The Prisoner.

My lord, and gentlemen of the jury,
I have no wish to shake the testimony
Of those who have appeared against me.
What they have said is true; what they have not
I will, craving your patience, now recount.
Near fourteen months ago I was convicted
Of a crime, of which I swear I was quite
Innocent; which innocence were fully proved
Had not the law, alas, debarred my wife
From giving evidence on my behalf,
Such as alone could clear my tarnished fame.
Ill fortune such as this near broke me down.
I had lost all, wife, children, home.
Desolate, I wasted in my prison cell;
Hopeless,—existing, true,—but living not.
One night, when I was served my humble fare,
A little mouse crept out under the floor,
And eyed askance the dreaded human form;
I threw some food, and, scared, it scampered off,
But pangs of hunger lured it out again,
And made it share my meal, a welcome guest.
So every night it came, until at last
It grew so tame I fed it from my hand.
It slept with me and nestled in my sleeve.
I took it in my pocket when I went
For exercise with others in the yard;
And much amusement—aye—and envy, too,
I have excited when I showed my prize.
I had no friends;—I grew to love this mouse,
As these dumb animals are often loved
By those who find all others cold and false.
One night, the warder Hinde came to my cell,
When my little pet was sporting on my hand.
He said, "They talk about this mouse of yours;
Just let me see if it's as tame as White
The warder says; I want to see if it will come
And feed from my hand if I hold it out."
Little suspecting this inhuman fiend,
I lured my little pet, who quaked with fear,
Unwilling yet to court a stranger's touch;
The cruel hand closed on it, and he laughed.
"Enough of this!" he cried. "The Governor says
He won't allow this insubordination;
Come, bid your friend good-bye! I'm going to crush him."
I sprang erect. Ah, me! my every nerve
Tingled with fear for my poor little pet;
"Coward!" I cried, and then I hit out straight
And struck the face of this inhuman fiend.
Thank God! he dropped the mouse, which, frightened ran
And found a haven e'en from whence it came.
This is my crime, and I am in your hands.

The Judge, summing up.

Gentlemen of the jury, I am content;
I sum this case as briefly as I can.
This tale is touching, and, I doubt not, true;
But you must deal with facts, not sentiments;
It rests with me alone to mitigate
The punishment, which, be assured,
Shall be awarded, with respect to law.

Foreman of Jury.

My lord, we are agreed, and find the prisoner
Guilty, but most strongly recommend
Him to the mercy of the Court.

The Judge.

Prisoner at the bar, you stand convicted
Of assault on William Hinde, your warder,
For which the sentence of the Court receive,
Namely, that you be imprisoned

For one whole day, and that without hard labour,
To run concurrently with the sentence
You now are undergoing. Furthermore,
I have here—can you bear good news?
A packet from the Government, commanding
Your immediate release. For now it seems
Another has confessed the crime for which
You have been wrongfully convicted.
Thus you are free. And, I may further add,
John White, the warder, has for you outside
A little friend of yours, unhurt but caged.
I wish you well. Stop the applause in Court!

:o:o:

Lyceum Reports.

BLACKBURN: April 7th.—Mr Tyrrell conducted. Lessons were given by Messrs Tyrrell and Burke. Attendance—scholars, 59; officers, 8; visitors, 3. April 14: Mr Tyrrell opened, and with the aid of Mr Wm. Ward, led the children through the calisthenics. Attendance: scholars, 62; officers, 7; visitors, 4.—A. A.

BRADFORD—St. James.—Singing and invocation; s. and g. o. recitations, and musical reading. After marching and calisthenics groups were formed for lessons on the Testaments, Phrenology, Child's Guide to Spiritualism, Gift of Life. 38 scholars, 9 officers.

BURNLEY.—Our programme was gone through very nicely. Attendance 126, 29 officers, 3 visitors. S. and g. o. recitations were repeated after the conductor.—H. W.

BRIGHTON.—Hymn and prayer by Mr Jackson. Marching and calisthenics nicely done, conducted by Mr Jessop, of Halifax. Interesting reading by Mrs Booth. The time for opening is 10 o'clock. We desire punctual attendance by officers and scholars. Hoping all interested will notice this.—J. H.

CLECKHEATON.—Hymn. Invocation by Mr Pearson. Marching, and Calisthenics, gone through creditably. We are sorry our female scholars do not show more energy and confidence in the exercises. We shall have to give the male scholars credit for having more courage and confidence. Recitations by Miss Hargreaves, Masters R. Hodgson, and J. Blackburn, reading Miss C. Denham, prayer by Mr Pearson, scholars 26, officers, 5, visitors, one.—W. H.

COLNE.—Present, 15, Officers, 55 Scholars. Recitations were very creditably given by Master Bean, Misses F. H. Coles, Polly Christian, Maranda Walton, Florence Butler and Rachel Storey. Marching and Calisthenics showed great improvement. Average attendance for three months ending March 31st is 75.2; Scholars in time, 63.7; Late scholars, 11.5.

GLASGOW.—Attendance has fallen off, partly through the epidemic of measles that has swept over Glasgow. After preliminary exercises, Mr Robertson spoke on the advantages of early storing the memory with sweet poetry and bright sayings from the good and wise. Mrs Harper pressed home the early need of cultivating the great virtues, honesty, truthfulness, and obedience; enriching her address with choice anecdotes. Mrs Paterson urged the older scholars, especially those who were entering on their first situations, not to deny their faith. Mr Corstorphine enjoined punctuality. Our singing is in a backward state through the want of self-made music. Can no musical friend remedy this defect?—T. W. C.

HECKMONDWICK: Thomas-street.—Attendance: 30 members, nine officers. Hymn and prayer. S. and g. o. recitations, by Emily and Ada Hoyle. Song by the Lyceum choir. Marching and calisthenics. Benediction. A very enjoyable morning.—W. Crowther.

LONDON—33, High-street, Peckham.—Small attendance. Recitations by Misses Emily Small and Nelly Swain, and song by Miss Lily Coleman. 1/- collected to assist our friends at Clerkenwell to buy food for distribution among our brothers and sisters in want. More to follow, collection next Sunday on account of small attendance, to give all a chance to do good.—H. T. C.

LONDON, Clapham Junction.—Twelve children, three teachers. Lessons as usual, and a splendid blackboard lesson on methods of drawing water in early ages.—R. N.

MANCHESTER—Downing-street.—10 a.m., hymn, invocation by Mr Jones; usual programme, number of scholars, 22. Benediction by Mr Jones. 2 p.m., hymn, invocation by Mr Jones; number of scholars, 22. Benediction by Mr Jones.—J. S.

MANCHESTER—Psychological Hall.—An excellent session, numerous attendance, and programme gone through in good style, including a number of recitations. Groups in Phrenology &c.—C. B.

MIDDLESBROUGH.—Invocation; g. o. recitation. Marching and calisthenics in usual style. Fountain group, led by Miss Elstob; lake group, led by Miss Johnson; ocean group, led by Mr W. Wright. Adult group, Mr Poskitt read from "Angelic Revelations." A small attendance; invocation by Mr Gibson. Attendance, 20 children and 14 adults. The service of song, "Ministering Spirits," was given on March 31st, and passed off successfully—the connective readings were ably read by Miss Lily Brown.—W. Shirley.

OLDHAM. 9-45 a.m.—Conductor, Mr Jos. Chadwick; present, 90. G. and s. o. recitations. Recitations by Miss L. Calverley, Messrs J. Chadwick, and J. T. Standish. Marching and calisthenics. Classes on Astronomy, Geology, Physiology, and moral lessons. 2 p.m., conductor, W. H. Wheeler; usual programme gone through.—Jas. Sutcliffe, 14, Radcliffe-street, Oldham.

SALFORD—48, Albion-street. — Morning—Present, officers 17 scholars 22, prayer by Mr T. Ellison. Usual marching and calisthenics, well done. Afternoon, officers 17, scholars 45, visitors 2, invocation by the conductor, recitation by J. Jackson, and Misses Kate Cowburn, Ada Tyldesley, and Lotty Cockins, singing by Mr John Moorey. Mr Clegg, the assistant conductor, lectured ably on Mesmerism, and Mr Moorey lectured well on Phrenology, musical readings led by the conductor.—R. J. J. sec.

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FRIDAY, APRIL 19, 1889.

A NOTEWORTHY LETTER AND SUBJECT OF ENQUIRY.

To the Editor of "THE TWO WORLDS."

MADAM,—Some time ago you kindly offered to deal with any question or questions submitted to you, provided they were free from objectionable personalities, and were connected with the subjects to which your journal is devoted. Will you allow me to avail myself of the proffered privilege? Before putting my question I should like to preface it by a brief account of the mental process which has led me to the dilemma, and as the subject is of a deeply important, interesting, and general character, perhaps you may think well to find a place for it in *The Two Worlds*, but this may be left to your own judgment.

My first real acquaintance with Spiritualism was brought about by reading a book by Mr G. H. Pember, B.A., a writer of considerable ability, and, according to the Rev. C. H. Spurgeon, "strongly on the orthodox side." The author of the book in question labours to prove that the Scriptural account of the creation, the fall and early history of man, are to be received as literally true, and that "Earth's earliest ages," as there recorded, are connected with Modern Spiritualism. He accepts the testified facts, and attributes them to the agency of the devil and a host of terrible demons who are in these last days permitted by Almighty God to deceive mankind, prior to the awful manifestations of divine wrath attending the Second Advent, which he believes to be imminent, "that they all may be damned which receive not the truth."

Now as I was already fairly familiar with the author's prophetic views—inexpressibly dreadful as they are—they were not a surprise to me except as they appeared to be connected with Modern Spiritualism. The startling nature of the admitted facts, and the awful theory put forth to explain them, affected me much. Could it possibly be true? And yet it seemed the only logical one, if the "plenary inspiration" doctrine were correct. It was a great question, and further inquiry into the whole subject seemed to be demanded before accepting such a view as Mr Pember's.

I, therefore, took means to investigate the matter chiefly through the literature of Spiritualism. By degrees through reading, reflection, and comparison, the following appeared to me, so far, as certain truths:—

1st. The basis facts of Spiritualism were testified to by an amount of evidence simply overwhelming, insomuch that to reject them would have been equal to rejecting all human testimony whatever.

2. These facts at first view appeared opposed to the ordinary course of nature, but further investigation proved them explicable by natural law—therefore not incredible.

3. The forces and principles regulating these phenomena, until recently unknown in the Western world, were connected on all sides with forces and principles that *are* known which seem naturally to lead up to them, and of which they seem the normal development. If, therefore, Spiritual phenomena were of the Devil, were not affinitive natural phenomena, also from the same source?

4. Being *natural* phenomena their recurrence through all time suggests itself as an extreme probability. Now that they have so recurred is testified by the whole circle of history, ancient and modern.

5. Accordingly Spiritualism throws immense light on the most difficult portions of history, especially those which are ignored by modern thought as resulting from ignorance, credulity, superstition, and excitement.

6. The philosophy of Spiritualism was found to agree in a remarkable manner with that great mental movement known as "Modern Thought," which may be summarised in the words *Progress* or *Evolution*, and as this idea is the independent result of the inductive method of learning from nature, the agreement appeared at any rate extremely suggestive.

7. Besides elucidating difficulties of history, Spiritual science seemed to explain the process, and therefore confirm the reality of many problems of religion, such as inspiration, prophecy, seership, angelolatry, and many others.

8. It further appeared that Spiritualism was opposed to Atheism on the one hand, and to superstition on the other. In its highest phases it was distinctly religious, and only anti-Christian with regard to certain doctrines—howbeit such doctrines as have been regarded as divine verities and essential to salvation among Protestant evangelicals.

9. The moral teaching of Spiritualism resembled earth-teaching, not final and perfectly harmonious, but various and progressive, but that some of it was of a very high order, and betokened a heavenly rather than a hellish origin.

10. And—most important of all—*true Spiritualism was an unfolding of NATURAL RELIGION, and this very thing appears to be the goal to which the Churches themselves are tending.* Unconsciously, perhaps, but surely. Consequently, time alone seemed necessary to bring about a union.

These, Madam, were the chief ideas which struck me. I have tried to express them impartially, and merely as the impressions resulting from my study. The chief difficulty was—What to do with the facts? For, against them orthodoxy also had its facts. And this brings me to the question I want to ask. While allowing for hypocrisy, formalism, sensationalism, &c., in Christianity, there is still this great and grand fact. That in all its periods there have been, and in these present days there are, thousands to whom Christianity has been and is a living power. Under its influence and teachings they have experienced a positive Spiritual change—from darkness to light. They receive daily a Spiritual blessing and refreshment in answer to prayer. They believe all this comes from a risen Christ. They speak of knowing Him and realising His presence. Indeed, they live over again the lives of those who wrote the New Testament. Is not this so? Who does not know some such sweet and saintly ones. Do not these words bring blessed memories to the mind of some dear relative?

Well, my question is this. Admitting this undeniable array of facts—*What explanation has Spiritualism to give to this which is the perennial witness to pure Christianity?* If Spiritualism were true it would be able to *cover all the facts*, and this fact of experimental religion, intimately connected as it is with the fundamental truths of Christ's death, resurrection, ascension, and present activities, is the base of modern Christianity. At least I think so.—Yours, &c.,

VERAZ.

To reply as briefly as possible to our kind and earnest inquirer, we must commence by questioning his assumption that there were any such proven FACTS in Christianity as would create the beautiful influence and saintly lives of which he speaks. That long-cherished *beliefs*, and deeply-rooted *faiths*, may create pure and exalted emotions, we can all admit; but these are only emotions, not *facts*, and we must admit these as much in the faith of the Parsee for Zoroaster, the Chinese for Confucius, the Buddhist for Guatama, and the Moslem for Mahomet, as with the Christian for Christ. But because there are proscriptive faiths of long ages descending from generation to generation until

they become a part of the soul's inheritance, and an immovable belief—such beliefs are not *proven facts*, neither are they historical testimony to the truth of their source. They are simply emotional states of mind, acting upon individuals according to their special nature, and their special receptivity for good or evil. The most superficial retrospect of Christian history will prove this to be so. What was the impulse that divided up the early Christians into hundreds of sects, and set them to slaughtering and destroying one another? What was the impulse that burned John Huss, and destroyed tens of thousands of the early Protestants; invented racks, thumb screws, tortures, inquisitions, and lighted the ages of Christendom with the fires that roasted alive millions of human beings, and drenched the *civilised* world with blood and tears? To take any single century's history of Christianity between the years 300 and 1800, is to take the darkest, cruelest, and most hideous record that ever disgraced the history of man. And yet all this was done under the impulse of *faith in Christ*, and for the honour and glory of the Christian religion—that same religion, let it be remembered, that our correspondent conceives to be the source of the "saintly lives" he so beautifully and pathetically describes. To sum up a subject that could only be properly dealt with as an essay, not in a few lines, we allege, that the worst and the best impulses of humanity have both been equally stimulated, and ever will be so, when we *depart from facts* in our religious beliefs, and rest our faith upon a *supernatural*, and therefore *unnatural* basis, one, too, that if acted out *for the first time* in this our own day, would condemn all the professed actors of the story to the safe keeping of a lunatic asylum. That the teachings attributed to Christ are beautiful, however impractical, is simply a fact, because they are in harmony with the principles of fundamental good taught by every good man. That such teachings may help naturally good people to be more good we may all believe, but so will the example of every good man and woman, whether in the present or past ages.

The specialty of Spiritualism seems to be—first, that it is not a *super-natural* religion, but a strictly natural one; next, that it proves its truth by its *facts*, and its naturalness by the morality, justice and reasonableness of its teachings. It proves itself, too, by its vast and widespread corroborative testimony, and, above all, it offers the strongest possible incentive to lead pure and saintly lives, by showing how inevitably our happiness or misery hereafter depends on the good or evil we have done here. Thus, being a religion true to eternal principles of good, it does not depend for its effect on any set of emotions, memories, faiths, or traditional beliefs. It is a religion of present living facts, and all its facts make for righteousness and heaven. Finally, as an independent fact, one true to nature and to men's best interests here and hereafter, Spiritualism is not called upon to effect a reconciliation with any special form of credal faith. It is only required to harmonize its teachings with the fundamental principles of *good* taught in every age, and through the lips of all good and righteous men. Beyond this it is no more required to harmonize with the *assumed* facts of Christianity, than it is with those of Judaism, Mahomedanism, or any other form of faith. Its faults, fallacies, frauds, and errors are chiefly on the human side. Its spiritual revelations constitute it the greatest living and demonstrative religious fact of the ages.—Ed. T. W.

THE LYCEUM ANNUAL CONFERENCE OF 1889.

The above Conference will be held on Sunday, May 12th, at the Co-operative Hall, Downing-street, Manchester, as per resolution of last Conference, held at Halifax. All Lyceums elect their representatives at once, and notify the same to me as early as possible, that steps may be taken for their accommodation.

AGENDA:

(Assemble at 10 a.m., chair to be taken at 10-15, prompt.)

Part I.

- 1.—Call to order.
- 2.—Reading of minutes of last Conference.
- 3.—Secretary's Report.
- 4.—Treasurer's Report.
- 5.—Reports of Special Committees.

(Adjourn at 12-30 for dinner; re-assemble at 2 p.m., prompt.)

Part II.

- 6.—Open Council.
- 7.—Place of next Conference.
- 8.—Election of President for 1889.
- 9.—Ditto Secretary "
- 10.—Ditto Treasurer "

In the evening, Mrs Emma H. Britten will deliver an address in the same hall, on "The Importance of the Children's Progressive Lyceum." Mrs E. H. Britten has generously given her services for the occasion in support of the Lyceum cause. A collection will be made at the close to defray expenses.

As there will be much business of an important nature to engage the attention of the Conference, it is urgently desired that all delegates will make an effort to be in good time, that the President may be able to take the chair at the time stated.

It is also earnestly desired that *all* Lyceum Secretaries, *without exception*, will send me as early as possible the total officers and members, male and female, on their registers, and the average attendance of the same, so that I may be able to enclose the total strength of the Lyceum Movement in my report to the Conference. And this being done yearly will show in a concise form the growth and strength of the cause.—I remain, your humble servant,

ALFRED KITSON, Sec.

55, Taylor-street, Batley, Yorkshire.

PROSPECTIVE ARRANGEMENTS.

MR W. E. LONG writes that, owing to the serious illness of Mrs Long, he will not be able to visit the North for the present. We trust Mrs Long will soon be restored to health.

NOTICE.—Mrs Wilkinson, Psychometrist, 309, Essex-road Islington, London, will shortly visit Exeter and South Devon. Secretaries of the societies in and near Exeter should not lose this opportunity of inviting her to visit them.

MR T. H. HUNT will take a provincial tour, commencing at Nottingham April 28; May 5th, open; 12th and 19th, Blackburn; 26th, Middlesboro'; North Shields (probably) in June. A few open dates.—Apply to him at 8, Chapel-road, Notting-hill, London, W.

BATLEY CARR: Town-street.—Tea and entertainment on Easter Monday and Tuesday, with a sale of work. Tea on Monday, 9d, 6d, and 4d, and on Tuesday, 6d, and 3d. All friends are cordially invited. Proceeds towards the new Building Fund.—J. A.

BRADFORD.—Little Horton Spiritual Temple, Spicer-st.—Annual tea and entertainment, on Easter Monday. Tickets, 2d, children half-price.

BRADFORD: St. James'.—Annual Good Friday tea and entertainment. We shall be glad to see old friends and new. There will be a good programme gone through, consisting of songs, recitations, musical solos, and a dialogue entitled "Mixer's Matrimonial Mart," in six characters. Mrs Smith, of Leeds, is expected to take part in this entertainment. Accompanist, Mrs Kay.

BRIGHTON.—Easter Monday, tea meeting and entertainment in our room in Nettleton's yard. Tea at 4.30., adults 9d each; children 4d each. Friends are invited.

COLNE.—A public tea party and entertainment on Good Friday, Ap. 19.

COWMS: Lepton, Easter Saturday.—A tea party and sale of work in the Board School. Friends wishing to help us in the work, either in goods or money, are requested to forward the same to the secretary G. Mellor, Spring Grove, Fenay Bridge, Lepton, which will be thankfully received. We hope many friends will come to the tea.

DEWSBURY.—Tea party on Saturday, 20th, at 5 p.m., 6d each. After tea, various amusement and conversational gathering. Admission 2d.

FELLING-ON-TYNE, Easter Monday.—Public tea and entertainment, tickets 9d each, children half-price. April 20, at 7.30 p.m. Mr V. Wyldes, will lecture on ancient and modern spiritual revelations, in the Spiritual Hall, Park-road, High Felling, under the North Eastern Federation, admission to hall, 2d.

HALIFAX.—Lyceum, Winding-road.—A sale of work consisting of ornamental and useful articles, will be opened by J. Lamont, Esq., of Liverpool, on Good Friday, at 11 o'clock. Admission 1s each, Saturday 6d, Easter Monday and Tuesday 6d up to four o'clock, afterwards 3d. Season tickets 1s 6d, not transferable. Entertainments at intervals. Refreshments will be provided. We earnestly invite all interested in the cause of Spiritualism to come forward and help us, as we very much require a larger place. All will be welcome.

HECKMONDWICK.—Annual tea and entertainment, Easter Monday; adults 9d, children 6d. In the afternoon a stall will be held for the sale of fancy needlework and other articles of a useful kind. All friends in the district are earnestly requested to favour us with their support. Mr Rowling will give phrenological delineations of character which will be instructive and amusing. Mrs Bealand has promised to attend and give clairvoyant descriptions. The choir and string band will enliven the proceedings with vocal and instrumental music.—W. T. Sec.

HUDDESFIELD.—I have pleasure in stating that our present meeting room is too small. We have found larger and more convenient premises in John-street, off Buxton-road, which will be called The Psychological Institute. The opening services will be held Sunday, April 21st, at 2-30 and 6 p.m., when addresses and clairvoyant descriptions will be given by Mrs Scott, of Keighley. All friends are kindly invited. On Easter Monday we shall have a tea party and entertainment, consisting of songs, readings, recitations, &c. Tea at 4-30 p.m. Tickets 8d, children half-price. Admission to the entertainment only, 3d each. I am requested to invite through your columns as many speakers and friends as can make it convenient to pay us a friendly visit on the occasion.—Yours truly, John Gee.

KEIGHLEY.—Spiritual Brotherhood Lyceum, East Parade.—Anniversary services will be held on Sunday, April 28th, 1889, in the Lecture Hall of the Mechanic's Institute. Addresses will be delivered by Mr J. Swindlehurst of Preston, at 10.30 and 6 o'clock. At 2.30 children's service will be conducted by Mr J. Armitage of Batley Carr. Collection at each service in aid of the school funds. A tea will be provided for visitors in the Lyceum, at 4 o'clock. Tickets 9d. All will be welcome.

LANCASTER.—Easter Sunday.—Mr E. W. Wallis will speak. Afternoon subject, "Is man mortal only?" Evening, "Spiritualism a moral power and religious teacher."

LEIGH, Railway-road.—Good Friday, tea party and entertainment. Tickets, gentlemen 1s; ladies 8d; children 6d. Tea at 5 p.m. We hope many friends will attend.

LONDON. 309, Essex-road.—Good Friday, tea meeting and soirée. Tickets for tea and soirée, 1/- each. After tea, 6d.

MACCLESFIELD.—The spiritualists of Macclesfield have now taken a new church, situate in Cumberland-street, which will be opened on Easter Sunday, by Mrs Groom. Afternoon service at 2.30; evening, 6.30. Lyceum session in the morning, 10.30; and in the afternoon, after the usual programme, Mrs Groom will address the Lyceumists and friends.—Service at 6.30; April 28th, at 10. At 2.30, the Rev A. Rushton will address the Lyceumists and a service of song will be given, entitled "Ministering Spirits," at 6.30, Rev A. Rushton, address.—Easter Monday, Mrs Groom will give psychological readings.

MANCHESTER SOCIETY.—Notice of removal. On and after April 21st, we shall hold our meetings, in the Temperance Hall, Tipping-street, Mr. Johnson speaker.

MANCHESTER PSYCHOLOGICAL: Collyhurst-road.—Good Friday, tea-party and entertainment. Two humorous dramatic sketches and songs, concluding with a dance. Tea at 4 p.m. sharp.—Ticket, adults 1s; children 6d; after tea 6d.

MIDDLESBROUGH-ON-TEES.—Easter Sunday, Mr Armitage, Easter Monday, grand tea and entertainment.

MONKWEARMOUTH.—Easter Monday: tea and entertainment.

NEWCASTLE-ON-TYNE.—Easter Monday, 4-30, public tea; 7 p.m. concert. Tickets, tea and concert, 1/-; children, half-price.

NORTH SHIELDS, Camden-street.—Tea and concert on Good Friday: tickets, 1s each. Friends in the district cordially invited.—Second annual hall, Easter Monday; double ticket, 4/-; single ticket, 2/6 refreshments included).

NOTTINGHAM.—Easter Sunday.—Mr Schutt, Morning and Evening. Easter Monday, tea and social evening, Large Social Guild Hall. Mr Schutt will be present, dancing, games and other entertainments after tea. Tickets 1s; children under twelve, 6d, each, admission after tea 6d.—J. W. Burrell.

OLDHAM.—Monday, April 29, at 7.30. Mr W. H. Wheeler will deliver a phrenological lecture, illustrated with diagrams, etc. After the lecture, public examinations will be given; also private delineations. Admission 3d each. Come early. Tea party on Saturday, April 29th; tea at 4.30. Tickets, 8d; under 12, 4d.

RAWTENSTALL.—Good Friday, a tea party and entertainment; adults, 6d; children under 12, 3d. Tea at 4 p.m.—April 21st, service of song, "Ministering Spirits."

ROCHDALE.—Blackwater Street, 2-30, and 6.—Sunday May 12th. A service of song will be given entitled "Ministering Spirits."

SOUTH SHIELDS, Cambridge-street.—April 21st, will be our last in the place, as we are not able to meet the expenditure, we decided to remove, and have obtained premises No 14, Stanhope-road, High Shields, which will be opened Sunday, April 28th; they are in a much better position and at a cheaper rent. We hope to carry on the movement with greater success. Monday, April 29th, we will have a coffee supper and entertainment.—J. G.

SOVERBY BRIDGE.—Good Friday.—A grand tea and entertainment will be given by the lyceum children. Tea and entertainment 9d. Entertainment only 6d, this is the entertainment of the season.

SUNDERLAND.—Silksworth Row.—Good Friday, coffee supper and social gathering. We would like to see as many friends as possible. Tickets 1s.

WESTHOUGHTON.—Good Friday, tea party: tea at 5 p.m. tickets males 8d; females 6d; and children 4d—entertainment to follow.

WEST PELTON, Co-Operative Hall.—Lyceum, Easter Sunday, at 10.30 a.m. Will friends send their children? Annual tea on Good Friday; tea at 4 p.m., tickets, 9d; children under 12, 4d. After tea a public meeting, Mr E. Gransbury and R. Bendelow. Welcome to all.

Birth?" Evening. "The Philosophy of the Spheres." Treated with all his delightful eloquence and originality of thought and expression. Thursday, April 11th.—A farewell tea-party, to show respect and good will to Mr Mark Slater, a member, who, with wife and family, is on the eve of departure for America. About 90 persons enjoyed an excellent tea at Mr R. Wolstenholme's Dining Room, and adjourned to the Old Band Room, Peter-street, kindly lent for the occasion. There our worthy president, Mr Wolstenholme, presented to Mr and Mrs Slater, in the name of the society, a very beautiful album, containing many fine photographs of mediums of note and local Spiritualists, mostly from Mr Wolstenholme's own negatives. Mr Slater responded in a few heartfelt words, and a few members testified to the esteem the Slaters had earned since they joined the body. An enjoyable evening was spent in games and dancing.—A. A.

BRADFORD: Ripley-street, April 7th.—Mrs Beardshall gave good discourses and clairvoyance at each service. (Too late last week.)

BRADFORD—Ridley-street.—Afternoon: Mrs Connell's control spoke eloquently on the subject from the lesson read. Evening—"Oh, where is thy victory? oh, death, where is thy sting?" which was highly appreciated. Clairvoyance very good.—T.T.

BRIGHTON.—Afternoon: Our friend, Mr Hepworth, favoured us with answers to six written questions from the audience, which were useful and timely, and well received by a moderate audience. Evening subject, chosen by the guides, "Salvation." They laid bare to the root original sin, and lopped off the cumbrous errors, leaving the practical plan of salvation shining in full splendour. The audience was fair, and listened almost breathlessly. Mr Hepworth gave three clairvoyant descriptions, readily recognised.—S.B.

BURNLEY: Two splendid discourses by Mrs Bailey. Afternoon subject: "Homes here and hereafter, and how to make them bright; evening: "The heroes of the past, present, and future." Successful clairvoyance—18 given, 15 fully recognised. Our new rooms will be opened on Sunday, April 21st, by Mrs Wallis. (Too late last week.)

BURNLEY.—Mrs Barr, of Hednesford, through illness, was unable to undertake the journey. Her husband kindly came and delivered addresses afternoon and evening. Both were carefully thought out expositions of spiritual philosophy, which were very interesting and well rendered. We tender our best thanks to Mr Barr.—M.W.

CLECKHEATON.—Oddfellows' Hall.—A happy day with Miss Cowling. Afternoon, the guides gave an interesting address on "Is Jesus the Saviour of the World?" Evening, subject—"Where is Heaven?" Excellent and successful clairvoyance.—W. H. N.

COLNE.—Mrs Beanland gave two addresses—afternoon, "Progression and development;" evening, "Past, Present, and Future." Psychometry after each address. Fair audiences.—J.C.W.

COWM.—Lepton.—Mrs Scott's guides spoke on "One more Brother gathered home," as we have lost one of our members, Mr Farrand. In the evening she gave her experience how and why she became a Spiritualist. Good clairvoyance after each service. It was Mrs Scott's last visit, as she is going abroad. Our society wishes her a safe and prosperous voyage.—G. M.

DARWEN: April 7th.—Mr B. Plant addressed good audiences, and gave successful clairvoyance. Improvement noticed in Mr Plant's mediumship.

DENHOLME.—Afternoon, Mrs Summersgill's guides lectured on "Work for the day is dawning." Evening, subject—"Spiritualism or Theology, which?" Also a poem entitled, "What is Heaven?" Both discourses were ably delivered.—C. P.

DEWSBURY.—Monday 8th.—Mrs Stansfield's guides delivered an interesting address, followed by successful clairvoyance by Mrs Black.—Sunday 14th, two good addresses were delivered in a clear and intelligent manner, by the guides of Mr Parker, of Bradford.—W.S.

FELLING.—Mr Jas. Clare gave a splendid address on "Spiritualism in the light of evolution," holding his audience spell-bound. A cordial vote of thanks was accorded him, this being his first appearance on the spiritual platform. He is a youth of great promise, and other Societies would do well to accept his services. His address is, Mr Jas. Clare, 13, Strickland-street, Newcastle.

GLASGOW—April 12.—A few friends met at Mr J. Robertson's, by invitation, to welcome our old-esteemed friends, Mr and Mrs Harper, who have come to reside here. Short speeches, songs and recitations from the company, to which Mr and Mrs Harper touchingly replied. A very pleasant meeting. Sunday, Main-st., 11-30.—Mr Jas. Anderson, read from "Spirit Teachings," and the guides of Mr J. Griffin gave a short address. 6-30—Mr R. Harper answered written questions of a high intellectual order most ably and satisfactorily.

HALIFAX.—Mr C. A. Holmes gave two able addresses; afternoon "Angels;" evening, "The world, and its search after happiness." Very appreciative audience.—J.L.

HUDDERSFIELD.—Brook-street.—Our esteemed friend, Mrs Gregg, was greeted by large audiences, who listened with wrapt attention to the excellent and practical addresses. A large number of spirit descriptions were given.—J.B.

LEEDS: Institute, March 31st.—A glorious time with Mr Wyldes. I feel unable to do justice to this earnest and efficient worker. The truths of Spiritualism were propounded in a clear, eloquent, and grammatical manner, and elicited frequent applause.—2-30: He spoke on three subjects from the audience. Evening: "God, the devil, and a future state" was dealt with in masterly style, and highly appreciated. Our hall was packed and many turned away. The Monday lecture, "The pulpit, the stage, and spirit mediumship," was a rare treat. Psychometry was very successful. The friendly way Mr Wyldes dealt with sceptical friends won much admiration, and we trust he will be with us again soon. April 5th: A good day with Mrs Smith, subjects from the audience at each service, and gave great satisfaction.—J.W.H. (Received too late last week.)

LEEDS.—Spiritual Institute, April 14th.—A splendid day with the guides of Mrs Stair (late Miss Musgrave). Instructive addresses were given. In the afternoon two poems were composed, and one in the evening, subjects for which were taken from the audience. The splendid flow of poetry through this medium is much to be admired, and I think a few of our speakers who possess this gift would do well to

CHRONICLE OF SOCIETARY WORK.

[Editorial matter only should be sent to the Editor, Mrs HARDINGE BRITTEN. All reports, notices, and items for *Passing Events* columns, should be sent to the Sub-Editor, Mr E. W. WALLIS, 10, PETWORTH-ST., CHEETHAM.

The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately worded reports, which must be delivered at this office on Tuesday morning.

Correspondents desiring a reply should enclose stamped envelope.]

ACORINGTON—Leyland-street.—Afternoon, a service of song was efficiently rendered. Mr Hodgson of Haslingden, composer and reader. Evening Mr Hodgson's subject was "Does death end all" referring to bible instances of spirit nature, and to spiritualism of the present day, he contended that man is immortal.—J. H.

BACUP.—Mrs Hardinge Britten lectured here on Sunday for the first time since her severe indisposition, and although still suffering to some extent from a cold and sore throat, gave two splendid addresses, which excited the deepest interest in the fine audiences assembled. The large public hall was hired for the occasion, and a large number of strangers from adjacent towns were present.

BIRMINGHAM.—92, Ashted-row.—A profitable evening with Mr Anson, whose guides, after an interesting address, gave several descriptions of our Spirit surroundings. Will friends please remember the usual Monthly Mediums' Meeting, May 2nd.—J. C. L.

BLACKBURN.—April 7th.—Mr Hopcroft delivered addresses and gave many clairvoyant delineations. April 14th.—Mr A. D. Wilson gave two fine lectures. Afternoon, subject—"What about the new

develope and utilise it in place of clairvoyance occasionally. It would be more instructive to the Spiritualist, and none the less interesting to the investigator.

LEIGH.—We had the pleasure of hearing Mrs F. Taylor for the first time. Morning subject, "What is our mission here?" evening, "Jesus, myth, man or God?" Both discourses were ably handled, and we hope to have her again before long.—J. W.

LONDON.—Canning Town, 41, Trinity-street, Barking-road, April 11.—A full and successful meeting—many strangers. Clairvoyant delineations all admitted afterwards. Healing with good results. During the time the medium was magnetizing, the room was scented with flowers or perfumery. Great many inquirers into the cause here. Family circles are fast spreading, and much good is done. Mr Towns sang a German anthem in the language, which was interpreted to us by a German lady, a stranger.—T. K.

LONDON.—Clapham Junction, 295, Wandsworth-road, April 13.—Small circle, though interesting meeting. Mr Vango's controls gave some good clairvoyant descriptions, majority easily recognised.—April 14: A large circle. Mr W. Goddard gave an address on "What is Spiritualism?" and compared with it the teaching of Christ; also some fair clairvoyant and Psychometrical delineations.—R. H.

LONDON.—King's Cross.—Morning, Dr Daly gave an interesting address on "God's special Providence." Discussion followed.—Evening, Mr Everitt gave his most interesting experiences in Spiritualism in all its phases, and answered questions. Mrs Gordon kindly sang a solo.

LONDON.—9, Bedford-gardens, Silver-street, Notting Hill Gate.—Morning, Mr Horstead gave a well-reasoned and thoughtful essay upon "Should Spiritualists smoke or take intoxicants?" Evening, Mr Darby, of Wellington Hall, gave some practical and comprehensive suggestions upon the means of making Spiritualism an effectual factor for good. Miss Kate Harding sang very effectively.

LONDON.—Marylebone, Harcourt-street.—Mr C. I. Hunt gave an address on "Spiritualism." Harmonious meeting, and friends seemed to appreciate the great blessed truth, that there is no death.

LONDON.—Winchester Hall, Peckham, April 9th.—Despite heavy rain, some 50 friends assembled to bid farewell to our late president, Mr Harper, who leaves us for Glasgow. Our best wishes go with him. We much regret his departure, but know he will advocate our glorious cause in the North. A well-assorted programme of songs, recitations, games, and dancing. An efficient band, kindly provided by Mr W. Waters, jun., added greatly to our pleasure. Sunday, April 14th.—Mr R. J. Lees' welcome visit attracted large audiences, including many earnest inquirers from the orthodox ranks. Two splendid addresses on "Who is the Holy Ghost?" and "Paul and Jesus," contrasted in a forcible but explicit manner, full of spiritual things, which drew forth interesting queries from the audience, who appeared well satisfied with the answers.—W. E. L.

MANCHESTER.—10, Petworth-street.—A large company assembled to meet Mr Hoperoff, who, under control of V. G., gave numerous tests, several of them striking evidences of spirit presence. The fire test was also given, Mr Hoperoff's hand being thrust into a glowing fire without injury.

MANCHESTER.—Downing-street.—Mr Walker gave an excellent address on "The God of the Past, Present, and Future. The evening was devoted to six written questions from the audience, and a most splendid address we had. There is no doubt Mr Walker is one of the best speakers that ever addressed a Spiritual audience. Every one seemed well pleased.—W. H.

MANCHESTER.—Psychological Hall.—A couple of logical discourses were given by the guides of Mr Kelly. Afternoon, the "Veil of Theology." Evening, the "Natural and Spiritual side of Man," giving sufficient food for deep thought in the coming week. Clairvoyance was also given.—J. H.

MEXBOROUGH.—Ridgell's Rooms.—Afternoon, the guide of Mr Geo. Wright gave a good discourse on "Is Spiritualism in harmony with the Bible?" At night he spoke to a large audience on "Does man live beyond the grave?" Questions were satisfactorily answered.—G. W.

NEELSON.—Victoria Hall.—Mr Bailey of Brierfield.—Afternoon, subject—"What is Spiritualism, and what does it teach?" Evening, subject—"Life, what is it?" which he treated in a style worthy of far greater audiences.—F. H.

NORTHAMPTON.—2-30.—Mr Plant's subject was "Resurrection, how and when?" 6-80.—"If God made everything, and is a God of love, whence came the devil?" Both subjects were well ventilated. Clairvoyance after the evening address was correct, and delighted those to whom he gave description of their spirit friends. Mr P. is making steady progress.—T. H.

NOTTINGHAM.—Morning, only a few turned up. The results were, however, gratifying. At night Mrs Barnes controls gave a forcible discourse on "The Valley of dry bones." A fairly good attendance.

OLDHAM.—Mr Wallis lectured to very appreciative audiences. Afternoon, subject—"The Modern Pilgrim's Progress," differed from John Bunyan's in that the pilgrim set out as a Christian, but coming in contact with the advanced and critical thought of the age, soon doubts the creeds he has regarded as true from childhood, perhaps going to the other extreme of denying both God and a future state until brought face to face with the facts of Spiritualism. Evening, ten subjects from the audience were dealt with in grand style.—J. S. G.

OLDHAM.—Mutual Improvement, April 4th.—Mr J. Sutcliffe gave an essay on "J. Liversay, the temperance advocate," born 1794, at Walton, near Preston. He remarked that from his youth he had searched and acquired knowledge through many difficulties, that would throw light on the dark path of life. He published his first pamphlet, a protest against confirmation, at 19, as it was alluring and dangerous. Disgusted with the moderation pledge and its evil tendencies, he was one of the first founders of teetotalism. By temperance and other topics he has been the means of conveying much happiness to those that came under his influence. He passed to the higher life in 1884 only to resume his labours. The usual thanks concluded.—N. S.

OPENSHAW.—The whole of the day's work was performed by the ladies, even to the eviction of the male members of the choir, for the

day. Mrs Green's morning subject was "The revealed word of God." Evening, subject—"Human Redemption." Both were ably dealt with, showing that the word of God was not only in the book labelled sacred, but was found everywhere and in everything. Human redemption was not brought about solely by the Nazarene, nor by simple faith, but by the many reformers who had suffered martyrdom for what they taught. The folly of sending missionaries to convert the heathen whilst there were so many depraved in our midst was shown. The greatest curse of our land is the demon drink. Englishmen have gone to civilise the natives with the sword in one hand and strong drink in the other, and, presumably, the Bible slung behind their back. Two infants were appropriately named, the controls pointing out that no original sin existed within their forms, and baptism was not necessary to ensure their admission into heaven.—J. A.

PARKGATE.—The guides of Mr S. Featherstone, discoursed on Spiritualism, its opponents and their objections, in a most able manner. Mrs Hobson gave a number of clairvoyant descriptions mostly recognised. Mr Rowling on Easter Sunday, subjects: "The Philosophy of the future life," evening, "The journey of life"; followed by psychometry and clairvoyance.—J. Clark, Sec.

RAMSBOTTOM.—A pleasant day with the guides of Miss Jones. Afternoon subject, "I give unto you a new gospel," evening, "Now concerning Spiritual gifts, I would not have you ignorant." Psychometric readings after each address; 9 given, 17 recognised. Everyone seemed satisfied.

RAWTENSTALL.—Mr Postlethwaite, afternoon, good discourse. Subject from the audience, evening, three subjects were treated in a humorous and instructive manner, "Religion and Social reform" received the most attention. The controls related various forms of worship practised in the past, such as self-wounding, and the sacrifice of children, down to the sacrifice in the bible. They showed the absurd position of the bishops, assuming to be the leaders of the people spiritually yet opposing every measure (in the House of Lords) having for its object the advancement of the people, the sooner we get rid of them the better. True religion and true reform must go hand in hand, for every effort the upliftment of mankind was the outcome of true religion. Good psychometry.

ROCHDALE.—Blackwater-street.—Miss Walton gave two discourses, Afternoon, "God is love" evening, "Duty." The control dealt with the subjects in a most satisfactory manner, There were large attendances.—J. H. T.

ROCHDALE.—Michael-street.—Mr L. Bone's afternoon subject was "Social Evils and their remedies," good attendance. Evening, two subjects, were well treated. The controls lamented the inharmony amongst Spiritualists, it placed boulders in front of the chariot of progress, it led to public condemnation of the movement. Spiritualists showed the personification of truth, honesty, justice and love, these were the characteristics which a true and pure spiritualism developed in its devotees. Harmony's golden chain should bind spiritualists together, then would the escutcheon of spiritualism be pure and spotless.—W. N.

SALFORD.—48, Albion-street.—Mr Mayoh's afternoon subject was, "Who was Jesus Christ?" which he treated in a style worthy of praise. Evening, a most eloquent discourse on "Sowing and Reaping."

SOUTH-SHIELDS.—19, Cambridge Street, Morning.—Discourse on "Sunday closing" was given by Mr A. Foster, members expressed their views on the subject, which proved very instructive. Evening Mr Stevenson lectured on "Conditions of the mind required for the proper investigation of spiritualism," showing how essential it was to go with a mind unbiassed. Discourse was listened to attentively, and highly appreciated.—J. G.

SOWERBY BRIDGE.—Service by members took place. President, Mr Lees. Invocation by Miss Thorp. The service consisted chiefly of readings, solos, and anthems, &c., which were gone through very nicely, and listened to by a moderate but appreciative audience, judging from the spontaneous applause occasionally given.

TYLDESLEY.—A good day with Mrs Stansfield. Afternoon, subject—"Predestination," which was effectively handled, showing how progress had been deterred by such awful teachings. Evening, "What are angels, and where do they dwell?" She took the late John Bright and other notable humanitarians as illustrations to show that we had angels on this side of the grave as well as the other.

WESTHOROUGH, Spiritual Hall.—Two good addresses from the controls of Mrs Bradshaw. Afternoon subject: "The beauties of free inquiry," evening subject: "Bible absurdities." The evenings discourse by very good clairvoyance.—P. S. Our report for April 7th, seems to imply negligence on the part of Mr J. Pemberton. We are sorry for this, for we believe, and from experience, that Mr Pemberton is a man to be relied on in all things; both in business and as a speaker.—J. F.

WILLINGTON.—Albert Hall.—Our usual public meeting. Mr John Weir read one of *The Two Worlds'* prize essays, "Spiritualism and Christianity; their points of agreement and disagreement," in a very clear style. The above essay shows the beauty of modern Spiritualism when compared with modern Christianity. A good meeting. Two new members enrolled.—W. C.

WISBECH.—"Is Spiritualism the only way of redemption from the bog of superstition, unbelief, egotism, and materialism? If so it comes just at the right time" (was the subject sent up for Mrs Yeoles to deal with). Her guides said it was already answered. "Duty" was also handled in a most powerful manner. Mrs Yeoles gave clairvoyant delineations (normal); all recognised except one given to a sceptic. Some in the audience knew the description was true. A crowded audience.—W. U.

RECEIVED LATE.

BRADFORD, 21, Rovely Lane.—Pleasant meeting, Mrs Tate's controls gave an instructive address. Mr Pickles gave successful clairvoyant descriptions. No meeting next Sunday.

BRUNLEY.—Afternoon, Mrs Butterfield's guides spoke on "Let us gather up the sunbeams," evening, from the hymn that was sung good audiences listened attentively; she was never in better form, and spoke with great force, charming the attention of the audience.—B. H.

NEWCASTLE-ON-TYNE.—Mr Victor Wyldes' lectures were beautiful expositions of Spiritual philosophy replete with suggestive thoughts. The psychometric tests were presented with almost mathematical accuracy. Old Barkas who presided, characterised the same as most remarkable. This gentleman's lectures presented with well substantial eloquenced exercise, a potent attraction. Having listened to spiritualistic speakers now for a long period of time, I am amazed what any writer (shielded by anonymity) should endeavour to detract from the merits of Mr Wyldes' inspirers. The Spiritual movement would be much more respected if the bank and file of speakers could do thier work with as much intellectual grace and affection.

LONDON.—Islington, 309, Essex-road.—Harmonious meeting, Mrs Wilkins Guide remarkable clairvoyant descriptions mostly all recognised.—G. C.

MACCLESFIELD.—iss Pimblott's subject was,—“By their fruits ye shall know them.” This being the last Sunday in the old place, she gave an historical sketch showing how we had increased, since the commencement in the town about 14, years ago.—W Pimblott.

SUNDERLAND.—Silkworth-row.—Mr Moorhouse read a letter from Mr Ashton. Mr Foster gave a short address, and psychometrical readings, mostly recognised. He seems successful everywhere.—G. W.

NORTH SHIELDS.—41, Borough-road.—Mr T. Kempster made some excellent remarks. Mr Davidson's guides discoursed eloquently on “Tell me not in mournful numbers,” &c. Clairvoyant descriptions, nearly all recognised.

PASSING EVENTS.

SPECIAL NOTICE.—Owing to the holiday we have been compelled to go to press a day earlier, hence the reports have had to be much condensed and some late ones left out till next week.

MIDDLESBROUGH.—Mrs Galletti writes to correct an error in last weeks reports, it was her husband who read the Psalm on the occasion referred to.

LONDON.—CLAPHAM JUNCTION, April 21st.—Mr Loggard will start the open air meetings in Battersea Park, (near the band-stand) at 11 30, and on Clapham Common at 3, and will be pleased to see any friends interested in the movement. At 7, Mr Wallace will lecture, Mr Vango, clairvoyant, holds a meeting every Saturday at 7-30. Should any friend wish to have a private sitting, can do so by communicating with the Hon. Sec.

MANCHESTER.—Psychological Hall.—Anniversary, Sunday, May 5. We hope to have a crowded house. Speaker, Mrs Smith, of Leeds.

LONDON.—PECKHAM.—Mr J. T. Audy has been elected president in the place of Mr Harper, whose business duties called him to Glasgow. On Good Friday, special service, with address by Mr R. J. Lees, at 7-30 p.m. Social soiree on Easter Monday at 8 p.m. Admission 6d. Friends welcomed.

We shall print a list of the names and addresses of the secretaries of societies and of lyceums monthly, instead of giving them weekly as heretofore. Will the secretaries supply us with correct particulars on or before April 20th.

“A SPIRITUALIST” suggests the following questions for the consideration of Spiritualists:—

1. Is not good reading one of the most helpful means of enlightenment and preparation for investigation?
2. Do Spiritualists read as much as they should, or adequately support the literature of the movement?
3. How can the circulation of *The Two Worlds* be increased, and its power for good extended?
4. How can we make Spiritualism increasingly beneficial to the community in a practical sense, for the increased well-being of humanity in this world?

We cannot open our columns to a discussion of these questions, but give them for the thoughtful consideration of our readers.

The Salford Society, 48, Albion-street, issues a handbill giving a list of their speakers for the month, together with the following summary of the teachings of Spiritualism:—It proves man's immortality and the existence of a Spiritual universe. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite and All-Perfect Spirit. It is the friend and promoter of all reform that tend to elevate and benefit humanity. It accepts no theories concerning Spiritual life, state, and being, that are not sustained by proven facts and corroborative testimony.

IS MR BRADLAUGH A CHRISTIAN?—As an indication of the difficulty which exists to define the word Christian, the following from the *Liverpool Programme*, April 5th, is interesting: “Dr Parker has noted the signs of the times. Churches and chapels taken on the whole do not flourish. . . . He finds that Charles Bradlaugh is a man of the people, and that the people are following him in countless numbers. The people do not take to the churches. They are in the main the Sunday clubs of the respectable middle class. . . . Setting aside his theistic negations, and his social views, Charles Bradlaugh's life is that of an active Christian. He is a man of deep and powerful sympathies, which spur him on in the cause of the down-trodden and helpless. This is funny. Charles Bradlaugh denies everything christian, and yet because he has large humanitarian sympathies, these are labelled christian and he is extolled. We may well ask: Who are Christians?”

PUBLIC CLAIRVOYANCE. A suggestion.—A lady friend at Pendleton suggests that when clairvoyance is to be given on Sundays the chairman should at the close of the address, cause the collection to be made and announce a hymn at the same time intimating that those who do not wish to stay for the clairvoyant descriptions could quietly retire during the singing. She thinks that conditions would be improved by the adoption of this plan, as only those interested

would stay behind. We think the idea a good one, at the churches, the service is concluded and the prayer meeting is held afterwards why not have an after-meeting for clairvoyance or psychometry?

TO CORRESPONDENTS.—(R. Carrall.)—Thanks for yours and cuttings—they will be useful. Glad to hear from you, and to know that you like *The Two Worlds*.

DUNDEE.—A few Spiritualists are thinking of starting a new society. Mr G. W. Waldron, of Glasgow, has already met them, and will shortly do so again, and render them all the assistance and advice possible. We wish our Dundee friends success, and should very much like to see Scotland missioned thoroughly in the interests of our great cause.

We understand Mr R. Harper is likely soon to become a resident in Glasgow, where he is, we know, highly appreciated, and will be a host in himself.

We have received a letter signed John Brown, South Shields, testifying to the healing powers of Mr Tulip, who has relieved him from sciatica, and expressing his grateful thanks.

Mr J. HOLLAND, of 125, Colne-road, Burnley, sends us a letter from Mr Baldwin, New Bedford, Mass., U.S.A., which shows how the seed sown springs up in the most unexpected quarters, and good results follow work for the cause, although there appears to be little encouragement for the workers. The letter runs as follows: “Perhaps you will remember that when you Spiritualists first came to Victoria Hall, Nelson, (which was opened by a band of workers called ‘The Burnley Pioneers,’) I became a member, but fell away after three months. I have often been grieved that I did not let you know I wished to withdraw, and I now write to explain my absence. I was not convinced of the truth of Spiritualism, and was led astray by a companion; yet what I had heard, and with sticking to *The Two Worlds*, I am happy to thank your few friends from Burnley for instilling it into me. I am now a Spiritualist, and am trying to live up to its beautiful philosophy. I have heard some splendid mediums and lecturers here such as Mrs Ada Foye, Prof. Peck, and others, but hope to learn more yet, as Spiritualism teaches us to look for ‘Light! more light!’ It gives me pleasure to let you know you have not worked in vain.”

THE ALOFA COMPANY will shortly open new premises in New Oxford-street for the supply of their medicines, the demand for which is so great as to necessitate better facilities for production and distribution. We frequently hear of the good effected by these preparations, and having found great benefit from their use, we can heartily recommend them.—(See advt.)

IRELAND AND SPIRITUALISTS.—The troubles of the “distressful island” command the sympathies of all lovers of their kind, and one way to aid the sufferers is to encourage Irish industries. To this end a good friend, a firm Spiritualist, has sent us an advertisement of Irish Linen Goods, which he is prepared to supply at reasonable terms. We have had specimens of these goods, and find them of first-rate quality, and very reasonable in price.—(See advt.)

HULME.—A correspondent living in Hulme, Manchester, writes:—“I have often wondered why the Spiritualists do not take a room or build one in this district. There are plenty of people, and a good many Spiritualists; it would open up a good field for the work.” We should like to see a mission committee which would undertake occasional special meetings in the various districts of Manchester.

Mrs HAGON, the well-known healer and clairvoyant, sends us an interesting letter, which illustrates one of the uses of mediumship. Her brother went to America; but shortly after arrival his leg was found to be so seriously diseased that he, by the assistance of a friend, got into a hospital, where he had to undergo a severe operation. When the doctors attempted to use chloroform it had no effect. The patient was controlled by his spirit guides, who one after another bore the pain, and gave instructions in their various languages, to the great surprise of the surgeon. After the operation Mrs Hagon's brother regained his normal state, and asked, “When will the doctor begin?” We have known of mediums having teeth extracted while under control, and feeling no pain.

MEDIUMS AND THEIR APPOINTMENTS.—We last week gave place to a complaint from a society under this heading, and now give space to a reply which gives the other side, but cannot continue the correspondence on the subject. We trust that all concerned will in the best spirit of love for the work “do their level best” to avoid errors and disappointments. Mr J. Pemberton writes:—“I see a lot of complaints of the carelessness of mediums about dates. My experience is that the secretaries are very faulty. I have had five cases already this year where I have given them dates which they have asked for, and then they have either altered or missed booking them.” A little care on both sides would avoid such trouble. (See West-houghton report.)

A CASE OF NEED.—We have received the following kind letter:—“In response to the appeal for the young man in distress, secretary for the society at Copenhagen Hall, Islington, I will willingly give £1 if nine others can be found to make up the £10 required to start him in business, or if made up in smaller sums.” We trust we shall hear from other generous friends with regard to this matter.—

Mr J. Armitage, of Bradford, writes:—“I beg to submit the following question. Was God ashamed of his image when ‘it repented Him, that he had created man on the earth.’”—J. A.

THEOLOGICAL NUTS TO CRACK.

59.—Can an effect exist without a cause sufficiently powerful to produce it?

60.—If “we loved God because he first loved us,” is it true that we must first love him, before he will love us?

61.—If “we loved God because he first loved us,” is it not plain that he loved us when we did not love him?

62.—If God loved us when we did not love him, is not our love to him the effect (and not the cause) of his love to us?

63.—Was it consistent with divine justice to love us when we did not love him?

64.—If God once loved us, will not that love eternally continue?

REV. A. C. THOMAS.

SERVICES FOR SUNDAY, APRIL 21, 1889.

ACCINGTON.—Leyland-st. Lyceum, 10-30, 2-30 and 6-30: Mrs Brst.
 ASHINGTON.—Mechanics' Hall, 5 p.m.
 BACUP.—Meeting Room, at 2-30 and 6-30: Mr Mason.
 BARROW-IN-FURNESS.—82 Cavendish-st., 6-30. Sec. Mr Holden, 1 Holker-st
 BATLEY CARR.—Town-st., Lyceum at 10 and 2: at 6-30, Miss Myers.
 Sec. Mr J. Armitage, Stonfield House, Hanginghoughton.
 BATLEY.—Wellington-st., 2-30, 6: Mrs Midgley. Sec. Mr J. Gragon,
 Caledonia-road.
 BEESTON.—Conservative Club, Town-st., at 2-30 and 6: Mr Thresh.
 Mr J. Robinson, Labro-fold, Beeston, near Leeds.
 BELPER.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30.
 Local. Sec. Mr H. U. Smedley.
 BINGLEY.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr Hopwood.
 Sec. Mr C. Rlingworth, Chapel-st., Crossflats, near Bingley.
 BIRMINGHAM.—Ladies' College, Ashted-rd., at 6-15. Séance, Wed., 8.
 Friday, Healing.
 Board School, Oozells-st., 6-30. Monday, 8.
 BISHOP AUCKLAND.—Mr Dodd's, Gurney Villa, at 2-30 and 6.
 BLACKBURN.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30.
 Miss Jones. Sec. Mr Robinson.
 BOLTON.—Bridgeman-st. Baths, at 2-30 and 6-30. Mr Taberner.
 BRADFORD.—Walton-st, Hall-lane, Wakefield-rd., at 2-30 and 6: Mrs
 Biloy. Sec. Mr Poppleston, 20 Bengal-st.
 Otley Road, at 2'30 and 6: Mr Hepworth. Sec. Mr M. Marchbank,
 129, Undercliffe-street.
 Little Horton Lane, 1, Spicer-street, 2-30 and 6: Mrs Connell.
 Sec. Mr M. Jackson, 35, Gnythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6, Miss Musgrave.
 St. James's Lyceum, near St. James's Market, Lyceum, 9-15; 2-30,
 6: Mr & Mrs Carr. Mondays, 7-30. Sec. Mr A. Pitts, 23, Sloane
 street, Ripley Villa.
 Ripley-street, Manchester-road, 2-30 and 6: Mrs Russell.
 Sec. Mr Tomlinson, 5, Kaye-street, Manchester-road.
 Birk-street, Leeds-road, 2-30, 6.
 Bowling—Harker-street, at 10-30 2-30, and 6: Local. Wed-
 7-30. Sec. Mr J. Bedford, c/o Mrs Peel, 141, College-road.
 Horton—55, Crowthor-street, at 2-30 and 6: Mrs Bennison.
 21, Rooley-lane, Bank o't, at 6-30. Mr Lewis and Miss Parker.
 6, Darton-street, at 10-30. Mrs Rushton.
 BRIGHOUSE.—Town Hall, 2-30, 6: Mrs J. M. Smith. Sec. Mr D. Robinson,
 Francis-street, Bridge End, Raistrick.
 BURNLEY.—Hammerton-street, Lyceum, 9-30; 2-30 and 6-30. Mrs
 Wallis, opening services.
 BURSLEM.—Colman's Rooms, Market, 2-30 and 6-30.
 BYKER.—Back Wilfred-street, 6-30. Sec. Mr M. Douglas.
 CLECKHEATON.—Oddfellows' Hall, at 2-30 and 6-30.
 COLNE.—Cloth Hall Bldgs., Lyceum, 10; at 2-30 & 6-30: Mrs Green.
 COWMS.—Leyton Board School, 2-30 and 6: Miss Cowling.
 DARWEN.—Church Bank-street, Lyceum 9-30; 11, Circle; 2-30, 6-30.
 Mrs Wade. Sec. Mr J. Darbury, 316, Bolton-road.
 DENHOLME.—6, Blue Hill, at 2-30 and 6: Miss Waton.
 DEWSBURY.—Vulcan-road, 2-30, 6. Sec. Mr Stansfield, 7, Warwick
 Mount, Batley.
 ECCLESHILL.—Old Baptist Chapel, at 2-30 and 6-30: Mrs Burchell. Sec.
 Mr W. Brook, 41, Chapel-street.
 EXETER.—Longbrook-street Chapel, 2-15, 6-15. C.S. Mr H. Stone, 29,
 Exe-street.
 FELLING.—Park-road, 6-30. Local Medium.
 FOLESHILL.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
 GLASGOW.—Balmockburn Hall, 36, Main-street, 11-30 and 6-30
 Thursday, at 8. Sec Mr Drummond, 80, Gallowgate.
 HALIFAX.—1, Winding-road, 2-30 and 6: Mr Bush; Monday,
 7-30. Sec. Mr J. Longbottom, 25, Pellon Lane.
 HASLINGDEN.—Regent-street Coffee Tavern, at 2-30 and 6.
 HASWELL LANE.—At Mr Shields', at 6-30.
 HECKMONDWIKE.—Assembly Room, Thomas-street, at 10-15, 2-30, and
 6: Mrs Mercer. Sec. Mr W. Townend, 5, Brighton-street.
 HETTON.—At Mr R. Richardson's at 6: Sec Mr Charlton, 29, Dean-
 street, Hutton Downs.
 HRYWOOD.—Argyle Buildings, at 2-30 and 6-15. Mr Mayoh.
 HUDDERSFIELD.—3, Brook-street, at 2-30 and 6-30. Mr Postlethwiate.
 Psychological Institute, John-st., off Buxton-road, at 2-30 and 6:
 Mrs Scott.
 IDLE.—2, Back Lane, Lyceum, 2-30 and 6: Mr Parker.
 JARROW.—Mechanics' Hall, at 6-30.
 KEIGHLEY.—Lyceum, East Parade, at 2-30 and 6. Mrs Storry.
 Assembly Room, Brunswick-street, at 2-30 and 6, Mrs Gr g; and
 on Monday, 2-30.
 LANCASTER.—Athenaeum, St. Leonard's-gate, at 10-30, Lyceum; 2-30
 and 6-30. Mr E. W. Wallis.
 LEEDS.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30:
 Mr Bradbury.
 Institute, 23, Cookridge-street, 2-30, 6-30: Open.
 LEICESTER.—Silver-street, at 10-30, Lyceum; at 8 and 6-30.
 LEIGH.—Railway-road, 10-30 and 6.
 LIVERPOOL.—Daulby Hall, Daulby-street, London-road, 11 and 6-30.
 Mr Tallow. Discussion, 3.
 LONDON.—Camberwell-road, 102.—At 7. Wednesdays, 8-30.
 Camden Town.—143, Kentish Town-rd., Tuesday, at 8: Mr Towns.
 Canning Town.—41, Trinity-st.—Thursdays, 7-30, Mr Towns, Jun.
 Cavendish-square.—15A Margaret-st., at 11. Wednesday, 2 till 5.
 Free Healing. Tuesdays and Fridays, at 8—Circle.
 Clapham Junction.—295, Wandsworth-road, 6-30; Mr W. Wallace.
 Lyceum, 3. Tuesdays, Healing Circle. Thursdays, at 8.
 Saturday, 7-30.
 Dalston.—21, Brougham-road, Tues., at 8, Mr. Paine, Clairvoyance.
 DAWN OF DAY SOCIETY.—245, Kentish Town-road.
 Euston-road, 195.—Monday, 8, Séance, Mrs. Hawkins.
 Forest-hill.—23, Devonshire-road, at 7.
 Hampstead.—Warwick House, Southend Green: Developing, Mrs.
 Spring. Fridays, at 8. A few vacancies.

ISLINGTON.—Garden Hall, 6-30: Mr Vango. Mon., Developing
 Circle, at 8. A few vacancies. Wed., at 8, Séance, Mr. Vango.
 Islington.—Wellington Hall, Upper-street, at 7. Tuesday, 8.
 Kentish Town-road.—Mr. Warren's, 245, 7. Wed., , Séance, Mrs
 Spring.
 King's Cross.—184, Copenhagen-street, at 10-15, Mr D. Summers,
 "Soul of things"; at 12, Open-air, Battle Bridge—Mr Wood-
 ermyer and others; at 6-15, Mr McKenzie, "Conscience."
 Marylebone.—24, Harcourt-street, 11, Mr. Hawkins; 7, Open.
 Sat., 8, Mrs. Hawkins.
 New North Road.—74, Nicholas-st., Tuesdays, at 8, Mrs. Cannon.
 Clairvoyance, personal messages.
 North Kensington.—The Cottage, 57, St. Mark's-rd., Thursday, 8,
 Mrs. Wilkins, Trance and Clairvoyance.
 Notting Hill Gate.—9, Bedford Gardens, Silver-st., 11, Mr Pursey.
 at 7, Mr Summers. Open-air at 11, at Kensal-road, by
 Cemetery wall, Messrs Drake, Emms, and Longs Tuesday, 8
 Séance, at Mrs. Noyce, 10, The Mall. Friday, 8, Séance at
 Mr. Milligan's, 16, Dartmoor-st., Notting Hill Gate.
 Peckham.—Winchester Hall, 33, High-st., 11, Mr Darby; 7, Mr
 Long "Spiritual Gifts," 3, Lyceum, 99, Hill-street; Wed., 8,
 Mrs. Wilkins; Saturday, 8, Members' Circle.
 Stepney.—Mrs. Ayers', 45, Jubilee-street, 7. Tuesday, 8.
 Stratford.—Workman's Hall, West Ham Lane, E., 7: open meeting.
 LOWESTOFT.—Daybreak Villa, Prince's-st., Beccles-rd., at 2-30 and 6-30.
 MACCLESFIELD.—Cumberland-street at 6-30: Mrs Groom.
 MANCHESTER.—Temperance Hall, Tipping-street, Lyceum; 2-45, 6-30:
 Mr. W. Johnson.
 Collyhurst Road, 2-30, 6-30; Miss Hollows.
 MEXBOROUGH.—Ridgills' Rooms, 2-30, 6.
 MIDDLESBROUGH.—Spiritual Hall, Newport-rd., Lyceum, 2; 10-45, 6-30.
 Mr Armitage. Granville Rooms, 10-30, 6-30.
 MORLEY.—Mission Room, Church-street, at 6: Mr Newton.
 NELSON.—Victoria Hall, at 2-30 and 6-30: Mr J. Walsh.
 NEWCASTLE-ON-TYNE.—20, Nelson-street, 11, 6-30: Mr Victor Wyldes.
 St. Lawrence Glass Works, Mr. Hetherington's: 6-30.
 NORTH SHIELDS.—6, Camden-street, Lyceum, 2-30; 6-15. Mr J. Forster,
 41, Borough-road, 6-30: Mr Henry.
 NORTHAMPTON.—Oddfellows' Hall, Newland, 2-30 and 6-30. Mr R. J. Lees.
 NOTTINGHAM.—Morley House, Shakespeare-street, at 10-45 and 6-30.
 Mr J. S. Schutt.
 OLDHAM.—Temple, Joseph st., Union-st., Lyceum; 10 and 2; 2-30 and
 6-30: Mrs Britten.
 OPENSHAW.—Mechanics' Pottery-lane Lyceum, 9-15, 2; 10-30, 6: Mr
 Boardman.
 PARKGATE.—Bear Tree Road, at 10-30, Lyceum; at 2-30 and 6, Mr
 Rowling.
 PENDLETON.—Co-operative Hall, 2-30 and 6-30
 PLYMOUTH.—Notte-street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
 PORTSMOUTH.—Assembly Rooms, Clarendon-st., Lake-rd., Landport, 6-30
 RAMSBOTTOM.—Oddfellows' Hall, at 3 and 6-30: open.
 Thursday, Circle, 7-30.
 RAWTENSTALL.—10-30, Lyceum; at 2-30 Service of song 6: Mrs Warwick.
 ROCHDALE.—Regent Hall, at 2-30 and 6: Mr G. Wright.
 Michael-st., at 2-30 and 6, Mr A. Pearson. Tuesday, at 7-45, Circle.
 28, Blackwater-street, 2-30, 6 Mrs Crossley. Wednesday, 7-30.
 SALFORD.—48, Albion-st., Windsor Bridge, Lyceum, 10-30 and 2; 2-30
 and 6-30: Wednesday.
 SCHOLES.—At Mr. J. Rhodes', at 2-30 and 6: Mrs Bentley, & Mrs Kendal.
 Silver-st., at 2-30 and 6.
 SALTASH.—Mr. Williscroft's, 24, Fore-st., at 6-30.
 SHEFFIELD.—Cocoa House, 175, Pond-st., at 7.
 Central Board School, Orchard-lane, 2-30, 6-30.
 SKELMATHORPE.—Board School, 2-30 and 6.
 SLAITHWAITE.—Laith Lane, 2-30, 6: Miss Keeves.
 SOUTH SHIELDS.—19, Cambridge-st., Lyceum, at 2-30; at 11 and 6.
 SOWERBY BRIDGE.—Lyceum, Hollins lane, Lyceum, 10-30 & 2-15; 6-30:
 Mr Wilson.
 STONEHOUSE.—Corpus Christi Chapel, at 11 and 6-30.
 SUNDERLAND.—Centre House, High-st., W., 10-30, 2-30, Lyceum; 6-30:
 Mr Simms. Wednesday, at 7-30,
 Monkwearmouth, 8, Ravensworth-terrace, at 6:
 TUNSTALL.—13, Rathbone-street, at 6-30.
 TYLDESLEY.—Spiritual Institute, Elliot-st., 2-30 and 6-30. Mr Le Bono.
 WALSALL.—Exchange Rooms, High-st, Lyceum, 10 and 2-30; at 6-30:
 Mr Plant, and on Monday.
 WESTHOUGHTON.—Wingates, at 2-30 and 6-30, Miss Gartside.
 WEST PELTON.—Co-operative Hall, 2, 5-30
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THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably limited by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTON.

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