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Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 66.

THERE is a phase of mediumship called 'Direct Writing,' where no visible operator is brought into play, as also writing done by spirit hands, materialised and seen, which I will deal with separately. The writings given through Stainton Moses and Mrs. Underwood and Mr. Stead show an elevated tone of expression, and deal largely with philosophical and spiritual subjects, but some of the writings which have changed the colour of modern thought have been of seeming little import, beyond revealing the fact that behind the operator was another personality not clothed with physical garments. Robert Dale Owen, the son of Robert Owen, of New Lanark, the great-hearted philanthropist, had been for years a prominent American citizen, but though his father had been a Theist, and in 1852 had gained a knowledge of spiritual phenomena, he had been living, to use his own words, 'in vague unbelief that there are in this world any spiritual agencies cognisable by the senses.' He had been for years an advocate of Materialism, and was in that frame of mind while representing America, as Minister, at the Court of Naples, in March, 1856. He had barely heard of the spiritual outburst called 'The Rochester Knockings,' and had wondered what supreme absurdity would follow next. The fact that his father, Robert Owen, was already a believer had brought him painful feelings, and gave him the idea that the old hero's mental powers were waning. One night, however, he dropped into the chambers of the Russian Ambassador at Naples, and a lady asked him if he had ever heard of automatic writing. He confessed he had not, when she expressed her belief that some persons had the power of replying to questions in that way, the true answers of which were unknown to them. Another lady present said she could not believe anything so wonderful unless she witnessed it. They all sat down with pencil in hand to test the matter, when movements took place with the hands of one of them, the making of irregular figures, but no words or letters. At the suggestion of one, a question was asked, when the lady, whose hand had moved, began slowly, and in a cramped hand, to write out an answer of several words, *the last two being written backwards*. It was about a very trivial matter, and the answer looked ridiculous; but the lady who had put the question was startled, as in the seemingly nonsensical answer there was important knowledge, which was quite foreign to the writer, and which accorded with fact. The whole incident was trifling, and made little or no impression upon most of those present. They were moved to wonder, no doubt; perplexed as to how it could happen, but perhaps ere a month passed had forgotten the circumstance in the excitement of fresh novelties, but to Robert Owen it was a most startling and suggestive circumstance.

That night, during several hours of silent reflection, he pondered over the matter, when there came over him the indescribable emotion that is felt when one first awakes to the possibility that there might be experimental proof of another life; welcome to many a weary, toiling heart. Ere he slept he had registered a vow not to rest until he had proved this possibility to be a probability, or a certainty, or a delusion. The world knows how faithfully he kept his vow, how untiring he was in his researches, how much evidence he accumulated, and set down in 'Footfalls on the Boundary of Another World' and other volumes, which are among the most valuable in Spiritual literature. The startling fact made clear by this bit of automatic writing induced a new line of study, eventually changing the whole course and tenor of his life. He was soon able to establish the fact that the little incident was but part of the attempts being continually made by the denizens of another sphere to make clear their continued interest in this phase of being.

The daughter of Wm. and Mary Howitt, the well-known *literateurs*, and herself also a writer of note, once, when entranced, wrote out a communication, signed with the name of her brother, then in Australia, setting down that some days previously he had been drowned in a lake. Dates and details were carefully given; there was no means of verifying the statement in days when ocean telegraphy did not exist. Months passed, when a letter was received saying the son was drowned in the place and manner set down; all the details were in keeping with the automatic writing. It is not to be wondered that Mr. and Mrs. Howitt believed the spirit of their son influenced his sister to write; no other explanation will fit the case.

The most eminent scientific men are continually setting down the necessity for honest receptivity to truth and willing-

ness to abandon all preconceived notions, however cherished, if they are found to contradict the ascertained facts. Hume said, 'Whatever is intelligible and can be distinctly conceived implies no contradiction, and can never be proved false by any demonstration, argument, or abstract reasoning *a priori*.' And yet again he says, 'It is a miracle that a dead man should come to life, because that has never been observed in any age or country.' But Huxley makes the more rational statement, 'If a dead man did come to life again, the fact would be evidence, not that the law of nature had been violated, but that these laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only as grounds of more or less justifiable expectation.' 'No event,' he says, 'is too extraordinary to be possible.' Nothing could be better than the spirit of much that has been said by Spencer and Huxley; we Spiritualists adopt it fully as a statement of our own position.

We know that if a people be rude and superstitious they will make claims for the supernatural affecting all they do not understand. Miracle is the basis of Christianity, the Jewish religion began with it. The claim is that the Bible is a miracle, the Koran is a miracle, the inspirations were miraculous, the visions were miraculous, the handwriting, the revelations, were outside Nature. Authority, which we must not question, is set up, and Reason, we are told, should play no part. No wonder that thoughtful, scientific minds, reject Christian claims, and so lose sight of the natural facts which lie behind. The claims should be cast aside and the systems considered in the light of the established facts of spiritual phenomena. Automatic writing affords us valuable hints as to how bibles might have been made. A man like Prof. Myers, cautious and vacillating in his connection with Spiritualism (to-day one would think him a believer, to-morrow suspicious that he may have said too much), has been forced to admit, after prolonged examination of the automatic writings which came through the pen of Stainton Moses, that he cannot avoid the conviction that a departed personality originated them. A volume of these writings has been published; they have been criticised, but their claims not clearly faced.

Stainton Moses was a man of education, culture, and refinement, who not only made statements, but handed out the evidence for verification. Epistles of this new gospel are in the very handwritings of their author. We do not need to wrangle as to whether the originals were written in Hebrew or Greek—they have been before the world for criticism and examination. The style and caligraphy of the automatic writing, which was penned by Stainton Moses, changed with every personage who used his hand. Many of these people belonged to past times, and the particulars they gave as to their own lives while on this earth were corroborated by inquiry and research at the British Museum.

When some person, in the realm of theology, brings to light some old manuscript which he thinks throws light and gives authenticity to the statements made in the Bible, all the world knows of it: reports appear in all the newspapers, and spread to every corner of the earth. But scholarly Spiritualists may make innumerable statements and offer the most satisfactory evidence, only to be laughed at or ignored.

Stainton Moses was a severe critic of his own mediumship. The wondrous statements which he found to be authentic were indeed startling, and only after a lengthy time of doubt, did he yield to and admit the reality of the spiritual workers. His spirit teachers were indeed patient with him; his was a peculiar nature to fully conquer and acknowledge the new thought. Men reared in Church dogmas are indeed hard to be inoculated with truths which oppose the old system of thought. Again and again, to prove their identity, spirits, whose names were given would write in their own peculiar hand writing, phrased in their quaint, old-fashioned way, and containing curious old-fashioned spelling; and when the sceptical medium probed among old collections to find original letters written by the spirit writers when on earth, he was repeatedly astonished to find the 'automatic' handwriting a fair reproduction of the original, and the signatures exact. All this was done that he might accept the reality of the spirit's presence with him. At some future period in the world's history men will go back to these chronicles of the beginning of a movement greater than any which has yet consoled the sons of men, greater because clearer and brighter, resting on positive knowledge of external facts, verified so as to give satisfaction to the most sceptical. It is a wonderful story that of this man being converted through his own mediumship. At first the writing came to him slowly and cautiously, and he had to watch his hand else the messages

became incoherent, and frequently ended in a scribble, but as time went on the spirits gained more power over his organism, and he would occupy himself by reading books of an abstruse kind and follow out a line of close reasoning, while the pen was moved to indite the thoughts of an unseen thinker. As specimens of calligraphy, those spirit writings are beautiful; there is the care and detail which one would expect from the thoughtful writer. The medium at times would ask questions in writing, and the spirit would give the answers with neatness, as if intended for the Press. The name of God was always written in capitals and slowly, as if with reverence. The matter given I will deal with when I come to the general teachings of spirits, but it was always pure and elevated, in fact, for over ten years, during which time these remarkable writings were given, there was no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement that he could discover, nothing incompatible with their avowed object: to give enlightenment, instruction and guidance. The writers were indeed what they insisted they were: men who had travelled through the earthly march, who had found life enduring after death, and, seeing the need of men for knowledge and certainty as to their future destiny, used the instruments at command to tell out the glorious tale of life and light and immortality. How apt the world has been to say, 'No one ever came back from beyond the tomb to tell us we endure,' while here, in a conclusive fashion, the evidence was being offered in abundance.

Had not the 'raps' continued, we might have said—this is not a consecutive and intelligent story. Had there only been eloquent speech dealing with transcendental themes, we might have said, these faculties were resident in the nature of man, but when the trance speaker tells of circumstances unknown to all present at the time, which on investigation are found to be true, a forward step is taken in evidence; when this, in turn, is followed by writings opposed to the belief of the sensitive, which give a satisfactory theory of existence, and give the old earth handwriting again, it is piling up evidence sufficient to set at rest this question of the spirits' capacity to return and undubitably manifest their individuality and identity. A whole world of information has been vouchsafed through mediumship. Much of this we may not utilize in this generation, but as we get to acknowledge that our sense-perceptions are not the only measure of things spiritual, we shall see new beauties, and extract new ideas from much which at present we pass by.

Stainton Moses was as much astonished at the writings which occurred through his hands as are we who look at them in their entirety. To thus receive a mass of information foreign to his mind and foreign to his very habits of thought from this source, was a marvel of marvels in an age which had shut out present connection between earth and the heavens. I have referred to the sceptical spirit with which he continually met the ministrations of his instructors; doubts continually came up, and he would seek again and again for tests, which were readily given. He asked at times for quotations in Latin from some authors, such as the last line of the fifth book, not knowing at the time what the lines were or what the book was, and when these were given him he referred to the volume, only to find them correct. He again had the doubt that he might, unknown to himself, have had the lines lurking in his mind, and so to test the powers of these people, from whom he had often obtained such elevated thoughts, he still went back to the questioning as to their powers, and requested them to go to his bookcase and take the last book but one on the second shelf, and read the last paragraph on the ninety-fourth page, not knowing what book occupied that position, and the patient spirit friends slowly wrote out the quotation he had asked for, and on going to the bookshelves he found it accurate. Then they told him through the same means of his own hand, that they would write out some matter from one of the volumes. A quotation was given, and he was pointed to a given volume, in which he found the paragraph which had been set down. Is it surprising, after this manifestation of power, that they added: 'Recognise our power, and the permission which the great and good God gives us to show you our power over matter; to Him be the glory?' Wonderful as this seems, it is not miracle, not the 'setting aside of any law in the universe, but bringing into view other and higher laws which had been in existence all the time, but which the world is only beginning to know about.'

There is practically no evidence to prove the strange events in the Scriptures, called miracles, written in an age that had a fondness for the marvellous; but what is transpiring to-day is vouched for by men and women of sceptical bent, who, by experience, have been forced to declare the validity of what they have seen. Valuable as are these writings of Stainton Moses, with their varied calligraphy, they are far from standing alone. I have seen and handled several volumes of automatic writings of as wonderful a nature, which have been transcribed by a young lady who lacks the power of speech, but who is singularly gifted with the power to see spiritual people and to hear their voices. For years she has written down innumerable statements purporting to come from those who had completed their earth work; these statements have been verified hundreds of times. They have been the product of all sorts and conditions of people, and it has been wonderfully interesting to me to peruse the handwritings, so diverse in quality the one from the other. Here would be the signature of the common soldier, with no

aptitude to use the pen; again you would have pages of life's history, signed by persons of culture, with the finished signatures that experience gives; the writing of the man of robust nature, with all its characteristics; again that of a refined woman, written with delicate lines. I have said these marked phenomena have been occurring for several years, and still go on. Were one-tenth part of what I have witnessed issued to the world, with the names of her parents, in the regular press, it would startle and rouse many who are unconscious that such things are transpiring in their midst. Many of the statements recorded in these writings have been authenticated at the time, but numbers of them have had to wait for years. At unlooked-for moments, from all kinds of sources there step out the people who have written long ago, and whose identity is made clear.

To be continued.

Moses: Man or Myth?

II.

IT IS VERY PROBABLE that an Arab nation dwelt in the confines of Egypt, on the side of Arabia Deserta, that it was tributary or slave to the Egyptian kings, and that afterwards it sought to establish itself elsewhere; but what reasonable man can admit that this nation, composed of 70 persons at most in the time of Joseph, increased in 415 years (from Joseph to Moses) to the number of 600,000 combatants, as stated in Exodus? These 600,000 men, capable of bearing arms, imply a multitude of about 2,000,000, counting old men, women, and children. It is certainly not in the course of nature for a colony of 70 persons, as many males as females, to produce in four centuries 2,000,000 inhabitants! The calculations are falsified by the experience of all nations and at all times. Children are not made by a stroke of the pen. Reflect well, oh, ye wisecracks! At this rate, a population of 10,000 persons in 400 years would produce more inhabitants than the earth could sustain. Is it not improbable that these 600,000 combatants, favourites of Jehovah, who worked for them so many prodigies, were forced to wander in the deserts, in which they died, instead of seeking to possess themselves of fertile Egypt?

By the rules of established and reasonable human criticism, we must agree that it is very likely that Moses conducted only a small number of people from the confines of Egypt. Plutarch, in his treatise on Isis and Osiris, related an ancient Egyptian tradition that Typhon, the father of Jerveselaim and Judeceus, fled from Egypt on an ass. It is clear from this passage that the ancestors of the Jews, the inhabitants of Jerusalem, were supposed to have been fugitives from Egypt. A tradition, no less ancient and more general, is that the Jews were driven from Egypt either as a troop of unruly brigands or as a people affected with leprosy. This double accusation carries its probability even from the land of Goshen, which they had inhabited, a neighbouring land of the vagrant Arabs, where the disease of leprosy, peculiar to the Arabs, might be common. It appears, even by the Scriptures, that this people went from Egypt against their will. Deuteronomy xvii. forbids kings to think of leading the Jews back to Egypt. There is no doubt, however, that a colony went from Egypt and finally established itself for some time in Palestine. All that we can do is to seek for the time when the book of Exodus can have been written, and to examine the opinions which then prevailed, opinions of which the proof is in the book itself, compared with the ancient customs of nations. Again, with regard to the books attributed to Moses, the following reasons will be sufficient to rule Moses as the author out of court.

1. Would it be likely that he would speak of places by names which were not given to them until long afterwards? In this book mention is made of the cities of Jair, and everyone, I believe, agrees that they were not so named until long after his death. It speaks of the 'country of Dan,' but the tribe of Dan had not given its name to the country of which it was not yet the master.

2. How could Moses have quoted the Book of the Wars of the Lord when these wars and this book were after his time?

3. How could Moses speak of the pretended defeat of a giant named Og, King of Bashan, vanquished in the desert in the last year of his reign or government? And how could he further add that he saw his bed of iron, of nine cubits long, in Rabath? This city of Rabath was the capital of the Ammonites, into whose country the Jews had not penetrated. Is it not apparent that such a passage is the production of a later writer, who is thus betrayed by his own blunder? As an evidence of the victory gained over the giant, he brings forward the bed said to be still at Rabath, forgetting that it is Moses whom he makes speak, who was dead long before.

4. Is it likely that Moses told his people that in the last year of his government he took, in the little province of Argot—a sterile and frightful country of Arabia Petree—60 great towns, surrounded with high fortified walls, independent of an infinite number of open cities? Is it not much more probable that these exaggerations were afterwards written by a man who wished to flatter a 'stiff-necked' nation?

5. It is still less likely that Moses related the miracles with which this history is filled. It is easy to persuade a happy and victorious people that God has fought for them; but it is not in human nature that a people should believe a hundred miracles

in their favour, when all these prodigies ended only in making them perish in a desert.

We read that Moses changed his rod into a serpent before the king, and turned all the waters of the kingdom into blood; that he caused frogs to be produced which covered the face of the earth; that he changed all the dust into lice, and filled the air with venomous winged creatures; that he afflicted all the men and animals of the country with frightful ulcers; that he called hail, tempests, and thunders to ruin all the country; that he covered it with locusts; that he plunged it into fearful darkness for three days; that, finally, an exterminating angel struck with death all the first-born of men and animals in Egypt, commencing with the son of the king, etc. When we read all these miracles, prodigy after prodigy, we think, 'No doubt these people became the masters of the universe,' but no. The fruit of all these wonders was that they perished in arid sands without seeing the little corner of earth with which their descendants were supposed to have possessed themselves. It is therefore pardonable if we disbelieve all these marvels, and come to the conclusion that this marvellous history (?) was written a long time after Moses, as the romances of Charlemagne were forged three centuries after his time.

The more coarse, vulgar, and unfortunate a people are, the more they seek to exalt their ancient history, and what people have been longer miserable than the Jews?

I endeavoured in a previous contribution to 'our paper' to argue why the Bible as a whole should not be taught our children, and, taking into consideration the attempts now being made to suppress criminal literature, as corrupting the minds of our youth, the books of Moses should be included in the same category.

Man's criminality, as it has tainted his condition, abridged his enjoyments, and vitiated his career, has also intruded itself into his literature, which in its best forms is the fruit of his intellect, one of the refiners of his nature, and one of the solaces of his life.

Into literature crime has generally been introduced in a secondary or subordinate way. Its introduction has seldom been for its own sake, but rather for the purpose of forming a foil to Virtue, to make her beauties all the more apparent. With the same object it has been introduced with legitimate and salutary effect into novels, poems, tales, and dramas in all ages, but, as a rule, crime, or reference to crime, save of a deprecatory and condemnatory character, has been rigidly excluded from works of a professedly moral and didactic character—those which expound the foundations of virtue, encourage men to its exercise, and allure them by the hope of its reward.

To this general rule there is one exception, and it is a very notable one. In modern times we have a work or works called the Newgate Calendar. No such publication, especially of the records of great offences committed against society, appeared in the ancient world; but the Jews appear to have introduced a Newgate Calendar by stealth. The difference between the ancient and modern calendar is just this: while the latter is openly a record of crime and offences, the Jews amalgamated theirs with their sacred and theological writings. Under the guise and protection of their manual of theology and morals, they incorporated the records of the lives of distinguished murderers, robbers, and debauchees.

I think I have said sufficient to set minds exercising, and will conclude by remarking how astonished I am that a legislator inspired by God (?) propounded to us no future life. There is not a single word in Leviticus which can lead us to suspect the 'immortality of the soul.' The reply to this overwhelming difficulty is: 'That God proportioned his revelation to the ignorance of the Jews.' What a miserable answer. It was for God to elevate the Jews to necessary knowledge, not to lower himself to them. If the soul was immortal, if there are rewards and punishments in another life, it was necessary for men to be informed of the facts. If God spoke *he must* have informed them of this fundamental truth. What legislator, what God but this, proposes to reward his people with long life, with wine, oil, and milk alone! What God, but this Jehovah of Moses, encourages his believers, as a chief of robbers encourages his troops, with the hope of plunder only! None!

I am thankful to live in times when the science of immortality is something to be prized; and, by the aid of angel guides (not an especial make from Jewish temples, but tried soldiers and friends in the battle of life, who come to me with the weight of experience) I will strive to keep my footsteps from the pits of life. Take your Bible, with its bloodthirsty heroes, all ye who will, and I will live to dare and do for the truth, for the Spirit is my rock, my foundation.

Unless the kingdom of God is within us; unless it has come before we leave this life, we shall get no nearer to it by entering the invisible world. Already we are in that world, just as much as a blind man is in a world of sight. Not by submission to a creed; not by going through certain rites and forms; not by any vicarious agency or virtue, will that kingdom of life and light and love be found. All these external means, processes, forms, can avail only so far as they may affect a man's character for good; so that his depravity shall become rectitude, his impurity purity, his selfishness generosity, his meanness nobleness, his hatred love, and his malice charity. And O, do not imagine that by any vicarious action, and without effort of your own, your character is to be changed from the bestial to the celestial,

Unification of Spirit.

VI.

By H. BASSETT.

DIVINE KNOWLEDGE cannot be forced; *it communicates itself* to those in whom the necessary conditions are found. A truth-seeker soon finds that the greatest prudence is necessary for a successful entrance into the soul's sanctuary. The higher the flight the greater may be the depth of a fall if the wings of holy aspiration are clipped by the alluring passions which attract and sometimes overcome the inexperienced aspirant. Many of the more profound Initiates never committed their knowledge to writing, as they knew that the more sacred the truth the greater the possibility of its profanation. The things of the spirit are hermetically concealed from the eyes and understanding of the unfit, the scoffer, and the selfish.

Double-edged weapons are mercifully kept away from the weak-minded. *Truth itself scares them away* from that which would be beyond their strength of mind. If their will and reason did not combine to sustain them through the severe temptations and trials through which a Spiritual Columbus has to steer, they might sink into the mire of psychic debasement. Love is the greatest power of a strong, pure soul; it is the greatest weakness of the feeble and debased. If consciousness and desire are centred in the limited tenement we cannot know the limitless essence; when we obtain glimpses of the light through the clouded windows of the senses, we should remember the pure ray is a thousand times more bright and real when unobscured. The faint streaks which glimmer through the loopholes of a prison must not be compared with the fulgence of a full noonday sun.

He who desires to reach to a height of spiritual knowledge must strive to obtain an internal quintessence of quietude and contemplation. His selfish will must be suspended, so that he may sense that which belongs to the universal; the volition must sink itself till it knows and can reciprocate that which some materially-minded philosophers term the involitional, but which is really the Divine volition itself, of which all creation is a manifestation. The *anima bruta*, or demon-self, must give place to the *anima divina*, or Divine-self. The whole *rationale* of contemplation, meditation, and devotion consists in silencing or ignoring the animal nature, which manifests spirit only in refraction, in order to know the blessedness of spirit life, the essence of which is love and joy, deeper than anything that the shadows of the phenomenal world can give.

When the soul can carefully poise itself by withdrawing its consciousness from all external objects, and can silence all that would hinder a pure expression of spirit power, it enters that inner school in which all the hierophants of the ages graduated.

Truth flows in, as it were, towards calm minds ready to receive it, as naturally as still waters reflect true and faithful images. If turbulence ruffles the reflection, the object is distorted or unperceived. Intuition may be termed knowledge which is developed from within, without any special cause from external things. Its cultivation leads to the realms of pure knowledge and wisdom. The One Infinite Life contains the *essence* of all the senses in itself, apart from all objective expression. It is the Pure White Light within us until refracted by the senses. What prismatic colours are to the white light, our sensations are to the Eternal Bliss—the latter contains the former undifferentiated.

During its embodied state the soul is relatively asleep and unconscious of the sweetness of its own essential nature; it awakens to a shadowy glimpse of its real being when it is possessed for a time by love and harmony.

Love is the means and the end, it is its own reward, it is the key to heaven; in fact, it is heaven itself. On the material plane it is the principle of life; on the spiritual plane it is the principle of immortality. Poets feel it, music breathes it, art embodies it, nature manifests it, religion teaches it, mystics *know* it. Love gave us birth, and if too strong for the body, it would rend it in death to give us Life itself. God is Love; Love is Truth. Some persons are so blind that they would fail to see Truth's visiting card if it were dropped in front of their faces.

When the ecstatic seer arrives at the very core of his being, he discovers the sacred essence at the very fountain head, at which 'if any man drink, it shall be to him a well of water springing up into eternal life.' The hypostatic union of consciousness with the Absolute Good unveils the truths, which are the *grains* hidden among heaps of *chaff*, in all systems of religion. Only through death can the bi-unity be known, but the death process is passed through by the more profound seers. The body is thrown into rigid catalepsy, the breathing is entirely suspended, and 'in the twinkling of an eye' the super-terrestrial light dispels the darkness, and all is tremulous with love and glory. As the fragrance of flowers takes possession of the sense of smell, or music that of hearing, so does the vestal fire of Infinite Spirit enfold the whole being in its eternal felicity.

The soul-consciousness is immortal, and potentially infinite in its capacity for reflection. The idea of 'absorption' has been a stumbling-block for many, through the misunderstanding of the relation between 'subject and object.' Gaze at the glittering robs in the heavens, and your limiting selfish nature is for-

gotten, while you are at one with that unlimited splendour. In listening to the entrancing strains of music, you lose your 'selfishness,' you are no longer, for the time, the insignificant clerk, tradesman, or schemer. The real eternal individuality of the lover is not annihilated when he forgets himself, and is conscious only of the beloved. Myriads of individuals can know and feel that One Infinite Spirit, as 'feeling' and 'knowing' are not things occupying space, but states of consciousness. Many persons may look into the boundless stellar vault of the heavens, be absorbed in the beauties of a landscape or work of art; and each comes into soul possession of all, without robbing anyone of his view. Every soul participates in that eternal felicity, according to its capacity of reciprocation and attunement. That calm sacred light of the spirit-world is brilliant or unperceived according to the state of the soul reflecting it; the higher celestial beings are conscious of a brilliancy and joy beyond all imagination, while the darker spirits feel the horror of their spiritual blindness, and the coldness of an unloving existence.

All exists for each and each exists for all. Be unselfish and universal in your love, then you can say, 'The universe is mine.' Subject and object are always inseparable; therefore we live in that of which we are conscious; if our bodily wants claim all our attention, we are just Harry, Tom or Mary, something a span long, and we are worthless and unhappy. When we can become in sympathy with all creation then only can happiness be ours.

Every soul will ultimately know that Love is the secret of all existence. It must ever be free, not forced; if we were compelled to love we should be simply automata, and could not experience any satisfaction or credit.

Probation in the lower spirit spheres is not limited by decree, only by the free will of the soul. When beings acquire the simple knowledge that they should have no will but the Divine unselfish one of universal love, then will they begin to know real life and unutterable bliss, and grasp those things which have been hidden from ages and generations—the fulness of Love unutterable.

Correspondence.

[Letters for this page must reach us NOT LATER than MONDAY morning. Writers should address themselves to the subject under discussion, not fall to criticising one another. Letters should be as brief as possible. Our space is limited. As we cannot publish all letters received we naturally give preference to those that deal with PRINCIPLES in the clearest and tersest terms.—Ed. T.W.]

A MISSION DESIRED IN CLEETHORPES.

SIR,—I have been a constant reader of THE TWO WORLDS for some time, and am much interested in the Cause of Spiritualism, and heartily wish to hear of something being done in the north-east of Lincolnshire. I cannot understand why meetings are not held in Cleethorpes or thereabouts; surely there must be some believers in spirit return that would be glad, with me, to investigate further. I read of the good work being done nearly all over England, and yet we are left out in the cold, and nothing done to help us.—Yours truly,
A. W. JONES.

THE FEDERATION BAZAAR.

SIR,—I should like to express the great pleasure I have recently enjoyed in attending some of the sewing meetings being held by lady workers in our movement. One society in the Midlands has determined to raise £20, and have nearly that amount in hand already, and the way in which the ladies are working is indeed a very hopeful sign for the very successful outcome of our bazaar. A few ladies in another society raised £1 by a seance (the medium kindly giving services), and now the pile of garments manufactured as the result of that small beginning would surprise and gladden your heart, sir, for these ladies have been shrewd enough to sell the first garments made out of the original sovereign, then purchasing a larger quantity of material, making it up, and so on. One very energetic worker has organised a jumble sale, and has already a nice little sum in hand as the outcome of selling cast-off clothing, etc. Many of our lady workers have been through the orthodox mill, and have not forgotten the methods for making money so largely adopted among the religious bodies generally.

Now what are the gentlemen doing? Putting their hands in their pockets as usual? I hope so—and taking them out full. But one young gentleman has done even better than that, and by arranging an evening soiree raised considerably over £6. Cannot some other of our friends follow along the same line. Arrange a concert, dance, or party, and get all your friends and acquaintances to come. Why not? It has been done.

Several societies have not yet moved in this matter. If the idea of the Jubilee of our glorious Cause does not move them, all words of mine must fail to do so. There are thousands of people in the towns and villages of England who know nothing of Spiritualism. Shall we sit in idle enjoyment of the salvation it has brought us while thousands of our fellow beings are miserably bound with the cords of bondage which for so long held many of us prisoners? One missionary in the field to represent our interest in our fellow men! The Wesleys propose raising £1,000,000 to celebrate the coming of a new century, and are to devote half of that sum to missionary effort—in point of fact the whole of it. Are they such a rich people? There are many Spiritualists as rich as they. They are mostly working people; so are we Spiritualists. We must raise £1,000! why not £2,000? As a prominent Federation member remarked to me the other day, 'Oh, if we could but get £2,000, what a stir we could make in the country!' So we could. The country is ripe for the movement, as is evidenced by the many controversies now raging. Up then and act—every society.

You have your own society to look after? Yes, but it has been shown that every movement which has no missionary enterprise soon fades into oblivion. Instance the Quakers and Plymouth Brethren. Get to help others a bit first and you shall be all the stronger to help yourselves, for the very money you spend in sending out missionaries (home missionaries) will bring more members to your societies, and thus benefit you, for it is true—as of old—that 'bread cast upon the waters shall return after many days.'—Yours, ever sincerely,
32, Bobbers Mill-road, New Basford,
Nottingham. WILL PHILLIPS.

A SPEAKER'S EXPERIENCES.

SIR,—No sooner is a correspondence closed upon one subject than another is ready for attention, and I never saw one yet which had not, at least, two sides. As a prominent worker in a struggling society I can speak from experience. Twelve months ago, our hall was pushing along with 'free mediums,' which resulted in many disappointments, so much so that we were compelled to make a bold effort to attain something higher. All our speakers are now being paid according to their demands. Some are very generous in their prices, whilst others are quite the opposite. Here let me state that we have not the top prices included, and were it not for our good membership we should have to give up. I am inclined to think if we all took Mr. Orr's advice, who cannot pay the 10s. 6d. and expenses per service, there would be a falling off very soon. Spiritualism is not so healthy about here; it is young, and it wants treating as such, but as long as there are so many Shylocks who demand their pound of flesh so long will we have these bitter experiences existent. Ours is not a 'rat shop' society, and we get some good, fair speakers, neither am I stingy nor credulous, and I could not say it of any of my co-workers. Gold, silver, and copper is the trinity of universal worship in other religions, and I am sorry it is creeping into our movement. Those who want Spiritualism must pay for it with a vengeance is the motto of the writers on the subject in the last issue. How can we help the needy under these conditions, what is to become of the martyrs, or how can we support the different callings of a needful character which come through our paper, when societies are compelled to make special efforts to cover expenses. Why should our God-given powers be bought and sold like cattle for profit when there is so much expense to be cleared from a society's standpoint. Such a thought as providing for a building of our own is quite out of place.

When I read the letters by Mr. Orr and 'Lector,' and compared notes with my own case, it appealed very unpleasantly to me. Many an old man who is unable to work, and many a cripple, do I pass in the street without being able to give them the slightest assistance through having my pocket drained by those who are more able to do without. Let it not be understood that I would let speakers be out of pocket, but I do consider that a speaker who is living comfortable apart from his lecturing should give his services for his expenses, and a small fee for the wear and tear. And those whose conditions in life are not of the brightest, such as the person who signs himself 'Speaker,' it becomes our duty to see to them, and not have them humbled on account of their condition. If this system was established societies would get better speakers, young developing mediums would not be rushed on the platform when they are not fit, speakers would not be punished with these cruel experiences, and the cause of spiritual knowledge would progress in accordance therewith, so I now close my remarks, patiently waiting for the time when the last four lines of 'Lector's' letter will kindly dawn upon us. Yours truly,
REASON.

SIR,—I note that the letter you published from me in the T. W. for Jan. 21 has somewhat perturbed certain of your readers, notably 'Spectator,' who has 'favoured us with his notions about "Money and Mediumship." After speaking of the irony of previous letters, 'Spectator' asks, 'How many speakers are there worth even their salt?' It does not speak very well for Spiritualism and the people it attracts to its ranks, 'Spectator,' if there are not very many such. It is not my place to dilate upon my own abilities or the kind of inspiration which comes through me, suffice it to say that they must indeed be poor if they merit the gratuitous insult contained in 'Spectator's' letter. If I or others are 'dear at any price,' let the Societies who engage us deliver their verdict. At present, the only light we can gather upon this interesting point is from the frequency and regularity of their application for dates. 'Lector' must speak for himself. Personally I can assure 'Spectator' that I do not 'hanker after money' at all, but still the thought often comes to me, particularly after an exceptionally exhausting (*sic*) day with a society, that if my services are of value to Spiritualism, it were better, perhaps, to stipulate a reasonable fee in order to enable me to recuperate, and replace the energy that is undoubtedly lost in the service of the Cause, than to go on as many have done, until exhausted nature demanded the penalty.

Will 'Spectator' believe that frequently of late, after speaking two or three times on a Sunday, and the hurry and bustle of catching trains, etc., the Monday morning has found me quite prostrated, and for several days I have been as weak as a child. The cause of this I leave, but the fact may interest those who think that speaking is as easy, and makes no more demands upon the strength, the time, and the purse of an individual than the ordinary work of a society official. I have experienced both, and know their relative bearing. Nor should it be imagined, as appears to be the case with 'Spectator,' that when a speaker demands a fee, that such demand is the outcome of a money-grabbing spirit. Even in the case of one who gets all his inspiration from the spirit-world, unaided by a single personal effort or any financial outlay for purposes of mental culture, the fee would not be all 'profit,' a thing which seems to be repugnant to many where what is termed religious service is concerned, though very attractive in any other department—much less is it so in the case of those who believe that speakers, advocates of a scientific religion, should be well equipped mentally and intellectually for the performance of their duties. It should be remembered that most speakers contribute their share to society work, both in service and money.

apart from their mediumistic work, which, as a consequence, comes as an extra, the exigencies of which few are in a position to meet without some financial remuneration. The superiority of 'Spectator's' 'skim-milk' over 'Lector's' 'ratshops' and 'dunderheads' is transcendent, and requires no comment, whilst the tolerance, 'spiritually,' and generous feeling characteristic of his whole letter are things one might thank God for being without.

With reference to 'Medium's' letter, allow me to say that I can fully endorse what he says in reference to the treatment received from those by whom I have been entertained. One mistake, however, he makes: it is not so easy for me to stay at home in face of the pressure brought to bear upon one to leave it, and do what one feels, and others tell us we can, and therefore ought to go.

If, as Mr. Orr suggests, one is not assisting the cause of true Spiritualism by speaking gratis, or for the merest acknowledgment, then indeed have I and many others been working under a great delusion. I have recognised, with 'medium,' that most Societies are poor, and so have desired to put them to as little expense as possible, but the spirit which prompted my first letter seems to have been misunderstood. My position is, ought Societies, recognising the poverty of most of our speakers, and the numerous demands made upon them, ought they to be content with a position which permits them only to engage speakers when the latter, under the impulse of duty (mistaken maybe), can only accept them at great self-sacrifice? Ought not Societies rather to make an effort to place themselves in a position to make the lives of the speakers whom they engage, as far as possible, something better than one long, anxious, harassing worry? Would not the Societies, and the Cause be the gainers? If in my first letter I mentioned certain facts, it was neither done in a fault-finding spirit nor by way of a grumble, but merely to indicate that speakers often laboured under great disadvantages, and to see if Societies are content to let them continue doing so. Some, I know, think that speakers ought always to give their services for nothing; a far larger number think that 2s. 6d. is as much as a self-respecting person ought to demand at any time, and I have frequently heard those whose fee is 5s. or upwards denounced in no measured terms, and that by officials of Societies where the audiences are by no means small. For myself, I shall continue to do my best for truth, progress, and light, even as I have done in the past.—Fraternally yours,
SPEAKER.

SHOULD SPIRITUALISTS BE SOCIALISTS?

SIR,—All Spiritualists, it may be fairly assumed, desire that tyranny, oppression, fraud, and every dishonest practice in human intercourse should cease, and even-handed justice, sympathy, and brotherly love reign in their stead. There is, however, no short cut to the millennium, or royal road to perfection, and it follows, therefore, that the tangled skein of social affairs cannot be made straight by a few strokes of a political magician's wand.

The difficulties in the way of fundamental economic reform are simply enormous, and capable of wearing down armies of reformers without much appreciable change being wrought in the social fabric. State-Socialism is a political-economic scheme, which seeks to effect in a few years a comprehensive reconstruction of society which, in all reasonable probability, can be evolved only by the voluntary progress and general interested combinations of centuries.

The pre-requisite for State Socialism is a spiritualised people, that have overcome selfish desires and love of individual material gain. And this condition would need to be reached not in one, but several nations concurrently. Socialism, if incorporated with Spiritualism, may, and probably will force down the latter to its narrow terrestrial aims, while Spiritualism may be powerless to raise Socialism to its ethical standard.

In the general movement of our civilisation we are all Socialists, I hope, but that is a different thing to State Collectivism, elected, sustained and enforced by the votes of the emotional crowd.

Spiritualism cannot assimilate State Socialism, but the latter may engulf a venturesome section of the Spiritualistic movement into fevered politicalism. Spiritualists cannot be expected to look forward with much confidence to the politico-spiritual amalgamation of Spiritualism and Socialism if the tone, temper, and methods of leading Socialists are to be taken in account. I know by experience (having held public discussion with Tom Mann and Sidney Webb) that representative Socialists are aggressively individualistic in method, and while not wanting in intelligence, are somewhat lacking in penetration and perception in complex psychological matters, and, therefore, inefficient as guides in momentous issues. Improvement in environment is urged as a means for improvement of the tone, temper, and tendencies of the people. But I do not think that there will be any radical change in the economic modes of society until a spread of spiritual knowledge bears fruit in the unfolded power of future generations.

The advocacy of crude political theories on the spiritual platform cannot fail to be mischievous and injurious to the harmonious growth of the adherents to the Cause, and I for one will do my utmost to check the stream of immature thinkings, which some mistake for wisdom. Voluntary combinations, such as Trade Unions, Co-operation, and Joint Stock enterprises, are the only forms of Collectivism which preserve individual liberty, and without personal freedom civilisation and progress would be stultified.—Yours sincerely,
Birmingham. J. W. MAHON.

SIR,—Mr. Nuttall recently instanced the large number of Government officials receiving State pay in France compared with what was formerly the case. Without, in any way, attempting to vindicate the policy of the French Government it ought to be pointed out that most of these extra officials are now doing work that was previously done by private individuals under a contract, and that, as in the case of our own Government and municipalities, the work is often performed direct, more efficiently, and at a less monetary cost than under the contract system, in addition to giving better conditions to the manual workers. There seems to be a tendency in anti-Socialistic circles to

make it appear that when a Government and Municipality undertake certain productive or distributive work, and extra officials have to be engaged, that their salaries have to be paid out of the rates or taxes; this is an unworthy superstition that any Glasgow citizen would repudiate since that city municipalised its tramways. If those French Government officials are not rendering an equivalent in useful service to the people for their salaries, then they are, in no sense, an illustration of Socialistic methods. Socialists assert that every individual should render some useful service to the State (people) in return for his wages, excepting only those who suffer from some bodily or mental infirmity, by which such service is rendered impossible. Individualism asserts that a man should 'get on,' and not be too particular *how*. The British Government now pays much more in official salaries than it did before the post-office, telegraphs, dock-yards, ship-yards, arsenals, etc., became State institutions, yet we are all gainers by that increase.

There is, after all, a lot in a name, particularly when it is but indifferently understood. Socialism is a dream woven out of some very solid realities, as your correspondents, Messrs. Stansfield, Dormer and Nuttall, will some day discover. They seem to suggest that although Spiritualism is broad enough to contain all philosophies, all systems, it ought not to make any pretence of containing Socialism until the popularity of that system makes it profitable to do so. On the other hand, they seem to imply that what is good in Socialism must have come from Spiritualism. This is by no means the case, although it has undoubtedly assisted its growth. Some Spiritualists seem to mix up the absorbing powers of Spiritualism with what it already possesses. To them Spiritualism, *as it is*, is all sufficient. This is exactly the same spirit which made the early Christians claim that 'Holy Scripture contained all things necessary,' by which all those who endorsed the faith were bound, hand and foot, for centuries, and progress became a 'dream' indeed in Christian countries. Unless Spiritualism can open the minds of men to their wider social and political duties, as well as their spiritual ones, unless it can teach them that men's bodies are sacred as well as their souls, that to work for a heaven here is as worthy an object as to long for a heaven hereafter, it is hardly likely to do more to redeem the world than Christianity has done, because it is impossible to eliminate spiritual progress in the individual from material progress. It is well nigh impossible to elevate the character or purify the souls of men and women whose lives are spent in degrading employments for the merest pittance.

Mr. Dormer's reference to young girls is indeed touching in its guileless innocence. If ten thousand of those girls who are working for six shillings a week were to essay to enter domestic service (to say nothing of their unfitness, from various causes over which most of them have had no control), is it likely they would all find employment under the comparatively fair conditions that are now characteristic of certain grades of domestic service, without ousting others? Besides, those conditions are a direct result of the scarcity of domestics, and would disappear directly the supply exceeded the demand. His dismissal of the unemployed as 'men too idle or drunken to work' is an insult to rational thought, and his position is falsified by the most glaring facts, facts that no impartial observer could fail to see. But his concluding paragraph clearly denotes his entire unacquaintance with the simplest elements of Socialism. It is most regrettable that men will air their prejudices against so important a subject, and one that is exerting so stupendous an influence in present-day life, without first taking the trouble to see if they are well founded or not. Mr. Nuttall refers to Edison. It is a well-known fact that Edison lives the simplest of simple lives. He does not enter Society nor does he live in an imposing manner. He works, and always has worked, for the love of his profession. He does not use his wealth except to assist him in his experiments, and he has frequently said he does not want it. Edison is a living testimony to the Socialists' claim that 'Genius does not value wealth, but labours because it *must*.'
Ænos.

SIR,—In regard to this discussion I can truly say, in the words of the Psalmist, 'Mine enemies are those of my own household,' and in the words of St. Stephen, 'lay not this sin to their charge, for they know not what they do.' The Two WORLDS, on its own face, is described as 'A journal devoted to the facts and philosophy of Spiritualism, Religion and Reform,' and yet my friend W. Stansfield, referring to Socialism, says: 'We ought not to use our Spiritualist columns in arguing such matters, when subjects of greater moment within our own legitimate limits, and affecting our movement in its most vital parts, need our most pressing attention,' and advises the editor not to allow Socialism to be discussed in the columns of 'our own paper.'

As far as I can judge by the tone of the letters from your other correspondents, 'John Dormer' and 'James Nuttall,' Mr. Stansfield voices their sentiments, and I have not the slightest doubt but that many so-called Spiritualists are of the same opinion.

Has it come to this that a body of men and women claiming to be associated with the broadest system of philosophical and religious thought the world has ever known should sink from the fair and unprejudiced discussion of a system of sociology which, if carried into effect, would lessen the aggregate of human misery and vice, and make possible a human brotherhood? With what force the words strike upon my consciousness, 'Eyes have they and see not; ears have they and hear not!' Yes, friends, eyes to behold the whole realm of Nature; eyes to discern the beauty and plenitude of the earth; eyes to see the misery and wretchedness that prevail in all our great industrial centres; ears to hear the wail of the hungry and the cry of the widow and the fatherless—widows and orphans oft made so by the premature death of the father while following some infernal occupation to increase the wealth of the man who employs him. Millions upon millions of God's children, our brothers and sisters, in every part of the commercial world, are living, 'from the cradle to the grave,' on the barest subsistence, while 'the earth is the Lord's and the fulness thereof.' 'No,' says the landlord, 'for this land is mine,' and those would be robbers who attempted to deprive me of it. Well might Burns ask the question:

'If I'm designed yon lordling's slave—
By Nature's law designed—
Why was an independent wish
E'er planted in my mind?
If not, why am I subject to
His cruelty or scorn?
Or why has man the will and power
To make his fellow mourn?'

Has it come to this that we, who are moved to sympathy at the sight of woe, are to be treated as common objects of scorn and contempt by those who never knew a want?

When the labourer would protect the product of his toil he is called a robber, and the man who takes it because he has the power poses as an honest man. Gold, gold, gold! has rung in the ears and dazzled the eyes of some till they have become maddened by its love, and like the maniac, they rave as its image flits before their frenzied vision, and they cry out, 'gold, gold, gold!' They grasp and cling to it as one hanging o'er the abyss of hell, thinking thereby to be safe, when suddenly they lose their hold, and are plunged into the dark chasms of spiritual ruin and indescribable misery. How like you the picture, friends? Does Spiritualism not tell you that those who live for gold are, spiritually speaking, chained to gold in the realm of spirit, and that its weight retards their spiritual progression?

Reverting to the arguments of your correspondents—who claim to be Spiritualists—I have not, so far as I am able to remember, ever met with stronger prejudice against Socialism, and a greater lack of knowledge of the work it is intended to accomplish. Flippancy, superficiality, pessimism, bravado, in the presence of the waste and wretchedness brought about by the continuous struggles between the capitalists and the labourers, may gratify the minds of those who indulge in those sentiments, but to my mind they are not consonant where anyone seriously desires to adjust our social wrongs. Ere I close these general observations let me dispel a common error that the opponents of Socialism fall into:—Socialism does not imply either robbery or equality. It is to prevent robbery and to secure equality of opportunity that Socialism aims at. It seeks to change man's motives so that they may work to live, and not live to work; it desires to substitute the wealth of intellect for the wealth of gold, that peace, prosperity, and happiness may be the common heritage of every child of God, born into a world where all these blessings are possible.

PETER LEE.

[This discussion must now cease.—Ed. T.W.]

THE JUBILEE CELEBRATIONS IN MANCHESTER.

Sir,—Why should not every Society and Lyceum turn out in full force like Manchester on Easter Sunday? If every conductor, next Sunday morning, told the scholars about the great gathering, and the effect it will make by such great numbers drawing to one centre, and suggested that if they would all bring their 3d. or 1d. to the rooms on each succeeding Sunday morning (their mothers could keep it, so that they would not be tempted to spend it), they might be taken to Manchester. For those too poor, a Coffee Banquet and Social would help to raise funds. Then the influential men of our Cause who love the children would put their heads together, and see the Railway Company to get special trains. One coming from Colne could pick up on the way at Nelson, Burnley, Accrington, to Ramsbottom, where the Bacup and Rawtenstall Lyceums could join, gathering up again at Bury, and so on to Manchester; then another at Blackburn (Rishton would have to join either at Accrington or Blackburn), then picking up at Darwen, Bolton, and so on, both to arrive about the same time, that they might get into marching order and join others on the Infirmary flags. Perhaps the District Councils will take it up if the Lyceums will go in for showing their strength. This is the year to show that the seeds the workers of the past have sown have borne fruit. Other districts could carry out the idea, or if this will provoke a better one I shall be glad. The children can be bringing their pence in while the elder people arrange the matter, and I am sure it would be a day to be remembered in the lives of all who took part in it could it be brought to a successful issue.—Fraternally yours,
MARY JANE HOLDEN.

BAZAAR FUND.

Sir,—I have received 5s. from Mrs. Watts, Holbrook, towards our local effort, and £5 5s. 0d. from Mr. S. Butterworth, Blackpool, for the general fund. I wish to remind all good and sundry friends that Good Friday will soon be here, and it depends on you (I mean us, of course) as to whether the great event which is to commemorate the Jubilee of modern Spiritualism shall be worthy of the movement. May I ask all interested to answer 'Yes, it shall!' by putting both hands to the wheel in right good earnest. Send in your donations. Work away, all you bright and courageous lady friends, young and old, for you can make it a success. Don't let those 'Lords of Creation' off, who are so fond of looking on, and saying 'Well done' while you do the work. If they will not work, well, see that they pay well. As the time draws near, I look out for every post to bring something for the treasurer. 'The smallest contributions are thankfully received.' Postage stamps (new ones), postal orders, bank-notes, cheques, and all such-like curiosities, which are both ornamental and useful, are specially needed. I would here ask your numerous readers, one and all, 'How much owest thou' to the great Father for this great revelation? Has 'It chased away those dark theological clouds that overshadowed thee, and hid the sun light of God's love away from thee? Has it been the means of allaying those terrible fears that haunted thy breast, and made thee miserable? Has it revealed God to thee as a loving Father, who is "infinitely fatherly"? Has it brought thee the assurance that thy earthly father and loving mother, who had long ago passed away, leaving thee and thy brothers and sisters orphans, still live, and lovingly watch over thee and the loved ones they left behind? Has it opened the door through which thy brother, sister, and long-lost friends can again come to thee with encouraging words? Has it proved to thee beyond a doubt that thy dear child, which was ruthlessly taken from thy arms by disease, can still visit thee in thy loneliness, throw its little arms around thy neck, and whispering sweet words of comfort

into thine ears, and to thy, beforetime, aching heart, thus giving thee joy for mourning, and turning thy sadness into gladness?'

To these questions I think I hear from a thousand of your readers, 'Yes! yes! it has done all that, and more.' Then may I not ask again, in all seriousness, 'How much owest thou for this great revelation?' I pray that each one of your readers will, under the dictates of an enlightened conscience, be prepared to give a liberal response. 'Whatsoever thine hand findeth to do (in this matter), do it with thy might,' for there will only be one Jubilee of modern Spiritualism.
A. SMEDLEY, Hon. Treasurer.

Park Mount, Belper.

GONE ONWARDS.

ATTERCLIFFE.—Passed to the higher life, of which he knew so well, our dear friend and esteemed brother, Mr. John Ashurst, after a lingering illness, which gradually wore away his earthly form at the age of 23 years. Died Jan. 11, 1898, and was interred at Warrington, Jan. 15, 1898.

It is with feelings of deep regret that we have to announce the passing on to the Summerland of George, the only son of James and Mary Elizabeth Holgate, of Nelson, on Jan. 29, at the age of one year and 11 months. Interred by Miss F. Barlow, of Clitheroe, at the Nelson Cemetery. The committee and friends express their deep sympathy with the bereaved parents.

CARDIFF.—Albert Henry, the 10 months' old child of our esteemed members, Mr. and Mrs. Harris, passed to the higher life on Sunday, Jan. 23, after a painful illness. The fragile remains were interred at the New Cemetery, on 26th ult., members of the Lyceum and Society attending, the service being conducted by Mr. E. Adams. We sincerely sympathise with our good brother and sister; may their personal loss prove rich in holiest realisations.

PASSED TO THE HIGHER LIFE, of which she knew so well, the spirit of Mrs. Barnes, of Frederick-street, Accrington. Her mortal form was interred at the Accrington Cemetery, on the 20th of Jan., by Mrs. Stair, of Rawdon, by the express wish of the above. Suitable hymns were sung, and invocations by Miss S. Butterworth and Mrs. Greenwood, given in a deep and impressive manner. Many friends from the Temple were present, it being the place of worship she attended.

MONDAY afternoon, Jan. 31, at the Blackburn Cemetery, the infant daughter of Mr. and Mrs. Norbury, was consigned to mother earth, by Mr. G. Ormerod, of Rishton, who spoke very feelingly both to the parents and several orthodox friends who were assembled in the chapel, giving friends every assurance that their loved ones were still with them to help and comfort. Being an investigator about two years and a half, I could but note the difference in our assurance and our orthodox friends' 'hope'—what cold comfort for those who are left to mourn! Thank God for the knowledge that Spiritualism gives. Mr. J. T. Ward spoke a few words at the graveside, how we should all live to help and sympathise with each other.—Mrs. M. ROBINSON.

PASSED TO THE HIGHER LIFE on Jan. 26, Mr. William Fairbairn, of 138, Barnby Gate, Newark. He was an earnest Spiritualist, and had been a believer in spirit-return for many years, having had several proofs of the phenomena, but knew nothing of its teachings. About four years since, he, with myself, began to investigate and study the philosophy. On the advice of Mrs. Portugal (Madam George), of Ardwick, Manchester, we commenced table sittings, and very soon his wife developed mediumistic gifts, and became a personating medium. The circle held weekly at his house was to us a sacred shrine, and at times 'the gate of heaven.' He lived his Spiritualism, and he had his failings, but who has not. His greatest wish was to see a society started at Newark, but that has not been realised. He has been removed to a higher sphere, where he will still work, and we feel confident for that end. 'Not lost but gone before.'—BENJ. GAINSLY.

A LARGE number of friends of the Spiritualist movement in Coventry and Foleshill attended, on Monday, the funeral at Foleshill Cemetery of Mr. B. Pickering, late of Upper Norwood London, who died last week at the age of 70 years, leaving five grown-up children to mourn his decease. Mr. Pickering's son was the introducer of the Spiritualistic movement into Foleshill in conjunction with Mr. Josiah Wilkinson. A short service was held at the house of Mr. Wilkinson, and then the coffin, containing the remains of the deceased, was conveyed to the cemetery, where, at the graveside, a hymn was sung, and an invocation offered. Brief addresses were given by Mr. W. Lloyd and Mr. W. H. Grant, both active members of the Foleshill Spiritualists' Society. At one period of his life Mr. Pickering was connected with the Free Methodists worshipping at Carpenter's-lane, and was for a number of years a preacher amongst that body until becoming imbued with the Spiritualistic views to which for a long time past he has been attached.—Coventry Times.

Mrs. GARSIDE FLETCHER requests me to publish the fact that her dear beloved husband passed to spirit-life in the early morning hours on Monday, Jan. 24, 1898. Mr. J. Fletcher has been suffering from consumption, being confined to his bed for ten weeks. He leaves one child. His body was interred on Jan. 27, at Rochdale Cemetery. Before leaving the house, after singing, Mr. R. A. Brown spoke for a short time, making reference to the risen one and his disposition while in this life. It was Mrs. Fletcher's wish that the remains be taken in the cemetery chapel. After singing, Mr. R. A. Brown delivered an appropriate address, breathing the consolations and hopefulness of our philosophy. Mrs. Fletcher saw her husband standing at the head of the coffin, looking down at an abundance of floral offerings from the family and other friends. Mr. Brown also spoke admirably at the grave side, assuring his hearers that this life does not end all.—F. BUSH.

SMETHWICK.—A large concourse of people gathered at the Uplands Cemetery on Saturday, Jan. 29, to witness the interment of the body of Katie Lynch, a beloved member of our Lyceum. Mr. W. Howell, assisted by Mr. Will Phillips, conducted a most impressive service. Mr. Howell gave addresses of much power and pathos in the chapel, and at the graveside Mr. Phillips very effectively sang 'Scatter

seeds of kindness,' the people taking up the chorus. The Lyceumists, with their officers, had marched to the cemetery, each carrying white flowers, which they scattered on the coffin—a veritable shower—and sang appropriate hymns from the 'Songster.' E. Ellis, V. Moody, A. Lowe, and E. Findlay were the bearers. A number of wreaths were sent, amongst them being one from the Lyceum and one from the Society. This dear little child, Katie, the darling of the Lyceum, at the close of a very short illness, said, 'Heaven, heaven, I want to go to heaven,' and then just afterwards, added, 'O, look! look over there—somebody!' then peacefully passed away.

'Oh! blessed reality. Oh! glorious testimony.

Out of the mouths of babes Thou hast perfected praise.'

Her last recitation was 'Children, love one another.' She will be greatly missed in the Lyceum.—D. FINDLAY, conductor.

It is with deep regret that I record the passing on of the well and widely known Spiritualist, Mr. Wm. Bryson, of Chester Moor, Chester-le-Street. He suffered much persecution when he seceded from the Primitive Methodist Society, some 21 years since, but as a man they all admit him to have been a bright example, honest, truthful, and reliable. He had the most wonderful and convincing proofs of spirit communion of any person I know. As a great healer and clairvoyant he will be missed for miles around. The interment took place on Thursday, 27th inst., when the Rev. Crookall, a Presbyterian minister, officiated; (the family would not permit a Spiritualist to perform the last offices for the departed). The Spiritualists all came away disappointed. We hope to hear messages from the arisen spirit, and to have sweet communion together as of yore.—J. BLAND.

Having known personally Mr. Wm. Bryson, of Chester Moor, for upwards of 20 years, I may state that heaven will be enriched by his passing onward. In season and out of season, and in all climates, this good man was actively engaged in visiting, conversing, and praying with persons who needed spiritual assistance. I have known him frequently start out on a Sunday morning and journey 12 miles to visit sick persons, after which, returning home late or nearly midnight, then off to his mine employment. These visits were most generally undertaken from spiritual impression, and always found correct. In healing his peculiar methods were always preceded by prayer, and he accomplished much good, which may only be guessed at by the public, as no facts in his experience were ever, to my knowledge, recorded. The knowledge and study of Spiritualism to him personally was indeed the *magnum opus* of existence, and even advancing age never in the least obliterated the genial and radiant smiles which constantly irradiated his face. No sectarian, his help and sympathies were, when required, extended to every one, without stint. Since the passing away of Mrs. Bryson, some 18 months ago, friends could perceive a visible collapse influencing his outer form, and the transition came most suddenly, but with great peace. I may say that our brother for many years held a responsible mining appointment as underground inspector at Chester South Moor Colliery, the duties of which were strictly fulfilled, and earned the greatest respect of employers and employees. With the poet we may say:

'Dust to its narrow house beneath,
Soul to its place on high;
They who didst see thy look in death,
No more need fear to die.'

—W. H. ROBINSON, Newcastle-on-Tyne.

Items of Interest.

PLEASE give our advertisers a turn where possible.

PORTRAIT and sketch of Mr. Hughes, of St. Anne's, next week.

LETTERS RE 'Speaker's Experiences' crowded out. Next week.

SHORT LETTERS and Reports for a week or two will greatly oblige.

BLACKBURN FRIENDS have made a start to help the National Bazaar.

THE PROFESSOR'S TALE, No. 4: 'The Bank Manager' crowded out. Next week.

T. COULSON suggests that all Societies should make at least one collection for the Jubilee Propaganda Fund.

READERS will oblige by looking through our advertisement pages. Help those who help us if you can, please.

JOHN PAGE HOPPS has a great many good things to say in his *Coming Day* for Feb. Get it, and you will not regret it.

THE TWO WORLDS is now a good medium for advertisers. The circulation is *double* what it was five or six years ago, and still rises. Advertisers, please note!

THE Rector of Castleford has been preaching about Spiritualism. Next week, we will deal with his questions and sermon. Yorkshire friends, please note.

CHANGE OF SECRETARY.—All communications for Attercliffe Society should now be addressed to Robt. Symonds, 32, Berkley-road, Attercliffe Common, Sheffield.

LONDON FRIENDS are helping the TWO WORLDS bravely. They have it on sale at all meetings. Would that every society realised their duty, and performed it, in this way.

MANCHESTER Central Services. The Secretary begs to acknowledge, with many thanks, a donation of one guinea from Mr. and Mrs. H. J. D. towards the expenses.

OUR 'CORRESPONDENT AT LARGE' is still busy. Friends should send him newspapers in which Spiritualism is to the fore. Address, Rev. C. Ware, 20, Poltimore Square, Exeter.

THE LYCEUM BANNER continues its progressive career, and improves monthly. The issue for Feb. has many interesting features, not the least, by any means, being a good portrait of our friend and co-worker, Mr. T. Taylor.

TEMPERANCE LEAGUE.—A meeting for the transaction of business in connection with the above will be held in Manchester on Saturday afternoon, Feb. 19th. Time and place of meeting will be announced in next week's Two WORLDS. Friends in the district please rally.

DEBATE MEETING.—Tuesday, Mr. J. B. Tetlow gave a very interesting address on 'Facts, their use and influence,' tracing the course of man's acquirement of knowledge, and showing how society has been affected by the application of acquired facts to the purposes of man's life.

THE LOS ANGELES Medium claims to be an advocate of all that is good and pure in Life and in our philosophy, honest mediumship, and the exercise of reason and common sense in all things. A good standard, friends, and one we strive to maintain in the Two WORLDS. Success to your efforts.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates will be held at Factory Fold, Hollinwood, on Saturday, February 26, 1898. Tea at 4-30, 6d. each. Meeting afterwards. A concert will be given at 6-30 by the Hollinwood Lyceum. Admission, adults, 2d.; children, 1d.—J. B. Longstaff, hon. sec.

We heartily thank those friends who have kindly sent us back numbers, but are still short of one or two copies of the following numbers, and shall be grateful to those who can find copies among their old papers, and will forward them to this office. The numbers are: 322, 326, 327, 332, 333, 335, 340, 341, 346, and 364.

A GOOD IDEA.—The London Wesleyan Council has approved of the scheme for raising £1,000,000 from 1,000,000 Methodists, in commemoration of the commencement of the twentieth century. Are there *one thousand* Spiritualists who will contribute one pound each for Spiritualism? We will give one—are there 999 more?

O.P.S. SICK, BENEFIT, AND PENSION FUNDS.—Received, with thanks, from Miss MacCreadie, 2s. 6d.; Mrs. Green, 2s.; Mr. Wedgeman Turner, 4s.; A Friend, 5s. *For Rev. Ware* From Mrs. E. Lowe, 24s. 11d.; from Plymouth Society, per Mr. J. Bishop, 3s., with promise of same amount quarterly.—Mrs. M. H. WALLIS, Hon. Sec., 164, Broughton-road, Pendleton, Manchester.

RE MR. STEAD'S 'letters from Julia,' the *Manchester Guardian* for Feb. 8, says:—'If written by a departed spirit, they contain important information not generally accessible; if they are written by Mr. Stead's subconscious self, they are in part mendacious, as professing to come from someone else; while so far as their intrinsic teaching is concerned, it is open to human canons of criticism.'

LYCEUM JUBILEE CELEBRATION.—Any Lyceum in Lancashire or Yorkshire desirous of taking part in the Lyceum Demonstration to be held on Easter Sunday afternoon in Manchester are requested to forward their name with number expected, so that the necessary arrangements can be made. Lyceum children will be provided with milk and bun free.—J. B. Longstaff, hon. sec., 28, Caton-street, Moss Side, Manchester.

SUCCESS AT LAST.—After ten years of arduous toil, the Two WORLDS has at last ceased to be a losing concern, and the balance-sheet for 1897 shows that it has made a small balance on the right side. Our sincere thanks are accorded to *all* friends who have assisted us to reach this satisfactory position. But we cannot rest content. Our usefulness to the Cause would be greatly increased if our circulation could be doubled, and there is no reason why it should not be. Surely, this Jubilee year, a strong effort will be made to extend our work!

MR. W. STANSFIELD writes: 'I have been highly delighted with your trenchant reply *re* the Warrington debate. I made a point on Sunday of pronouncing upon it to our people. The consequence was the Two WORLDS sold out, and we ran short, in spite of the extra dozen I ordered after seeing your article. Please send on another dozen, if you can, of the same number. Every minister in the country ought to have one sent him, as the article covers such a wide area of Spiritualistic debatable matter. I am afraid Societies do not, as a rule, press the claims of our literature sufficiently well, or our people's journal, as well as our other valuable cheap pamphlets would realise a much more extensive sale.' (To meet the wishes of many friends, we have reproduced the article referred to as a 4-page tract. Price 1s. per 100; 3s. 6d. for 500, post free; 6s. 6d. per 1,000, carriage paid.

REV. MR. GILHAM, of Mintonville, Ky., has been trying to deprive his people of some of their religious solace, in consequence of which they have risen up against him. The other Sunday he preached a sermon in which he affirmed that there was no devil. The congregation took offence, and when the reverend gentleman attempted to speak again, he was ejected from the house, and about twenty pistol shots were fired after him.—*Boston Globe*. [Mem.—The preacher and his people were not Spiritualists, but Christians.]

GRVES IT ALL AWAY.—'Hello, Mr. Workingman! What are you doing?' 'Digging potatoes.' 'Have you any to sell?' 'No.' 'What are you doing with them?' 'I sort them over into four piles.' 'What for?' 'The big pile of potatoes you see over there I give to the landlord as rent for the privilege of living on the earth; next to the biggest pile I give to the mortgagee as interest for the use of implements to work with; the third pile I give in taxes for the privilege of living in this country.' And that pile of little ones—do you eat them?' 'No; I feed them to the hogs to fatten them and then give the hogs to the railroads for hauling the potatoes to the owners. This is a great country, though!'—*Cleveland Citizen*.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

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LONDON WHOLESALE AGENTS:

E. W. Allen, 4, Ave Maria-lane, and for our Albums, Pamphlets, etc.;
John Heywood, 2, Amen-corner; Marshall and Sons, 125, Fleet-street;
West End Agents, Nichols and Co., 23, Oxford-street, W., and for
our Albums, Pamphlets, etc.

FRIDAY, FEBRUARY 11, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

All Business Communications should be addressed to the Company's
Registered Office, at 18, Corporation-street, Manchester.

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

News from Mrs. Mellon.

Do those who avail themselves of the gifts of mediums, and begrudge them reasonable recompense for their time and the expenditure of their vital energy, ever attempt to realise what a strain and drain upon the nervous system continual 'sittings' are. In a private letter from Mrs. Mellon to a friend in England, that lady writes: 'I get so tired of being obliged to hold seances that I feel I would give almost anything to be able to live without them.' Most of us who are constantly in the whirl of the work have felt that we would gladly escape, if only for a few weeks—to rest, to get that change of occupation which brings restoration of *tone*, of hope, of brain, and life. Mrs. Mellon has had many invitations to return to England and hold seances, especially in London, but she does not see her way to come, much as she would like to see all her old friends again. She says she is never entranced now while the materialisations are occurring. Both 'Geordie' and 'Cissy' are very busy, and 'most of the spirits who manifest speak, and give their names.' Mrs. Mellon is now exercising her clairvoyant powers with much success. We wish her health and prosperity most heartily.

More Proof of Spirit Identification.

A SHORT time since, I had the pleasure of sitting with one of our local mediums, by whom I received some remarkable evidence of spirit manifestation. As this gentleman does not wish to have his name published I shall be obliged to leave it out. One of his phases of mediumship is automatic writing, and it was while under this automatic influence I received a most convincing proof of spirit identification. The medium and I sat by ourselves, having furnished an 'exercise book.' I received the following communication through his hand:

MY DEAR SIR,—There is the spirit form of a gentleman comes in your surroundings. We should judge from his appearance that he is a foreigner. He is dressed in a long coat, with sealskin fur round the collar and round the sleeves, and down the front and round the bottom of the coat. He wears upon his head a sealskin cap, and wears high top boots. He is very dark in complexion, with short beard, and moustache, slightly grey. He seems to be about 62 years of age, and gives us the name of Paul Sacrovitch. He now gives us to understand that he was an instrument maker when in earth life, was of Polish birth, and lived in Moscow, but he had to flee from Russia because he had strong leanings towards the emancipation of Poland, so he had to flee from the country, where he found his way to the new world called America a good number of years ago. He says that he went as a clerk for an oil and tallow merchant on Fishes Island, New Bedford, Mass. He gives us to understand that he has got in your surroundings through an Indian guide of yours of the name of Wamsutta, and that he wishes to be your guide so that he can give tests through you, for he himself was a good judge of character when in earth life.'

Paul Sacrovitch; Paul Sacrovitch, I thought. It is no one I know, neither have I heard speak of that name. I certainly have been to New Bedford, was there over two years, and it is only a little over four years since I returned. Fishes Island, New Bedford, the medium knew nothing about. To mention the bare name of the island was convincing proof of an abnormal power to me. I well knew there was an oil and tallow place on the Island, for it belonged to a Mr. Pye, a Spiritualist, but it was not evidence of spirit identity. However, I sent the message to North Adams, Mass., to a friend, and he forwarded it to New Bedford, Mass., to a mutual friend of ours, named Sam Hitchen. I am pleased to say I have this week received the following reply:

I write to inform you that I sent a letter to Sam Hitchen, and he went down to Fishes Island, where he saw an old man, and he asked him if he knew Paul Sacrovitch. The old man said he knew him well; he also said that he got his job as clerk, and was working at it when he died, some 20 years ago. Sam Hitchen is going to put it in the *New Bedford Standard* as one more link to the chain of spirit evidence.

JOHN SLATER.

North Adams, Mass., U.S.A.

In conclusion, I may say, after receiving such evidence as this, opposers of Spiritualism may be sincere, but they know nothing of what they condemn. They are groping in the dark, and their utterances are based on prejudice.

Darwen.

EMMANUEL CAMPBELL.

An Impossible Bible and an Unnatural Christ.

AMERICAN newspapers devote much space to the preachments of 'rev'rends,' and afford a student ample food for reflection. A *New York Herald* for Jan. 10 reaches us, in which are some curious statements by popular preachers. Rev. Dr. J. Silverman attempted to answer Ingersoll, and said that the Bible only professed to be 'a text book of religion and morals,' to defend it against the charge that it contained nothing to help the geologist and astronomer. According to his theory, Scripture only re-echoed the prevailing ideas of the time. He said (in reply to Ingersoll's charge that the Bible fostered the idea of a cruel and heartless God) 'Religion one, two, or three thousand years ago could not have been the same as it is to-day,' which is only another way of admitting that we have outgrown the Bible—that it is a human and an imperfect book, and not 'divinely perfect.'

Rev. R. Heber Newton spoke too of an 'impossible Bible' and 'an unnatural Christ.' No Spiritualist could utter stronger condemnations of Christians and Christianity than he did:

Men are slowly and painfully realising that there is no answer in the Thirty-nine Articles and Westminster Confession for us in the year 1898. Their whole thought is as antique and obsolete as the language of Chaucer and Spenser. Men ask now for a gospel in the vernacular of the nineteenth century; not necessarily a new gospel, but at least a translation of the old gospel of the mediævals and ancients into a 'tongue understood of the people.'

Sublimely unconscious of the day that is breaking outside the Church walls, our priests go on droning the old refrains about an *impossible Bible* and an *unnatural Christ*, and anathematising those who do not care to come in and listen to their music of the past. Pulpits are timorous and silent on the questions of the age. Conventions reauthorise, at every triennial session, as text books for theological seminaries, treatises which are as accurate maps of our present knowledge as the celestial charts of the Ptolemaic astronomers.

Every new advance of humanity is won against the obstructiveness of the Churches. Every social and political injustice that, one after another, is swept violently away—slavery, land monopoly, the tyranny of capital, war—is defended, up to the last, by the sign of him who came to break every yoke, and to let the oppressed go free; over whose cradle the angels sang, 'Peace on earth, good will among men.'

Humanity is growing conscious of its magnificent possibilities of glorious life, which are still postponed from generation to generation because the Churches, which should be consecrated to this task of social regeneration, have not the mind nor the heart to grapple with it. They are busied, as their prototypes of old, with their pretty, petty play of charities, while neglecting the weightier matters of the law, the stern and solemn sentences of Justice.

A GREAT REVOLUTION POSSIBLE.

The era of competition is ended. The era of combination has opened. All business is concentrating. In this massing of capital there is coming to be an absolute domination over the wage worker, over the interests of the people at large, over the life of the State itself. Yet this movement is natural and necessary. It is in the line of economic progress. The real question concerning it is, Can this new order grow a soul within it, a spirit capable of mastering these monster powers and using them, not for self-aggrandisement, but for human service? If it cannot, there is a revolution ahead worse than any the world has hitherto known. If it can, there opens an era of boundless, beneficent progress. This is a question of religion. It is the old need of an ever fresh faith and hope and love.

'Plainly a real religion of some sort is needed, more needed than ever,' said the speaker, in conclusion. 'It is the one thing which alone is really needed. All else will flow from it. Without it all else will disappear—political institutions, wealth, civilisation, everything. Our duty, as we find ourselves in this epoch of transition, is to keep our minds open for the new light that God is preparing to send forth into the world, and our hearts eager for the new life into which He is preparing to lead us.'

In the very next column, Rev. I. M. Haldeman tries to tie back the people of this progressive age to the ignorance and prejudices of the Biblical writers.

'With all the emphasis that earnest conviction could command, the Rev. Dr. Isaac M. Haldeman, pastor of the First Baptist Church, Seventy-ninth street and the Boulevard, last night proclaimed that Spiritualism was a fact; that the Bible teaches that the spirits of the unrighteous dead return to communicate with mortal men, and that the world is peopled with invisible beings who seek embodiment in human shape.

'Dr. Haldeman asserts that he has not departed a hairsbreadth from his faith in maintaining this stand. He abhors Spiritualism as a doctrine, but believes that it is as real as Christianity, only having its inspiration from Satan instead of God. [First prove the existence of your Satan—then say who made him, and who keeps him alive, and why?—Ed. T. W.]

'As collateral evidence Dr. Haldeman mentioned the names of scores of persons of high intellect who believed in spiritism, as he called it, and quoted from standard works testimony of phenomena which, he said, was incontrovertible.

"It is a dangerous thing," he said, "to seek to consult the dead. It is treason against Jehovah. Rather I would sweep in the awful circle that the maelstrom swings than deliberately ask some familiar spirit of the mysteries behind the veil."

A great sigh went up from the congregation as the preacher closed his startling discourse, which was listened to in strained silence. Those who were strangers had come expecting to hear the doctrines of Spiritualism derided as fantastic, and looked their astonishment.

Rev. Silverman and Rev. Newton admit that the religious nature of man is growing, and progressively breaking the fetters—that there is need for a *real religion*, and we suspect that Mr. Newton recognises that Spiritualism has in it the solvents and sanctions which give a basis of fact to the fresh faith and hope and love. But Rev. Haldeman turns his eyes backwards, and cries 'Great is Diana!' While compelled to admit the reality of spirit communion that its facts are incontrovertible, he cites obsolete texts from the 'impossible bible' to frighten folk away. They might well 'look' the astonishment they felt. His appeals to ignorance, fear, and superstition will deter but few—we thank him for his admissions. The facts will win every time.

The Jubilee.

THE COMING EVENT IN SPIRITUALISM.

THE FOLLOWING CIRCULAR speaks for itself, and shows what our American brethren intend doing this year. Friends, we must not let them beat us! Our celebrations and bazaar must be carried through with energy, enthusiasm, and determination! Read the circular, and if you can go to Rochester, do; but if not, regard it as applying to Manchester next Good Friday and Easter Sunday, and come to our great gatherings and enjoy yourselves:

THE INTERNATIONAL CELEBRATION of the Semi-Centennial year of Modern Spiritualism will be held in the City of Rochester, N.Y., U.S.A., commencing June 1, 1898, to continue eight days, under the auspices of the National Spiritualists' Association of the United States of America.

This enterprise should receive the support of every Spiritualist, in the way of liberal donations, suggestions regarding the programme and features to be carried out, a determination to attend, and a willingness to assist the management in every way possible.

TALENT.—There will be the greatest array of talent ever assembled in the Cause of Spiritualism, noted speakers, mediums, and other workers will come from this and foreign lands. The Manager wishes to get into communication with all prominent workers.

DEPARTMENTS.—There will be different departments, each in charge of some competent person.

THE CHILDREN'S PROGRESSIVE LYCEUM DEPARTMENT is under the direction of Mr. J. B. Hatch, jr., of 74, Sydney-street, Boston, Mass.; he is one of the most prominent Lyceum Conductors, and desires to get in communication with all of the workers in that field. It is hoped that at the Jubilee a grand revival and renewed interest in the Lyceum will be aroused.

THE SPIRIT ART DEPARTMENT is in charge of Mr. W. H. Bach who can be addressed for the present at Lily Dale, N.Y.

It is desired to obtain the loan of articles that have been produced by spirit power, where the conditions under which they were obtained can be verified, showing that they could not very well have been produced in any other manner.

It is also desired to get a collection of photographs and engravings of our prominent workers of the first fifty years, and other objects of interest to Spiritualists; all articles will be handled with great care and returned to the owner if desired. Mr. Bach wishes to make his department one of the leading features of the Jubilee: help him to do it. Some of the largest collections in this country have been offered for exhibition.

FOREIGN CORRESPONDENT.—Dr. Fred L. H. Willis (Winter address, 243, Alexander-street, Rochester, N.Y., U.S.A.), of Glenora, N.Y., one of our most eminent and scholarly lecturers, has charge of the foreign correspondence, and will try to induce many prominent workers in other countries to assist in the exercises.

DEPARTMENT OF MUSIC.—Music of a high order will be one of the most important characteristics of this great conclave, and will be under the direction of a competent musician.

YOUNG PEOPLE.—There will be a special effort to interest the young people at the Jubilee, and to organise them into a working Association as an auxiliary to the N.S.A., its State and Local Societies. This will be made a special department.

CENSUS.—It is very much desired to get at least an approximate enumeration of the Spiritualists in this country and their names, not for publication, but that they can be notified of the celebration, and that in the future the National and State Associations may keep in touch with them. A little effort on the part of each worker will aid in obtaining this much needed result, please send in your name and that of every Spiritualist you know, with the address of each, and you will have done a duty in that respect.

OTHER DEPARTMENTS of importance will be added if the cash receipts and subscriptions will warrant.

SOCIETIES, SPEAKERS, AND MEDIUMS.—Wanted, the name and address of every Spiritualist Society, its Secretary, and all public speakers and mediums.

SPECIAL ENTERTAINMENTS of an interesting character are to be arranged that will add much to the pleasure of the occasion.

EXPENSES. Some people wonder why there is need of much money to prepare for the Jubilee. If one letter only were sent to each Post-Office in the U.S. it would cost over \$140,000, as there are over seventy thousand Post-Offices in this country, to say nothing of

Canada and other countries.' There are many other needs for money in order to properly prepare for the occasion.

SPIRITUALISTS! Arouse yourselves to the importance of this great event! Assist in its development! Give of your means to support it! Attend it! Show one-half of the interest that is manifested by others in their celebrations, and Rochester will have one of the most noted meetings in the history of the country.

PLEASE do not lay this aside to be forgotten: Do not wait until next June to subscribe, but do something for this crowning event of half a century in the history of Spiritualism now.

FINALLY: Remember that this is the only Jubilee that you will probably have an opportunity to aid or attend, as there will not be another in fifty years.

ADDRESS all matter relating to special departments to those having them in charge. For all other information address

FRANK WALKER, General Manager, Hamburg, N.Y.

We are glad to know that Bro. J. J. Morse is going, and will represent British Spiritualism at these meetings.

Dr. Fred L. H. Willis, writes:

Mr. and Mrs. E. W. Wallis, Manchester, England.

Dear Friends and Co-workers,—It is my pleasant official duty to extend to you, on behalf of our 'National Spiritualists' Association,' and of the Spiritualists of America, a cordial invitation to be present and participate with us in the exercises and festivities of our approaching Jubilee in commemoration of the Semi-Centennial Anniversary of the Advent of Modern Spiritualism.

We hope to make this event the most brilliant and imposing demonstration on behalf of our beloved Cause that has ever occurred. We confidently expect at least ten thousand non-residents to assemble in this city, so appropriately termed 'The Cradle of Spiritualism,' because here its first public demonstrations were made, and it is our earnest desire to make it truly international. In furtherance of that aim we are extending invitations to prominent Spiritualists throughout the world.

I learn that you are coming to America this year, but not until later in the season. Permit me to urge that you make the trip early enough to be present at our Jubilee!

We should be only too delighted, Doctor, but the work at home requires our assistance, and we must wait till August before we cross the waters for a *brief* visit to your great country. We hope, however, to attend your National Congress in Washington, in October. All the same, we trust your Celebration will be as successful as we anticipate ours will be.

Bazaar Buzzes.

CLEAR CASES of spirit interposition on behalf of the Bazaar Fund are reported.

ALL who have old Spiritual Books, in a saleable state, will be afforded an opportunity to aid the fund and diffuse knowledge. Make up your collection for the Old Book Stall.

RE THE SIXPENNY EFFORT.—Will friends having collecting books please do their utmost to get all the tickets taken up, and forward the covers of their books to those from whom they received them.

DERBY Society of Spiritualists, 1A, Normanton-road, contributes 10s., collected at a seance, and 6½d. collected at special lecture, by the secretary. Much more might be done in this way, and no one be worse off!

THERE are societies willing to give *use of rooms* to mediums who wish to give lectures and seances on behalf of the Bazaar Fund. Will our workers take advantage of such offers and of invitations tendered. Compensating blessings follows willing work.

A GOOD FRIEND says: 'We should give something if it be ever so small. We can't look for big gifts from the wealthy, as there are none such in our ranks.' Let us hope the result may prove the reverse. We are waiting for your cheques, dear friends.

MEDIUMS AND SPEAKERS who wish to have their names and addresses inserted in the official programme of the Bazaar, should send the particulars to Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft, Manchester, accompanied by six penny stamps. For fuller announcements special terms will be supplied on application.

BIRMINGHAM is pressing to the front; they realise that this *National* movement is their affair. Friends in that great centre are invited to note the following addition to the staff of collectors and receivers: Mrs. Lawrence, 33, Mitton-street, Nechells, Birmingham; Mrs. Vann, 34, Prince Albert-street, Small Heath, Birmingham.

WILL THERE be any Mass Meeting in Northumberland or Durham to celebrate the Jubilee?

NORTH-EAST LANCASHIRE Lyceum District Council meeting at Colne, Saturday, March 5th, at 3-30 prompt. In accordance with Article 6 of Convention, all notices of motion must be forwarded to Secretary not later than the 7th day of Feb. All reports and returns to be made up to and include Feb. 13, and forwarded during the following week. A full attendance of delegates is earnestly desired, as it is expected important business will be brought forward. All competitions for the 'Essay Competition' must forward the *entrance fee*, along with name and address (as well as *nom-de-plume*), at the time of sending essay.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe.

Societary Doings.

[REPORTS of ordinary meetings should not exceed 50 words. POST CARD reports, clearly written, will save us trouble and the writers postage.]

ROTHERHAM.

THE first Anniversary Services were held on Jan. 30, Walter Appleyard, Esq., of Sheffield, chairman. Our Committee and friends feel very grateful to this gentleman for taking charge of the meeting on such an important occasion. Never had such an audience before; the room was completely packed. The gallery had been cleared, thanks to the caretaker, and was filled for the first time. Some cocoanut matting had been laid down the aisle, and the room presented a very neat and comfortable appearance. The chairman spoke well, gave us great encouragement to continue our labours, and said he was pleased to find such a large and respectable audience. Mr. G. H. Bibbings, B.A., dealt with 'Is Spiritualism valuable?' and 'Is Spiritualism rational?' and handled the subjects to the satisfaction of the congregation, which numbered between 300 and 400. Several members of the company, who had heard Mr. Bibbings on previous occasions, said they never heard him better. Mrs. Lambert, of Burnley, was quite a success with clairvoyance, every one, without doubt, being recognised. Many in the hall were moved to tears. The descriptions were very fine, and the messages were as if the friends were speaking themselves. Monday, 31, we had a grand public ham tea; about 100 sat down. Many thanks to the ladies who provided and who assisted at the tables. After tea, a public debate was held in the Mechanics' Institute between Mr. Bibbings and the Rev. Waldron, Christian Evidence Society lecturer. I need not dwell on this subject; it is sufficient to say that Mr. Bibbings held the upperhand throughout. Although Mr. Waldron is about as able a debater as the Christians could find, Mr. Bibbings was quite equal to the occasion. Our efforts were quite a success, and I have no doubt the fruit will be seen after many days. Cor.

MORE PROPAGANDA WORK.

RIPLEY is a town which Belper friends have had a desire to mission for some time. Mrs. Newton, of Stockport, kindly took up the week's mission work as a substitute for Mrs. Place, whose serious illness will incapacitate her from public work for a considerable time to come. After the Monday night meeting at Belper, for the benefit of the National Bazaar fund, where both Mrs. Newton and Mr. Swindlehurst spoke, our attention was turned to Ripley. Quite a score of Belper friends travelled in wagonettes with the organiser, Mr. Smedley and Mrs. Newton, to conduct this service. A spacious building was well-filled by an attentive and appreciative audience. Mr. A. Smedley, chairman, narrated in a pleasing manner some of his experiences, and the experiences of other investigators. Mr. Swindlehurst's address was well received and frequently applauded. From the commencement of her descriptions Mrs. Newton seemed to captivate the audience. She soon won their confidence, and they followed her delineations with marked attention. As a consequence, this first exhibition of spiritual clairvoyance in Ripley was successful. In one case the name 'James Smith' was given, and the statement that he passed on through an accident on the football field was admitted to be correct. Altogether, the first effort in Ripley was very encouraging.

FROM RIPLEY TO KETTERING.—Spiritualism in this town is rapidly making progress. Stern, noisy opposition has given way to a spirit of investigation. 'There is something in it' being readily conceded. What a change from the first attempt of Mr. Swindlehurst and Mrs. Place to sow spiritual seed here! Wednesday and Thursday, Feb. 2 and 3, found us again in the Temperance Hall. Good audiences greeted the missionaries. The Wednesday meeting had quite a religious air. No noise, no clamour of the fanatic, but a feeling that we were dealing with sacred subjects was recognised. One gentleman declared 'It must be of God, because we come in close contact with the spirit world by it.' Here, as at Ripley, Mrs. Newton excelled herself. Her manner, gentle and affectionate, soon penetrated the spiritual surroundings of the audience, and success crowned her efforts, 13 out of 16 descriptions being admitted there and then. The Thursday meeting was more noisy. There were more preachers present than on the previous evening. Strange that when we get ministers and preachers at our meetings the chairman's duties become more trying! I give no reason for this, but nevertheless it is a fact. The meetings were a striking success. Mr. Reynolds has opened his house for investigators, and we see no reason why a good Society should not be established here in the near future, as an outcome of the spirited propaganda work.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, DODDINGTON-GROVE: In the regrettable absence of Mr. Allan Fisher, Mr. Robinson, of Hackney, kindly gave practical illustration of magnetic healing. Some developing clairvoyants corroborated each other's vision, on comparing notes, as to the manner in which the magnetic aura was utilised. Mr. Adams dealt with the Warrington debate. Mr. H. Boddington commented upon correspondence in *Light*, re 'Christian Scientists.' Mr. Wyndoe gave a brief address. Mr. Fielder, a tremolo banjo solo. Mr. Parish, solo.—BOW: 6th, Mr. Sloane gave a splendid trance address on 'Progression through the spheres,' well received; excellent psychometry. Wednesday meeting a great success.—CAMBERWELL, 33, Grove-lane, S.E.: Mr. Funnell spoke on 'Automatic writing,' and showed some interesting examples. Mrs. Holgate was controlled by a minister and co-worker with her in religious revival gatherings, who expressed sorrow at the erroneous teachings of orthodoxy.—CANNING TOWN, 2, Ford's Park-road: Tuesday, Mrs. Wood gave excellent clairvoyance. Wednesday, Mr. Davis, on 'Phrenology and Music,' very instructive. Sunday, Mr. Ball spoke on 'The real and the ideal.' BRAEMAR-ROAD: Miss Finlay's guides discoursed beautifully on 'Spirit life,' to a full audience. Successful psychometry, Thursday, Mr. A. Cohen gave good psychometry; this promising young medium deserves encouragement.—CAVENDISH ROOMS, 51,

Mortimer-street, W.: An address of exceptional merit by the controls of Mr. J. J. Morse, concerning the *modus operandi* in the production of slate-writing and materialisation, of immense value to the student, of great interest to the inquirer. Very good attendance. Prior to address Mr. Morse read a short poem, much appreciated (L. H.).—EAST LONDON ASSOCIATION, Stratford, Workman's Hall: To a large audience, Mr. Whyte spoke well on 'Spiritualism, what it has done for humanity.' Mr. Peters' clairvoyance was exceptionally vivid, all the spirit friends were recognised. Mrs. Irwin and Mr. Pritchard kindly gave solos. *Prospective*: Messrs. Whyte and Peters, Feb. 13. Solos by Madame Cope and Miss Glendinning. Two WORLDS on sale at all meetings. *Forest Gate Centre*: A very successful 'Social,' great credit to all. Mr. Hoyday, M.C., kindly lent his dancing hall. Tuesday and Thursday, Mrs. Hawkins and Mr. Sloane rendered very acceptable services. Sunday, Mr. Gibbs, Lyceum conductor, under control, spoke well; he is developing rapidly. Mr. Rowe was very successful in psychometry. [Please use ink, and write on one side of the paper only.—Ed. T.W.] MANOR PARK CENTRE: Jan. 31, Mr. Peter's guides gave wonderful clairvoyance and psychometry, well recognised. Feb. 3, Impressive addresses by Mr. and Mrs. Barrell's guides. Clairvoyance and psychometry mostly recognised. 6th, Mr. Davis gave an address on his experiences and their philosophical explanation, audience delighted.—EDMONTON: In Mrs. Barrell's absence, Mr. Dalley's control gave an interesting address on 'Does man survive the death of the body?'—HACKNEY, Manor Rooms, Kenmore-road: Evening, Mrs. Hillier, under control, gave an address and clairvoyant descriptions (recognised) and psychometry.—ISLINGTON, Wellington Hall: Mr. Brenchley gave an address, 'Death, what is it?' Mrs. Brenchley clairvoyance. T. W. always on sale at meetings.—KENTISH TOWN, 85, Fortess-road: Harmonious evening. Friends related interesting experiences. Recitations by Mrs. Paul, 'The Surprise,' by Sir E. Arnold, very ably given. Good attendance. *Prospective*: Sunday evening, at 7, open meeting. Monday and Thursday, at 8. Wednesday, developing class. Friday, materialisation, experimental, at 8. Friends wishing to join, write to acting secretary. (535).—MILE END, 218, Jubilee-street: Mr. J. T. Dales gave a good address showing the influence of planets on person's characters and dispositions. Much appreciated. *Prospective*: Sunday, Feb. 13, Miss Marsh, at 6-30, will give clairvoyance and psychometry. Thursday, at 8 p.m., a public seance.—NORTH LONDON, Finsbury Park, 14, Stroud Green-road: Sunday's subject: 'Ideal suggestion,' or the power of thought, dealt with by Messrs. Jones, Brooks, Emms, and the spirit guides of Mrs. Jones. Mrs. Emms gave healing, and Miss Constance clairvoyance.—SOUTH LONDON, Surrey Masonic Hall, Camberwell: Morning, our circle continues to attract strangers, and none go away without having their previous ideas of Spiritualism very much changed. The course taken by our leader's guides seems well appreciated. Pleased to note a slight increase at our Lyceum. Evening, Mr. W. E. Long's guides gave a most interesting address on 'Salvation by life or death.' The audience did not fail to show their appreciation. Many members at the after-circle. The Two WORLDS may always be obtained at our services.—STRATFORD, Martin-street Hall: Our social last Friday was a decided success. Miss Marsh's visit on Sunday was much appreciated, clairvoyance very good. Friday next, physical experiments, 8 p.m.

STRATFORD, Martin-street Hall.—Speakers for next Sunday, Mr. and Mrs. Webb, 7 p.m. 535

WILL SOCIETIES PLEASE NOTE.—Mrs. Barrell is compelled to cease platform work for a time through ill-health. Secretaries, please cancel dates.

THE FOLLOWING SPEAKERS and clairvoyants will be at the Temperance Hall, Doddington-grove, Battersea Park-road, in February and March:—Mr. Peters, Mrs. Russell Davies, Mr. Swindlehurst, Mrs. Place, and 'Evangel.' 535

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: Feb. 2, Mrs. Porter gave a nice address and psychometry. 6th, Mr. J. C. Macdonald gave a short address in the afternoon, and answered questions from the audience very ably at night.—BRADFORD, Church-street: 6th, A most enjoyable evening. Mrs. Mort's guides gave excellent clairvoyance and psychometry. She was most successful, and should be kept busy.—CENTRAL SERVICES, Coal Exchange: The guides of Mrs. M. H. Wallis gave a very fine discourse on 'Free-will and personal responsibility in the light of Spiritualism,' arguing that as man has no choice of parentage, or of the circumstances or conditions into which he is born, and as he is affected by his daily experiences, and by the lives of some persons who have lived before him, his power of free will can only be relative. As men vary in their capacities and dispositions very widely; the same degree of responsibility cannot be expected from all. Man has, however, free will to live up to the best that he is conscious of, and to seek for the highest and widest truth that he can acquire; his responsibility lies in the use or neglect of his opportunities. Miss Mosley sang 'Sunshine and rain' very agreeably, and Mr. B. C. Wallis read Wordsworth's 'Ode to duty.' *Prospective*: Next Sunday, Mr. Walter Howell, on 'The union of the natural and the supernatural in the spiritual.' 20th, Mr. S. S. Chiswell.—COLLYHURST-STREET: Feb. 2, Mr. Warwick kindly gave his services in aid of our Society. 6th, A pleasant day with Mr. Rooke, who answered written questions very ably. Solo by Mr. A. Smith.—ECCLES: 2nd, Mr. Bewick gave remarkable clairvoyance and psychometry, all recognised. 6th, Mrs. Robinson gave powerful and earnest addresses on 'Spirits and Spiritualism' and 'The truth shall make you free,' and excellent clairvoyance.—HIGHER BROUGHTON, Hilton-street: Feb. 1, Mrs. Greenlees, excellent clairvoyance. 3rd, Mr. Conneley very fair in clairvoyance. 6th, *Lyceum*: 34 present. Good recitations by children, readings by Mr. Hughes and Mr. Leighton. 2-30 and 6-30, Mr. Moorey, excellent addresses and good clairvoyance. After-circle, 35 present. (Prospective notices should be accompanied by six stamps.—Ed. T.W.)—LONGSIGHT: Feb. 1 and 3, circles good. 5th, concert and dance, a good, enjoyable programme, the chief feature being the Sisters Highland. To them and others we tender our thanks. 6th, First

Lyceum sessions, well conducted by Mr. O. Pearson. This gentleman has been a most consistent worker, along with Mr. Roughsedge, in our Lyceum, which has progressed wonderfully of late, and, I think, ranks fairly well with any in the district.—OPENSHAW, Granville Hall, George-street: 3rd, A pleasant evening with Mrs. Clegg, of Hollinwood. 6th, Mrs. Brooks delivered nice addresses to large audience. Clairvoyance extraordinary.—PATRICROFT, New-lane: 1st, Good time, Mr. Kay. 6th, Mr. Adams, discourses and clairvoyance. PENDLETON: 3rd, Mrs. Porter gave phenomena. 6th, Mr. Isaac Pickthall gave a short address, and Miss Miranda Richardson gave clairvoyance. Evening, 'A call to manhood' was given in an impressive manner. Miss Richardson gave clairvoyance which pleased all her audience, one test in particular being exceptionally good.—SALFORD: 2nd and 6th, Mr. A. Bracegirdle gave exceedingly good clairvoyance, making at least two converts to our cause. 6th, Mr. Davies was somewhat lengthy in his address, but nevertheless exceptionally interesting. Special music by the choir was well received. Prospective: Next Sunday, Feb. 13, Mrs. Brooks. Solo by Mr. Chas. Holmes; anthem by the choir.—SOUTH MANCHESTER: Thursday, Mr. J. B. Tetlow ably answered questions put by the audience. Sunday, A friend kindly gave a few of his thoughts, which were very interesting, and calculated to make one think. Mrs. Mitton also gave clairvoyance.

Mr. P. BEWICK, 353, Collyhurst-road, Manchester, is now prepared to book dates for phenomenal meetings. 535

LANCASHIRE AND CHESHIRE.

ACCRINGTON, China-street: Jan. 30, Mr. R. C. Craven spoke well on 'Inspiration.' Mrs. Walmsley gave satisfaction with clairvoyance. Feb. 6, Mr. G. Smith gave immense satisfaction, treating subjects from audience. TEMPLE, ST. JAMES-STREET: Good addresses by Mrs. Hulme, of Manchester; on Monday night, splendid psychometry to a splendid audience. BRIDGE-STREET: Mrs. Whittaker gave an interesting address on 'What is Spiritualism?' Good clairvoyance, all recognised. Good audiences, and at after-circle.—ASHTON-UNDER-LYNE: Miss Knight gave very good clairvoyance. Sunday, Mrs. Lambert spoke on 'The use of Spiritualism' and 'Experience.' Clairvoyance very good, 34 delineations, 27 recognised. After-circle conducted by Mrs. Cropper and Horne, delineations good.—BACUP: Successful time with Mrs. Morley, of Manchester. Evening service very good. Her clairvoyance and psychometry very rich in every sense of the word; almost everything recognised.—BLACKBURN Freckleton-street: 3rd, A tea party, provided by the ladies' committee and a few members. About 70 sat down. Mr. G. H. Bibbings, B.A., discoursed at night on 'The mission of death' to an enthusiastic and packed audience. Our choir and choirmaster, Mr. A. Holt, deserve great praise for their services. Miss Florrie Robinson, of Blackburn, gave a solo with her usual ability, well received. Mr. J. T. Ward, chairman (our president, Mr. W. Quigley, being unwell), supported by Mr. Ormerod, of Rishton. We look forward to Mr. Bibbings' return. Sunday, Mr. R. A. Brown lectured on 'The work of Spiritualism and the duty of Spiritualists' and 'Human life, what it is and what it might be,' in an eloquent style to an enthusiastic audience. Mr. H. Smith, vice-president.—BOOTLE, Masonic Hall: Instead of a speaker we had a most successful experiment in the way of one of the boys, Robert Rimmer, acting as conductor; also one of the Lyceum leaders, Miss Edith Hughes, gave an impromptu speech, urging upon the members of the society that if Spiritualism was good enough for them that it ought to be good enough for their children to be sent to the Lyceum. Miss Agnes Owen and Miss Kate Lang gave the silver chain recitation, entitled, 'The presence of angels,' as a dialogue, well received. Mr. Parr, in a few remarks, brought the service to a close.—BURY: Wednesday, Mrs. L. A. Peters, short address, good clairvoyance and psychometry. Sunday, Mr. Johnson. Afternoon, address; evening, subjects from the audience. All services highly appreciated.—CLITHEROE: Mrs. Hyslop, of Shaw, gave good addresses, to large congregation, and clairvoyance, all being recognised. DARWEN: Jan. 30, Madame Henry conducted successful meetings, and on Monday, Feb. 2, Circle; Miss Lily King conducted very successfully. 6th, Mr. W. E. Leaver paid us a visit; psychometry very successful. Jan. 29 and 30, Mr. J. Taylor, the table medium, of Farnsworth, held two very successful seances; the usual phenomena occurred, table lifting without contact, and lifting several inches from the floor with one and two men sat on chair on top of the table. All expressed themselves satisfied with the results. (Wm. H. Ainsworth, 10, St. John-street, Darwen, cor. secretary.)—DUKINFIELD, Railway-street: Feb. 3, Miss Chadwick gave short address, clairvoyance very good. 6th, Mr. Duffy gave good addresses on 'Nearer, my God, to Thee,' and 'What good is Spiritualism to Materialism and Christianity?' Psychometry very good.—HOLLINWOOD: Lyceum, successful tea party on the 5th. Room packed, prizes were given for good attendance. The entertainment given by the Lyceum children was very good. Organ solos given by Miss Wrigley and Miss Greenlees in very neat manner. Mrs. Johnston conducted the services on Sunday. Clairvoyance at each very well given.—LEIGH: A pleasant day with Miss Halkyard, who gave nice addresses on 'Nearer, my God, to thee,' and 'The aspects of Spiritualism.' Good clairvoyance, good after-circle.—LIVERPOOL: Feb. 2, Mr. W. J. Roe lectured to a large gathering. The balance-sheet for quarter ending Dec. 31st showed a balance in hand of £6 3s. 9d., which was considered satisfactory. The committee decided to hold meetings on Mondays and Wednesdays, commencing in March.—MACCLESFIELD: Very good addresses, clear, distinct clairvoyance, all recognised, by Mr. F. Hepworth (Leeds). Good music.—MILNROW: 1st, Mrs. Hamer gave a splendid address, 'An instrument of ten strings.' 6th, Miss Barlow gave good clairvoyance, all recognised. Mrs. and Miss Barlow rendered duets in a feeling manner. Crowded audience. This place will soon be too small.—MORECAMBE: Jan. 30 and 31, Mrs. Winder with us again. Wednesday evening a coffee supper and general entertainment. A dialogue, 'Barney's blunders,' caused many a hearty laugh. Songs, recitations, etc. Everyone seemed to enjoy themselves immensely. We keenly feel the want of a good musical instrument and player.

Shall have to start a Piano Fund next.—NELSON, Pendle-street: A good day with Mr. J. T. Ward, of Blackburn. Hope to soon have him again. We could do with more workers like him. Miss Sage, of Burnley, gave good clairvoyance. On Tuesday next at 7-30, Mr. Richman, of Burnley. On Saturday night at 7-30, Mrs. Rhodes, of Nelson. On Sunday next, Feb. 13, Mrs. Allerton, of Accrington, trance speaker and clairvoyant. (Mrs. Hanson, 31, Neitherfield-rd.)—PRESTON, Weaver's Hall: Mr. Mayoh's guides gave excellent addresses on 'Spiritualism and hypnotism, their power and affinity,' and 'Spiritualism, its place and power.' Very good clairvoyance by Miss Scott.—SHAW: Feb. 1, Mrs. Sellars, excellent clairvoyance and psychometry to a fair audience. 6th, Miss J. A. Jackson gave excellent and sympathetic addresses on 'Shall we all meet in that bright city?' and 'Sweet charity.' Clairvoyance and psychometry. SOUTHPORT: Mr. Will Phillips, of Nottingham. We had heard much as to the excellent abilities of Mr. Will Phillips as an inspirational speaker, but it was left to personal experience to realise his powers. His addresses on 'The search for happiness' and 'The mission of Spiritualism' were of such a comprehensive and educational character as to merit a verbatim report: Man from the earliest ages has endeavoured to find happiness in a great variety of ways, but the cry has almost always been, 'all is vanity.' Man tried to make Nature bend to his whims and caprice, instead of endeavouring to bring himself into harmony with the laws which govern his being. The happiness of future ages depend on the use of the opportunities afforded to man by the All-wise Governor of the universe. If we wish to be truly happy, let us yield to the guidance of higher inspirations from within, and play our part in life's battles like true heroes. The mission of Spiritualism is to enlighten, to clear away from our path the creeds and dogmas which clog our progress. The results of past teachings have been seen in persecutions and the fires of Smithfield. Spiritualism has had its martyrs in all ages, and has them yet. The psychic side of man's nature has been blunted and stunted by persecution. It is our duty to allow our psychic powers full play, with intelligent guidance, that the spirit-world may have the means to assist man. Two good congregations: the evening one being crowded. The Forester's Hall is much too small for our work, besides being hampered in other directions, in not having the room at our entire disposal. We need the sympathy of wealthy Spiritualists who will help us to a building worthy of our Cause. We have commenced a building fund, and shall be pleased to hear from any friend who would send us material assistance.—STALYBRIDGE: 2nd, Mrs. Hyde gave short address and very good clairvoyance and psychometry. 6th, Mrs. Fielding gave good address and clairvoyance.—STOCKPORT: Mrs. L. A. Peters' guides discoursed well on 'Life and its spiritual unfoldments,' also ably treated written questions from the audience. Accurate clairvoyance.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 6th, Our old friend, Mr. Knibb, although in delicate health, favoured us with an excellent address on 'Spiritual progress' and delineations in psychometry, very successful; he has our hearty thanks.—DERBY, Traffic-street Mission: Very good meetings with Madame Henry; subjects, 'Marching to Zion' and 'For ever with the Lord.' Successful clairvoyance at each meeting.—KNIGHTCOTE: 6th, Two full meetings with friends from Banbury, Bishops Itchington, Harbury, and Leamington; Mrs. Webb and Mrs. Lloyd, mediums. Clairvoyance by Mrs. Lloyd, nearly all recognised, in many cases the spirits gave their names. We are still open to receive old Two WORLDS or any other books that are good for the spiritual mind, we will see that they are well distributed. If sent by train, please address John Lloyd, Leamington Station, till called for. If by post, address John Lloyd, Knightcote, near Leamington.—LEICESTER, Town Hall Square: Mrs. Barr, of Coventry, kindly visited us upon the occasion of our twenty-third anniversary. Her control spoke very suitably and instructively. Clairvoyance by Mr. Ashby. CRAFTON-STREET: Mr. Sainsbury's control gave a good address on 'Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, my redeemer,' and answered a question. Good after-meeting. QUEEN-STREET: Memorial service to the passing on of Mrs. Slade. Mr. Marshall gave a consoling address on 'The blessedness of spiritual communion.' Good clairvoyance by Mr. Iliffe.—LONGTON: Sunday and Monday, Mrs. Shepherd, of Derby, gave very good addresses on 'The immortality of the soul.' Clairvoyance and psychometry very successful. A good after-circle (over 40 present), which we intend holding regular. NOTTINGHAM, Cobden Hall: The quarterly meeting on Wednesday, Feb. 2, was preceded by a tea, and the business was afterwards transacted. Mr. Hewes presided, and there were 37 members present. The services during the quarter have been well attended, and the following ladies and gentlemen have lectured and given clairvoyance at the Sunday meetings. Ladies—Lambert, Madam Henry, Mrs. M. H. Wallis, Miss Cotterill, Mrs. Gregg; gentlemen—T. Hepworth, Swindlehurst, W. Howell, Phillips, and S. Featherstone. On one occasion Messrs. Eli Davidson and Stubbs spoke, and we have also been honoured by a visit of the E.C. of the E.S. Lyceum Union. The present financial position is £123 1s. 9d., inclusive of fixtures. Mr. and Mrs. W. Howell honoured us by being present.—NORTHAMPTON: We got through well with locals both afternoon and night. Large and attentive audience.—SMETHWICK, Central Hall: 6th, Mr. Rooke, of the B.S.U., spoke with persuasive earnestness on 'The practical side of Spiritualism.' Mr. Harry Rooke, who possesses a tenor voice of fine quality, sang very feelingly two solos from Wallis's 'Songs and Solos.' The chairman remarked that the gospel of Spiritualism had been effectively proclaimed by speech and song. Mrs. Walton kindly acted as accompanist. Large audience.

NORTHERN.

ASHINGTON: For the second time in about twelve months I visited Ashington, and found the friends very well united, free from jealousy, and in consequence they are doing well. (J. Wainwright.)—BACKWORTH, Working Men's Institute Committee have carried out a series of lectures and concerts on Sunday nights, for the

edification of those who do not attend places of worship, and on Sunday, Feb. 6, Mr. W. H. Robinson delivered a lecture upon 'Spiritualism.' One of the best audiences of the whole series greeted Mr. Robinson, and listened to a most brilliant lecture, full of ancient and modern wisdom, upon man as a spiritual being. The chief thing to be noted is that the lecture was delivered at the request of men who are not Spiritualists, thus showing the liberal tendency of the times. (George Forster, 22, Percy-street, Backworth, Newcastle-on-Tyne.)—GATESHEAD, St. Cuthbert's Hall: Mr. W. Wightman gave a good address on 'Clairvoyance,' and gave nine descriptions. 31, RYON-STREET: Mr. Easthope kindly gave his services. He spoke on the four cardinal points in Spiritualism and Christianity, and gave psychometry on mediumship and character; also clairvoyance, highly appreciated.—NEWCASTLE-ON-TYNE, Good Templar's Hall: 6th and 7th, First visit of Miss Ribchester, of Preston, who favoured us with addresses, clairvoyance, and psychometry, very successful. Trust that we shall soon have her again. 3, ADDISON-ROAD, Heaton: 6th, Mr. Stevenson gave a review of 50 years of Spiritualism.—NORTH SHIELDS, Oddfellows' Hall, Saville street: Mr. Bancroft's guides gave a capital address on 'Ye are the temples of God,' followed by clairvoyance. Highly appreciated by a good audience. LEWIS HALL: Feb. 1 and 3, Mrs. Yeeles gave psychometry and clairvoyance, well received by a large audience. 6th, Mrs. Yeeles gave splendid address and clairvoyance, all recognised.—PERKINS VILLE: Mr. Nichol, of Chester Moor, addressed a good audience on 'Is there life after death; or, Does the grave end all?'—SEATON DELAVAL: Mr. T. O. Todd, of Sunderland, provided us a most entertaining lecture, containing extracts from the best poetry and literature of the day, showing how strongly spirit-communion had taken a hold of the brightest and truest thinkers. His comments were most apt and interesting.—SUNDERLAND: The Lyceum children again entirely provided the evening service, and gave a most pleasing song service, 'A garland of flowers.' It was a credit to their trainers, no less than to the members themselves.—SPENNYMOOR, Victoria Hall: 6th, Bro. Morland lectured on subjects from the audience, 'Man, know thyself' and 'Does Spiritualism meet the requirements of humanity?' and 'What influence has the planetary system on the lives of men and women?' Hall crowded out at night.

SCOTLAND.

GLASGOW: Jan. 30 and Feb. 6, Mr. Sharp, vice-president, on the evening of Jan. 30, dealing with 'True success,' premised that the achievement of something great was the ambition of all, and that every effort had a remote as well as immediate effect. True success could not be estimated by results obtained on the material plane. In view of the reality of continued existence, judgment on a section of it was apt to be misleading. The successful man of the world who rode roughshod over his unfortunate dependents and more scrupulous competitors, regardless of the ruin and misery he produced, was forgiven by society if in the process he amassed a princely fortune, but the law of his being was inexorably just, and such success in this life would mean failure in the initial stage of the next. It was necessary, without neglecting the duties of this life, to ascertain what capital was required to obtain a worthy position in the Beyond, and man's dual nature clearly pointed to the cultivation of spirituality as an absolute necessity for the accomplishment of true success. Those to whom Spiritualism had come as a beam of everlasting sunshine into their hearts would not be too eager in grasping at things tangible, knowing that the quest of things spiritual would ultimate in a more glorious success than any earthly pursuit can offer. By special request Mr. Sharpe re-delivered the lecture on the evening of Feb. 6. Universal regret will be felt in Scotland at Mrs. Brigham's inability to visit us this year, but it is hoped that her return is only postponed.

W A L E S.

CARDIFF, St. John's Hall: Sunday, A good address was given by the guide of Mr. Geo. Harris upon 'Sowing and reaping,' in which the perfect analogy which exists between the physical and spiritual realms, in the matter of reaping results which are the appropriate and inevitable outcome of that which has been sown, was clearly presented. (E. A.) 18, Charles-street: Jan. 31, Mr. Ernest Oaten's guides gave good advice to inquirers. Psychometry and clairvoyance by Mrs. Dowdall's controls. One gentleman, not a Spiritualist, publicly expressed his satisfaction at the remarkable manner in which his life had been read. Feb. 6, After customary monthly committee meeting, Mr. E. Oaten's guides gave a splendid address on 'Future punishment.' Miss Johnson, good clairvoyance. 193, COWBRIDGE-ROAD: 6th, Trance address on 'Clairvoyance and prophetic gifts,' by Mrs. Williams, and address by Mrs. Preece. Good clairvoyance afterwards by both ladies.—MERTHYR TYDFIL: 6th inst., Messrs. Scott and Muxworthy ably conducted our evening service. Mrs. Billingsley very kindly assisted by giving good clairvoyant descriptions.—NEWPORT (Mon.), Skinner-street: Feb. 2, Address on 'Spiritual gifts,' 6th, 'What is the good of Spiritualism?' by Mr. Wayland. Clairvoyance and psychometry by Miss Alice Wayland.

WESTERN.

BRISTOL: 3rd, Good meeting. Mr. Webber's control spoke on 'The divinity of Christ.' 6th, All our developing mediums were given an opportunity to speak, six giving very good signs.—Prospective: Sunday, 13th, we expect a visit from Mr. Oaten and Miss Johnson, of Cardiff, who will take the meetings morning and evening. We hope all our friends will turn up in good force. (A. H. Cam, hon. sec.)—PLYMOUTH, Oddfellows' Hall: 2nd, Address by Mr. Loome, 'The way of Salvation.' Clairvoyance by Mrs. Trueman, mostly recognised. 6th, Morning address by Mr. Forbes, 'Ye must be born again.' Evening, 'The destiny of man,' by the guides of Mr. J. Evans. Mrs. Trueman gave 12 clairvoyant descriptions, 10 recognised, also names and personal message. The T.W. on sale on Friday.

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LUND, 70, MANNINGHAM LANE, BRADFORD. 530

YORKSHIRE.

BARNSELY, Cooke's Buildings: Mrs. Richardson's guides gave instructive addresses on 'Is Spiritualism a religion?' and 'When ye pray, say, "Our Father,"' etc. Very good clairvoyance and psychometry. GEORGE-YARD MISSION: Mrs. Shulver's guide gave grand address on 'Spiritualism and its teachings,' and 'We are all brothers and sisters,' much appreciated. Clairvoyance well recognised; all stayed to after-circle.—HULL, Granville Hall: Mrs. Gregg, of Leeds. Her clear and refreshing exposition of the higher phase of Spiritualism cannot fail to have done good. Subjects, 'Two aspects of life' and 'Spiritualism, its nature and use.' Good clairvoyance. HUNSLET, Oriol Hall: Jan. 31, Mrs. Gregg delivered a nice address; clairvoyance and psychometry good. Feb. 6th, Mrs. Berry delivered splendid addresses and excellent clairvoyance. Crowded meetings. Election of officers: President, Mr. J. Hooper; vice-president, Mr. Walsh; treasurer, Mr. W. Busby; cor. sec., Mr. B. Wellock; financial secs., Mrs. Hooper and Mrs. Busby; bookkeeper, Mr. J. Hooper. GOODMAN TERRACE: Mrs. Wood gave a good address on 'Spiritualism: What does it teach?' Clairvoyance very good.—LEEDS, 28, Back Adelphi-street: A grand time with Mr. Teal. A grand audience. Good after-meeting with Mr. Green and Mrs. Parker. Spiritualism still progressing here.—WESTFIELD-ROAD: Mrs. Wood's guides gave splendid clairvoyant tests, 18 out of 23 recognised. 6th, A service of song rendered by the choir much appreciated by a good audience, entitled, 'For ever true.' PROGRESSIVE HALL: Mrs. Levitt's guides spoke well on 'Oh, grave! where is thy victory?' 7th, Mrs. Nicholson's guides spoke on, 'Spiritualism and Spiritism.' Good clairvoyance.—NORMANTON: Most successful meetings in Market Hall. Mr. G. H. Bibbings gave most eloquent lectures on 'Is Spiritualism rational?' and 'History and Spiritualism.' The hall was crowded by some of the best and clearest thinking men in this neighbourhood. Christadelphian, Plymouth Brethren, Baptist, Trinitarian, and Unitarian, and all were amazed at the learning and eloquence of such a lecturer being found amongst the despised Spiritualists. Mr. Bibbings has most certainly raised the standard of Spiritualism to a high degree in Normanton. We long to be in a position to have such noble and worthy men.—SHEFFIELD, Hollis Hall: Miss Cotterill, of Manchester, began her week's mission here. Her guides dealt well with 'Truth' and 'Selfishness.' Remarkable clairvoyance; crowded audience. Monday, 'Love,' followed by good clairvoyance and psychometry. LANGSETT-ROAD: Glorious time with Mr. Marklew; stirring addresses, Questions answered in brilliant style; large audiences, a completely successful four days' mission. 6th, Mr. J. Armitage replied to questions from audience, in his characteristic manner, wit, humour, and instruction happily combined. MIDLAND CAFE: Mrs. Hardy held a meeting last Wednesday for ladies. All well pleased with results.—SKIPTON: 6th, Mrs. Russell's guides spoke well on 'Where are our loved ones gone?' and 'Is Spiritualism the gift of the age?' Clairvoyance very good.—SOWERBY BRIDGE: Jan. 30, Mrs. Hoyle gave an address and clairvoyant descriptions to a good audience. Feb. 6th, Mr. P. Lee, on 'The need of a new sociology,' showed to what extent the conflict had been between capital and labour, the former, through competition, having produced social conditions that are deplorable to a degree. The speaker pleaded for less selfishness, as the reformation would come through the individual realising true brotherhood of man.—WAKEFIELD, Queen-street: Miss E. Battye's inspirers gave an eloquent address on 'What is love, and where did it spring from?' Successful psychometry.

RECEIVED LATE.—WARRINGTON: 6th, Mr. E. Marklew answered questions from the audience well. Good psychometry at after-circle. 7th, Mr. Marklew gave forcible address on 'Spiritualism, a science and a religion.' Some opposition from a Wesleyan local preacher made the meeting lively. SHEPHERD'S BUSH: Mr. Bradley's control gave an interesting address on 'Be not deceived, etc.,' and good psychometry. PRESTON, Central: Mr. Gibson spoke well, and gave good psychometry.

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50.]

BRADFORD, Milton Hall.—Grand Mass Meeting, on Feb. 12, for the benefit of the Jubilee Celebration, in St. George's Hall, to consist of speaking, clairvoyance, solos, etc. Doors open at 7, commence at 7-30. Collections only. 'Come and help make it a success.—F. Naylor. 535

BRADFORD, Spicer Street.—Sunday, Feb. 13, Musical Services, 2-30 and 6. Evening, a Service of Song, entitled, 'A Terrible Lesson.' 535

CARDIFF, 198, Cowbridge Road.—Feb. 13, 6-30 p.m. Tuesday Evenings, at 8. Mediums, Mrs. Williams and Mrs. Preece Trance speaking, Clairvoyance and Psychometry. 535

DONCASTER Spiritualists are requested to write J. C. McLeod, 61, Carbrook-street, Attercliffe, with a view to holding public meetings. GATESHEAD, St. Cuthbert's Hall, Bensham.—Sunday, Feb. 13, Mr. G. Hodson, of Birmingham; afternoon at 3 and evening 6-30, Mr. W. H. Robinson, Newcastle, chairman. 535

LIVERPOOL, Daulby Hall, Daulby Street.—Services on Sundays at 3 and 6-30 p.m. Feb. 13, Mrs. Green; 20, Mr. J. J. Morse; 27, Mr. G. H. Bibbings, B.A.; 16, Annual Ball in aid of Lyceum funds; tickets (inclusive), double, 4s. 6d.; single, 2s. 6d.; 25th, Mr. J. J. Morse's Lantern Lecture, tickets 6d. Children's Lyceum on Sunday mornings at 11. Mondays 8 p.m. Circle for members only. Thursdays 8 p.m. Public circle. 535

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, Low Hill.—Wednesday, 16th, Mr. Berry; Wednesday, 23rd, Mrs. Russell, psychometry; Dr. Fisher, 'Man know thyself.'

MORSE'S LIBRARY, FLORENCE HOUSE, 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Feb. 16, Mr. J. J. Vango, Clairvoyance. Commence at 8 p.m. Admission Free.

LINTZ. 98, Sinder Oven Row.—On Saturday, Feb. 12, '98, a Grand Tea and Social will be held at Mr. Frank Barnes's, at the above address, kindly given by the Members of the Society. Tea on the tables at 4 o'clock. Admission: Gents 9d., Ladies 6d. All are welcome to come. 535

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Feb. 13, Mrs. Young; Feb. 20, Mr. Todd, at 6-30. 535

NEWCASTLE-ON-TYNE. Good Templar Hall, 2, Clayton-street.—Sunday, 13, at 6-30, Mr. Lashbrooke, address, 'Spiritualism and the Ascent of Man.' Sunday, 20th, Mr. Swindlehurst and Miss Smith. 535

NORMANTON.—On Sunday, Feb. 13th, Mr. Ernest Marklew of Manchester, will deliver two Lectures, in the Market Hall, Normanton, at 2-30 and 6 o'clock. On Monday evening, at 7 o'clock, in the Market Hall, Mrs. Wallis, of Manchester, will Lecture on 'Spiritualism, what is it?' The Market Hall is quite close to the Railway Station, and only one minute walk from the Queen-street Spiritualists' Room. Tuesday at Castleford.—E. Backhouse. 535

SMETHWICK, Central Hall, Cape Hill, opposite Windmill-lane (trams to door).—First visit of Mr. Ashby, of Leicester, Trance and Clairvoyant Medium, on Sunday next, 13th, at 11 and 6-30. On 20th, Mrs. Groom; who will also give psychometric experiments on 21st. Silver Collection on 21st, in aid of New Organ Fund. Platform Plan for Feb.—13th, Mr. Ashby; 20th, Mrs. Groom; 27th, Mr. Aldridge. 535

STALYBRIDGE, Spiritual Church.—On Feb. 17th, Mr. G. H. Bibbings will lecture on 'Spiritualism and History.' Collection to defray expenses. 535

TO SECRETARIES and others.—Mrs. Alder has removed to 98, Branch-road, Burnley Wood, Burnley. 535

TO SECRETARIES AND OTHERS.—G. H. Bibbings, in response to numerous applications for dates for 1899, is now preparing to make up his list forthwith. Applications should therefore be sent, with stamped envelope for reply, 9, Edna-terrace, Plymouth. 538

WINDHILL. Board Rooms.—Saturday, Feb. 19, Tea and Miscellaneous Entertainment will be held in the above rooms. Tea at 4-30; Entertainment at 7-30. Tickets, 8d., 6d. Entertainment only: adults, 2d.; children, 1d.

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Inquiries.

[Under this head we will insert applications to join private circles, inquiries for books, etc. Letters should be accompanied by six stamps for each insertion of 25 words. If replies are to be sent to this office three additional stamps should be enclosed, and initials or numbers used in the advertisement.]

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.F.
 Assistant Sec.: W Harrison 37 North street, Burnley

Accrington—Temple, St James st, Lyceum 10 30; 2 30, 6; circle at 8. Wed. 7 30, mems. circle
25, China st., Lyceum 10 30; 2 30 & 6; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30
 J Savage. Tues. 7 30, J Duff, 15th

Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith street, Lyceum 10; Circles 11, Service 6 30. Tues. 7 30

Barry Dock—Atlantic Hall, 24 Dock View road, 6 30 Tues. 8, members' circle

Belpur—Jubilee Hall, Lyceum 10, 2; 10 30, no service 6 30 local friends

Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E W Wallis

Bloomsbury—Lyceum 11; 3, 6 30, Mrs Barr (Odd-fellows' Hall), Mon. 7 45, circle

Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30

Blackburn—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, F Hepworth

Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Lambert

Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8. Tues. 8, Seance

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Schofield

Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, J Tetlow

North st., Lyceum, 9 30; 2 30, 6, Mr Leeder Tues. 7 45

Guy street, Lyceum 9 45; 2 30, 6. Mon. 8 Wed. 8, members' circle

Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mrs Griffin. Wed. 7 30, Mrs Best

Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance Thurs. 8, improvement class

Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Wed. 7 30, at 13, Charlotte st

Clitheroe—3, King lane, at 2 30 and 6 30

Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss E A Smith

Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8

Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30. Wed. 7 30

Glasgow—4 Carlton place, 11 30, 6 30

Great Harwood—Britannia st., 2 30 and 6

Heywood—Temple, William st., Lyceum 10; 2 30 and 6, G Smith. Tues. 7 30, Mrs Porter

Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs M H Wallis

Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mon., 7 30

Lancaster—Athenaeum, St Leonard's Gates, 2 30 and 6 30

Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle

Queen st., 10 45, 6 30. Tues. Thurs. 8

Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3 and 6 30, Mrs Green. Mon. 8, members' circle. Thurs. 8 Public circle.

London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6 30, J A Butcher 8 p.m. members' meeting and candidates

Battersea Park Rd—Temperance Hall, Dodington grove At 7, Mr & Mrs Clegg. Thurs. 7, choir practice; 8. developing class.

Brixton—8 Mayall rd., 7, Mr Dale. Thurs. 8, members' circle

Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Messrs Adams & Boddington on 'Salvation.' Tues. 7 30 Fri. 7 30, developing circle. T. W. on sale

Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 12 till 1, healing; 7, Mr Baulin. Mon. 8, public seance. Tues. 8, members. Thurs. 7 30, Open meeting

Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Whytelon 'The spirit home.' Clairvoyance by Mr Peters Thurs. 8, Mr Sloane

Forest Gate—Liberal Hall, Sun, Inquiry 10 30; 11, Discussion; Lyceum 3; 7. Tues., Thurs. at 8, circles at 19, Oakhurst rd

Longton—Post Office Buildings, 2 30, 6; after-circle, 8 and on Mon. 7 45. Thurs. 7 45, choir

Macclesfield—Cumberland street, Lyceum 10 30; 6 30, lantern service. Mon. 7 30

Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Crutchley 8 30, mems. circle. Wed. 8, doors closed 8 10 15th, Miss Cotterill. Fri. 8, members. Sun. 8 30, members' circle

Moss Lane East—Princess Hall, Lyceum 2 30; 10 45, 6 30, Madame Henry. Mon. 8 15, mems. circle, and magnetic healing. Thurs. 7 30, Madame Henry, 10th

Harpurley—Collyhurst st., Oldham rd, Lyceum 10; 3, 6 30, Mrs Peters. 16th, Mrs Greenless, 8

Patricroft—New lane, Winton, 3, 6 30, Mr Law Tues. 8, Mrs Hyde. Thurs. 8, members' circle

Pendleton—Cobden st., Lyceum 10 30 only; 2 45 6 30, E Marklew. Mon. 8, developing. Thurs. 8, public, Miss Knight, 17th

Salford—Co-op. Stores, Chapel st., Lyceum, 11; 3, 6 30, Mrs Brooks (see report). Mon. 8, social Wed. 8 15, J Trew

Merthyr—Central Hall, 11; 2 30 and 8

Mezborough—Lees Arcade, 2 30, 6. Tues. & Thurs 7 30, circle. Fri. 7 30

Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7

Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Stair. Tues. 7 30, 15th, Walter Howell. Sat. 7 30. Wed. 7 30, Members' circle

Pendle st., Lyceum 10 30; 2 30, 6. Tues. 7 30. Sat. 7 30

Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 10 45 and 6 30, Mr J H Lashbrooke. Mon. 7 30 See Prospectives

Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30

Oldham—Corner of Coronation st., Mumps, 3 and 6 30, J Young. Tues. 7 45, Miss Chadwick. Sat. 7 45

Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Miss Barlow

Plymouth—O'fellows' Hall, Morley st. 11, J Evans 6 30, Mr Looms; c' airvoyance by Mrs Trueman. Wed. 7 30, Mrs Freeman T W on sale

Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, I Pickthall and Miss Ribchester. Mon. 7 30, Miss Ribchester. Thurs. 8, members' circle

Ravenstall—Lyceum 10 30; 2 30, 6, Rishon—2 30 and 6, Mrs Whittaker

Rock Ferry—Mission Hall, Union st., 2 30 and 6 30

Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, S Featherstone. Mon. 8. Wed. 8 public circle

Royston—Hall, Union st, 3, 6, Wed. 8

Shaie—Broadbelt's Rooms, 3 and 6 30. Tues. 8

Sheffield—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3, 7, Mrs Markham. Mon. 8

Slatheate—Lalth lane, 2 30, 6, H Long

Southport—Foresters' Hall, 3, 6 30, Mr F Colbeck Wed. 7 45

Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30

Stalybridge—Progressive Sety, 3, 6 30, Miss Chadwick Wed. 7 30, Miss Cotterill, 16th. Thurs. 8, members' circle

Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. Lyceum Open Sessions. Mon. 7 30, Mrs Hyde

Sunderland—27 Ann street, 6 30. Daily 8

Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, J Swindlehurst

Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

Societies marked thus * are also affiliated with the National Federation.

Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill, Bradford

* **Armley (near Leeds)**—Theaker lane, Lyceum 10 30, 2 30, 6 30, Mrs J Waterhouse. Mon. & Sat. 7 30, circles

* **Barnsley**—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Mr Webster

Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Miss Patefield. Monday 7 30

* **Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Watkin. Monday, Mothers at 3

Birstall—Railway ter. 2 30, 6, Mrs J Colbeck. Tues. 7 30, public circles

* **Bradford**—Boynon st., West Bowling—at 10 Lyceum, 2 30, 6 Miss Beaver. Thursday 7 45

Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Roberts. Mon. 7 30

Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Barraclough

Otley rd., Lyceum, 10 30; 2 30, 6 30

Spicerst., Little Horncroft, 2 30, 6, Musical Sunday

St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Oliffe. Wed. 7 45

Temperance Hall, Leeds rd., 11 developing circle 2 30, 6 30, Mr Gledstone. Mon. & Wed. 7 45

* **Brighouse**—Martin st. Lyceum 10; 2 30, 6, Lyceum Anniversary

Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Mrs Richardson. Mon. in old room, 7 30, Mrs Russell Thurs. 7 30, public meeting

Cleckheaton (No. 2)

* **Deusbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30

Elland—Newcombe st. Lyceum 10; 2 30, 6, Song Service, 'A Terrible Lesson.'

Halifax—Winding rd., 10 30; 2 30, 6, G Featherstone Mon. 7 30

Raven st., Queen's rd., 2 30, 6 30, Miss Hunter

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Y U Conference

Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Nicholson. Wed. 7 30. Thurs. 7 30, members' circle

* **Keighley**—Heber street Spiritual Temple, 2 30, 6, J J Morse. Mon. 7 30

* **Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Mrs Shulver; 7 45, circle. Mon. 2 30, circle; 7 30. Tues. members, 8. Sat. 8, circle

Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Falla

Morley—2 30, 6, Miss Hall. Mon. 2 30, 7 30. Tues. Normanton—Queen st, 2 30 and 6, Mr Marklew. Market Hall, circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson

Osselt—Queen st. Lyceum 10; 2 30, 6, G Lewis

Rothwell—Lyceum, 10; 2 30 and 6, J C Spencer Sat. 8

* **Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, after circle at 8

* **Hollis Hall, Bridge st, 3, 7, W Fielding. Mon. 7 30**

Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Hepworth and Miss Badman

Skipton—Temperance Hall, 2 30, 6

* **Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Crossley

* **West Vale**—Green lane, 6. Wed. 7 30

Windhill—2 30 and 6, J T Todd

Yeadon—Town Side. Lyceum 10; 2 30 and 6, J Brook Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8

Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mr Standish. Thurs. 7 45

Barnsley—George Yard Mission Room, 2 30 and 6, Mr Morgan and Miss Walker.

Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6, Birmingham—Dixon road Board School, 6 30 p.m.

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

Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle

Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30

Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Pawson. Mon. 7 30

Cambouis—Spiritual Evidence, 2, 5 30

Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8

Clitheroe—3, North Cross Cottages, Salt Hill lane, 6 30

Darnley—Liberal Club, 2 30 and 6

Derby—Webster's Buildings, Traffic st., 3 and 6 30 Mon. and Wed. 7 30

Dukinfield—Railway st., 2 30 and 6 30, Mrs Giggie Mon. and Thurs. 7 30, circles

Dundee, N.B.—Gillfillan Hall, Wed. 8. room 3

Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle

Felling—Hall, Charlton row. 2 30, 6

Foleshill—Edgwick, 10 30, 6 30. Mon. 8

Gateshead—Cuthbert's Hall Bensham. Sun. 6, Weds. 3

31, Ripon st., 6 30, Mr Westgarth

Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. Thurs. 7 30

Church lane, 2 30 and 6

Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, Mrs Hyde

Hadfield—Sallsbury street, off Station rd., at 3 and 6; circle 7 45. Wed. 7 45

Hunslet—Oriental Hall, Top of Joseph st., 2 30, 6 30. Mrs Gregg. Mon. 2 45 and 7 30, Miss R E Hall. Tues. and Sat. 8, public circles

3, Bottom of Joseph st., 2 30 and 6, Mrs C Stretton Tues. 7 30, Thurs. Sat. 7 30

Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, public circle

Leicester—Craffon st, 11, 6 30, Mr Muggleton. Wed. 8, circle

Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Roberts. Mon., Mrs Falla. Thurs. Sat. 7 30, public circles

Westfield rd., 2 45, 6 30. Mon. 7 45, Mrs Rogerson Sat public circle, 7 45. Thurs. mems circle, 8 28, Back Adelphi st., 2 45 & 6 30, Mrs Wood. Mon., Thurs., Sat. public circles, at 7 45

Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7

London—Bow—193, Bow rd, 7, Miss Findlay. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle

Manor Park—Temperance Hall, 7, Mr Sloan Mon. 8, Mr Peters. Thurs. 8, Mr Gibbs

Marylebone—Cavendish Rooms, 51, Mortimer st. W Miss Mc Creadie, short address & clairvoyance

Edmonton—Beech Hall, Hyde lane, 11 & 7, Mr Savage. Wed. 8, public circle. Thurs. 8, developing

Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7, spiritual service. Tues. 7 30, ladies social. Wed. 8, circle, members only

Haokeney—Manor Rooms, Kenmuire rd., Mare st., 7, Mr Walker, address & clairvoyance. Wed. 8, members' circle at 155, Richmond rd. at 8

Islington—Wellington Hall, Upper street, at 7, Mr Dalley. Mrs Brenchley, clairvoyance. Thurs. 8, members, Mrs Brenchley

Shepherd's Bush—73, Becklow rd, 7

Stratford—Martin st Hall, Lyceum 11; 7, Mr & Mrs Webb, Fri. 8

Mill End—218, Jubilee st., 6 30, Miss Marsh, clairvoyance & psychometry. Thurs. 8, public seance

Manchester—Bradford: Church st., Shakespear st., Lyceum, 2; 6 30. Mon. 8, developing. Thurs. 8, Mr Warwick, public circle

Central—Coal Exchange Hall, Market Place, off Market st., 6 30, Mr Walter Howell. (See advt. on front of cover)

Cheetham—Ash Lodge, Halliwell lane, Lyceum, 10 30; 2 30, 6 30 Mon. 8. Thurs. 8

Eccles—Conservative Club, 2 45 & 6 30, J Kay Wed. 7 45, E Marklew

Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, Mr Eyles. Tues. 8, P Bewick, 15th. Thurs. 8, J B Tetlow, 17th

Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Miss Knight; 8 15, after-circle. Mon. 8. local Wed. 8, mems. circle. Thurs. 8, clairvoyance and psychometry

Openshaw—Granville Hall, Geogest, Lyceum 2 30; 10 30, 6 30, Ben Plant. Thurs. 8, Mrs Porter public

Longsight—West Gorton, 24 Greyst., Lyceum, 10 30 & 2 30, 6 30, Mrs Greenless; circle, 8 15. Tues. 8 Mrs Wright. Thurs. 8, public circle

South Salford—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8

Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30

Progressive Church, Boundary rd., Lower End, 2 30, 6 30

Millrow—Over the Store, Dale st., 3 and 6 30, Mr Hildit h. Tues. 7 45, public circle

Monkwearmouth—Hall, Roker avenue, 6 30

Morcambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Hall. Mon. 7 30

Nelson—Ann st, 2 30 and 6. Sat. 7 30, circle

Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30, Mrs Young. Mon. Sat. 8, circles

Winters Cafe, 30, Cloth Market, Sat. 7 30, seance

Newport (Mon.)—Skinner st. Chambers, 8, address & clairvoyance. Wed. 8, address & psychometry

North Shields—86, Saville st., near G P O, 6 30

Oddfellows' Hall, Saville st., 6 30

Northampton—Hall st., Michael rd., 11, 6 30

Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle.

Perkinsville—6, Mr Livingstone

Preston—Central, 2 30 and 6 30. Wed. 7 30, mems. circle

Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. J C Macdonald

Summer st., 2 30, 6. Tues. 7 45

Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30

Seaton Delaval—10 30 & 5 30, J Clare

Seghill—5 30

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

Tranmere—Gospel Mission Room, Union st., at 6 30

Wakefield—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30

Queen st., Westgate, 2 30, 6, Mrs France Wed. 7 30

Warrington—Temperance Hall, Academy st., 3 and 6 30. Mon. 7 45

West Eilton—Cottage meetings 5 30

West Hartlepool—Market Buildings, Lynn st., over Graham's shop, 2 30, 7. Wed. 7 30, public circle

Whitworth—Market st, 2 30, 6

OTHER MEETINGS.

Gateshead—97 Coatsworth rd., Mon. 7 30, Reception

22 Redheugh road, at 6 30. Tues. and Thurs. 7

Heckmondwike—Bethel Lodge, Tues. and Sat. 7 45

Hunslet—Goodman terrace, 2 30 & 6, Mr Jagger Mon. 7 30, public. Thurs. 7 30. Sat. 8

Liverpool—Spiritual Evidence Socy., Phoenix Hall, Low Hill, (See Prosps)

London—277 Battersea Park road.—Sun. 7. Wed. 7 30, public circle, no admission after 8

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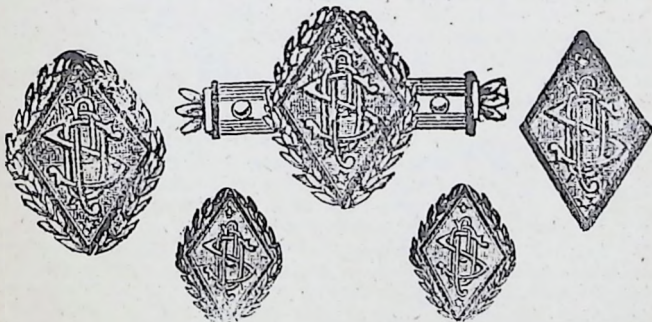
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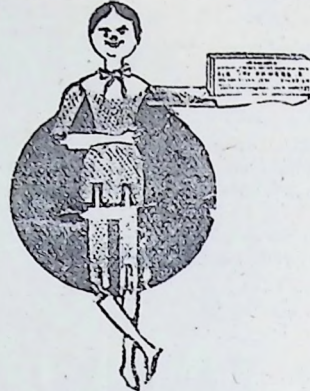
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