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Heaven and Hell.

By THE REV. C WARE.

There needeth not the *hell* that bigots frame,
To punish those who err.
All-sufficing Nature can chastise
Those who transgress her law—she only knows
How justly to proportion to the fault
The punishment it merits. —SHELLEY, *Queen Mab*.

The mind in its own place; and in itself
Can make a heaven of *hell*, a *hell* of heaven.
What matter where, if I be still the same?
MILTON, *Paradise Lost*.

THE THREE lines I have quoted from Milton's immortal epic exactly express the teaching of the new Spiritual Gospel, usually known as *Spiritualism*, concerning 'heaven' and 'hell,' or the diversified conditions of human beings in a future world.

The mind in its own place; and in itself
Can make a heaven of *hell*, a *hell* of heaven.
What matter where, if I be still the same?

States of mind constitute the solution of the whole problem as to the relative conditions of happiness or unhappiness of human souls in another sphere. And thus we are able to perceive that the cultivation of a state of mind and thought and motive—either that which is the outcome of a selfish gratification of the physical senses and of material desires, or that which is prompted by our highest sense of right, and of an unselfish and kindly regard for others,—will make all the difference as to the spiritual condition of human beings on passing into another world. So far as 'heaven' is concerned, it could scarcely be better expressed than in the beautiful words of Shelley:—

For where the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven.

Then as regards the 'hell,' the converse of this must be true—when the 'power' is equal to the 'will' for the gratification and indulgence of the individual's own sensual and selfish pleasure—nothing better than this could represent the utter extreme of spiritual bankruptcy and destitution. The practical bearing of all this is plain enough to every one. Do you desire to attain to a state of happiness in another world? Then cultivate that *state of mind* and motive of action that will create that happiness. Cultivate, before all things, a *love of truth*, that is to say, truth for its own sake and value, apart from what others may think and believe. You will find that *that truth*, the truth you sincerely and earnestly seek after, will guide you safely in the path that leads to happiness in the spirit world; for, remember, the love of truth *implies* the love of goodness and purity and righteousness of life. But this love of truth does not necessarily mean that you must accept the *popular faith*, that you must be 'orthodox'; nay, it usually means, indeed, the very opposite of that! Any dead stick can float with the stream, but it requires a *living force* to make headway against it!

MATERIAL IDEAS OF HEAVEN AND HELL.

How remote from our present thoughts and conceptions of the spiritual world are the ideas of heaven and hell we were familiar with in our childhood and in our orthodox days! One of my earliest recollections is the frequent hearing of the statement that in hell we should be 'always burning, but never burn!' This description of future punishment resembles that given by Col. Ingersoll in his lecture on 'Hereafter,' where he speaks of 'A man perched on a pedestal called a "pulpit," telling his hearers, with perspiring brow, and all his might and main, of the seething cauldron of hell, and how certain it is that they are to be unceremoniously dumped therein to be boiled through ages, yet never boiled done, unless they seek salvation.'

The difference, I presume, would be very slight between these two kinds of torture, 'always burning but never burn,' and 'always boiling but never boiled done.' An eminent orthodox divine, Dr. Ambrose, says: 'When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eyes shall be tormented with the sight of devils; the ears with the hideous yellings and outcries of the damned in flames: the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, shall fry in flames.'

Thus there is to be a variation in the torture: we are not only to be burned and boiled in the liquid fire, but to be *dosed*

with it and *fried* in it, and surely after all that we ought to be *well cooked!*

Fancy teaching little children such words as these:

There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell,
In darkness, fire, and chains.

Is it any wonder that we grew up to be *afraid* of God, or to think of Him as little more than an infinite fiend? Mr. Spurgeon used to say, 'Everywhere in hell will be written the words "for ever." They will be branded upon every wave of flame, they will be forged in every link of every chain, they will be seen in every lurid flash of brimstone; everywhere will be those words "for ever."' The Rev. Jonathan Edwards used to picture 'the writhings and hideous contortions of a wife in hell, while the husband with all his strength was crying in heaven, just over the great gulf, "Glory, hallelujah! Praise the Lord."' He also portrayed in brightest colours a mother in heaven, clothed in white, with a crown upon her head, and a palm branch in her hand, crying 'Amen!' to the glory of God through the damnation of her innocent babes burning in hell.

For hell is crammed
With infants damned
Without a day of grace.

CURIOUS NOTIONS OF HELL AND HEAVEN.

Sir George Trevelyan, in his life of Lord Macaulay, says that 'Macaulay used to tell in after years that when he was a little child, looking out of the nursery window and seeing smoke pouring out of a tall chimney, he asked *if that was hell!* a question which was received with a grave displeasure he could not then understand.' Colonel Ingersoll says: 'Do you know that nobody would have had an idea of *hell* in this world if it had not been for volcanoes? They were looked upon as the chimneys of hell. The idea of eternal fire never would have polluted the imagination of men but for them.' We can, of course, see that it is only a step from Macaulay's tall chimney to the volcano or burning mountain. Dr. Whiston used to say that hell was in *the centre of the sun*. Of course in that case hell would be serving a useful purpose, since the damned would become fuel to warm the earth! In Luke xvi. we find poor Dives in hell crying for a drop of water, and he thus was made to suffer a double torture, for *burning thirst* is sufficiently intolerable, without one's being boiled and fried in brimstone beside. And yet gentlemanly 'ministers,' persons too who profess to be *Christ-like*, stand upon their 'pedestals,' with gold chains sported upon their waistcoats, and gravely assure their comfortably-seated congregations that the poor wretch is *still there*, crying for that drop of water! Where is the human being upon this earth who would not gladly have given him a *bucketful* ere he had been there 24 hours? Modern scholarship is so utterly ashamed of the popular interpretation of this ancient parable that it has expunged the word 'hell,' and substituted the word 'hades,' which simply means the *unseen spiritual world*; and thus this parable of the rich man and Lazarus is now brought into perfect harmony with our advanced spiritual philosophy. But what about the doctrine of scriptural 'infallible inspiration'?

The popular conceptions of 'heaven' are equally as crude, grotesque, and materialistic as those which prevail concerning 'hell.' Hudson Tuttle, in his 'Arcana of Spiritualism,' says:—'The Hottentot dreams of heaven as an immense cauldron of soup, walled in by sausages. Nor is this far from Mohammed's paradise, gratifying to Orientals, peopled with houri, and perfumed with musk.' The poor Indian,

Whose untutored mind
Sees God in clouds, or hears Him in the wind—

dreams of his happy hunting grounds in the life beyond, and thinks—

Admitted to that equal sky,
His faithful dog shall bear him company.

And how much higher than these is the ordinary Christian conception of heaven? Very little indeed. With the advance of science, with the growth of intelligence, you would imagine that the great body of Christians would at least have something like a rational or common-sense conception of a future life. But nay, in this respect, the majority of the orthodox are still in the nursery, still in the swaddling bands of infancy. They tell us that they are going 'sweeping through the gates,' wearing lovely white dresses 'washed in the blood of the lamb' (one would have thought they would be dyed *red*); they are going to wave palm-branches (the cultivation of palm trees must be a fine

business over there!); they will be for ever singing praises on golden harps (what Ingersoll disrespectfully calls the 'harp business'); they will wear golden crowns, and in gratitude to the Great Deity for saving them by the skin of their teeth, they will 'cast their crowns before the throne.' What a frightful clatter it must be! So recently as the Diamond Jubilee, the late Bishop of Wakefield said, in his hymn:

Before whose throne, their crowns of gold,
The saints in glory casting.

With regard to this everlasting singing of praises, can you imagine a scene wherein, say, such diverse personages as Lord Randolph Churchill and Mr. Bradlaugh, Thomas Carlyle and Professor Huxley, the editor of *Punch* and the editor of the *Times*, will be found standing together and yawning behind their hymn books, along with General Booth, Dr. Talmage, and Mr. Moody, in an everlasting revival meeting?

HEAVEN AND HELL AS SPIRITUAL STATES.

'The kingdom of heaven (or of hell) is within you.' It is strange that with these words constantly repeated to them Christian people should have entertained such gross and material notions respecting reward and punishment in a future world. The explanation is that spiritual things are spiritually discerned, and the system of teaching in the orthodox churches does not, generally speaking, tend to awaken the spiritual perceptions. To be without *knowledge* is to be in darkness, and while a person remains in intellectual darkness how can spiritual realities be perceived? Thousands pass from their churches into utter spiritual darkness, because they did not receive enlightenment here upon the *facts* of the spiritual world; they were simply taught to believe in a concredited system of 'doctrine,' and this rigid system of doctrine constitutes the *prison of the soul* even in another world. Intellectual freedom is the very first essential of spiritual progress. You cannot render greater service to human beings *here* than to emancipate their minds from the thralldom of creeds and dogmas; to spread spiritual knowledge among the people; to teach them the truth as far as you know it concerning the spiritual spheres of existence.

Until a man begins to think for himself, and to exercise his mind independently upon the great facts and problems of spiritual existence, he has not taken *one step* on the road of eternal progress; he remains *spiritually blind*; and, as a result, all his ideas of heaven and hell are of an external and material order.

You will find your heaven or hell in your own *inward condition*, your own intellectual and spiritual state. It is no good to look outside yourself for it, it is *within you*, in the degree of spiritual knowledge you possess, and the *motives* which govern your actions and your life. 'Within me is a hell' ('King John,' Act v., Scene 5).

Our deeds still travel with us from afar,
And what we have been makes us what we are.

Says Macbeth:

Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of the perilous stuff
That weighs upon the heart?

The doctor answers:

Therein the patient must minister to himself.

True, indeed! Everyone of us must 'minister to himself' in this matter, no one can do it for us. There is no need for me to speak of the hell of the *murderer*, or of the *drunkard*, or of the selfish *sensualist*. Those who are acquainted with Spiritualism are only too well informed as to the condition of *these* in the spiritual spheres.

Then there is the man who sells all the hours and moments of his life, and stultifies all the noble attributes of his nature, for *gold* and *gain*. Such an one enters the spiritual world with a shrivelled up soul like a withered apple! No man can escape from *himself*, and it is his *memory* that constitutes his hell.

WHAT IS HEAVEN?

My friends, our *heaven* consists simply in the faithful doing of our duty *as spiritual beings* while in this world. This necessarily implies that the material will always be subordinated to the spiritual; that our predominating desire will be to know what is *true*, and to do what is right and just. Our aim will be to do everything from a spiritual, *i.e.*, a God-like motive: to be like God in spirit and disposition, in the purity of our life, and the benevolence of our aims and motives. In the personal realisation of this glorious purpose, we shall find the surest evidence that the 'kingdom of heaven is within us,' not only in the hereafter, but even now in our earthly existence.

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.

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 99.

AT FIRST Mr. and Mrs. Underwood destroyed the 'writings,' but their quality was so remarkable that they began to gather them together, without any thought of giving them to the outside world. They varied in style, apparently 20 different hands being engaged in the work; they bore no resemblance to the ordinary writing of Mrs. Underwood. There were degrees of intelligence manifested and characteristics which were maintained for years. The statements of fact which were given were unknown to them at the time, nay, disbelieved oftentimes, but weeks after were found to be correct. Who can wonder that the repetition of this experience forced these Agnostic writers to the conviction that the work done was due to intelligent beings who once dwelt on earth; people who now, in a higher state of existence, were able to make their presence and their thoughts known to them? Outsiders say, 'Why are such communications only given through the agency of certain persons, and not through all?' I ask, 'How many really earnest investigators ever failed to find truth?' It is surprising how many of those who are brought within our ranks find that they have the mediumistic gift. If we are at all anxious we may obtain much. The people on the spirit side are seriously and anxiously experimenting to open up modes of communication.

In the communications received through Mrs. Underwood there are evidence of the return of many persons who had made their mark in life's history. Elizabeth Barrett Browning, brave enough to declare her Spiritualism in her earth life, was one of these, and I notice that in *Borderland* for October (the last issued), Mrs. Underwood contributes a paper regarding this gifted woman's reverence for Spiritualism. That the profoundest poetess of the century should have seen the importance of what to others were mere trivialities, is a consolation. To her was given the power not only to reveal many subtle things, and paint them with a power which is rare, but to have the courage in all societies to speak of her Spiritualism; it came to her as a revelation of beauty, and she could not be silent, it was to her priceless truth. Shy and sensitive as she was, the way she spoke out her clear convictions on a subject, much more tabooed twenty years ago than to-day, was admirable. It was the clear presence to Mrs. Underwood of the spirit poetess that helped her to write so reverently about her as she does. The evidence needed to bring conviction to the Underwoods was not something dim and afar off; their life, passed in criticism and weighing subtle problems, adapted them for seeing clearly, and when the pen gave forth communications from Lincoln, or Bradlaugh, or Robt. Chambers, or Wordsworth, they well knew whether or not they were worthy of credence. I have said neither of them cared to face the world with the strange statements that were made to them, but Mrs. Underwood's pen oftentimes wrote 'coward,' and they failed at first to perceive the meaning till it was pointed out to them that they had received evidence which had destroyed doubt on their part. Why should they not make the same public?

To think or speculate or assert anything out of the common is hard enough to bear. The kind of industry and largeness of mind that follows unknown or new ideas is usually a hindrance to the world's respect. We are so imprisoned to certain old writers when we deal with God or immortality that to desert is to be arranged as a turbulent person and an innovator. They find it hard to take truth for authority, who have so long mistaken authority for truth.

If these remarkable statements of the experiences of Mr. and Mrs. Underwood stood alone, the world might dismiss them with a sneer or the laughter of ignorance, but when from a thousand sources we find similar statements, then they must be accepted, or evidence full and complete has lost all value. All Spiritualists know that their faith does not depend on individual testimony or their own personal experiences. They know that a 'great cloud of witnesses' are daily receiving similar evidences. The power is in the world, and grows daily in dimensions, till we feel another century will not pass without the fact being accepted in its entirety that the dead live and love and work continually to minister to their brethren still upon the earth.

I have now to pass on to other forms of mediumship, and take up that of

CLAIRVOYANCE AND CLAIRAUDIENCE.

Ordinarily, we cannot see things which are beyond the reach of our eyes, but certain human beings are gifted with a power to see and hear what is distant in time and space. The Bible is full of records of individuals who manifested the gift of seeing beyond the natural vision, giving details of past occurrences and prophecies of things to come. Some of these events read like incidents in modern history. All Bible readers can recall the story of Saul's going to search for some animals which were missing. As he could not find them, he says, 'Behold now! There is a man of God in this city: all that he says surely comes to pass.' And so they went to the prophet, or seer, or medium, and obtained definite information regarding the loss; so that if this evidence may be relied on, the people who possessed this gift and were called 'men of God,' used their powers in connection with very mundane affairs. In the New Testament there is psychometric power attributed to the man of Nazareth when he held converse with the women at the well, and clairvoyance to the dying Stephen, as also to Peter. In our own

country (Scotland) there are records innumerable of people who have this faculty of 'second sight' in a marked degree: all over the northern country it abounds.

The life of Swedenborg gives many glimpses that he had a more extended eyesight than was usual in his day. One Saturday, when he had arrived at Gothenburg, he startled the company by declaring that a fire was transpiring at Stockholm, 300 miles away. Now-a-days we could get such news in a flash; then telegraphy was unknown. Swedenborg spoke as if he was witnessing the events, and as time went on he said: 'Thank God, the fire is extinguished, the third door from my house.' He described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. When the couriers arrived with the news from Stockholm some days after, everything was in accord with Swedenborg's statement. No less a man than Immanuel Kant, the transcendental philosopher, recorded the circumstances, and no doubt it was his close connection with Swedenborg which made him utter the prediction: 'It will yet be proved, at some future time, I know not when or where, that the human soul (even in this life) is indissolubly united with all immaterial entities in the spirit-world, that the soul alternately acts in the spirit realm, and receives from this realm influences of which man is, however, unaware as long as everything is all right with him.' There are many other clairvoyant incidents in the life of Swedenborg, who was undoubtedly the John the Baptist of modern Spiritualism. But Swedenborg was a clairvoyant, a spiritual medium, not the founder of a Church. Modern facts have proved the truth, though relatively, and therefore his books can be read to day with more confidence and profit. Of course, when clairvoyance was a thing of rare occurrence, the literary world called him a 'mystic,' and let the explanation of his peculiar gifts end there, but now we see that he was one of a class now common, sensitive to impressions from all spheres of being. All the early mesmerists met with the experience of seeing without physical eyes; it was an unfolding of mesmerism. As far back as 1784 it was a well ascertained fact that certain people had the faculty of penetrating opaque and dense matter as if they had the faculty of sight. Harriet Martineau, with all her materialism, acknowledged it as a reality, though it did not help her to reach out to a spiritual world. Dr. Elliotson lost his practise and great reputation because he used sensitives to locate disease; he also had no room in his philosophy for anything beyond the material, till in later years he met D. D. Home, whose clairvoyance, and other phenomena, satisfied him as to the reality of a world of spirits. Clairvoyance is certainly the most valuable of all psychic phenomena in bringing conviction that human beings possess certain faculties not usually acknowledged.

Years ago there was resident in Paris a most noted clairvoyant named Alexis, of whom all the world has heard; few people of note but came in touch with him, and all were startled at his marvellous vision. The incidents in his career, which have been vouched for by eminent people, were indeed numerous and striking. Reference is made to him in very many works of his period, and yet no one took upon themselves to say that there was any fraud associated with what transpired. Samuel Rogers, the banker poet, among others, says in his 'Table Talk': 'When in Paris I went to Alexis, and desired him to describe to me my house in St. James's Place. On my word he astonished me. He described most accurately the peculiarities of the staircase, said that it was not far from the window in the drawing-room; there was a picture of a man in armour, the painting by Giorgione, etc., etc. Col. Gurwood, shortly before his death, assured me that he was reminded by Alexis of some circumstance which had happened to him in Spain, and which he could not conceive how any human being except himself should know.' This is the kind of statement you will find made by quite a number of authorities, yet few recognised and admitted that here was the expression of a new faculty in man. Wise people might have seen that here was something pointing the way to proof of the existence of soul separate from the body. His clairvoyance showed a dual nature in man, a something beyond the powers of what are spoken of as 'the physical organs.' Rogers might have the capacity to write beautiful poems, but he had not the vision to follow up these strange phenomena; like a crowd of people, like some of our wise (?) men in reference to spirit communion, he said, 'Still I cannot believe in clairvoyance, because the thing is impossible.' What a singular thing that so many people will think they know all of Nature, and that what they will not recognise must be unscientific and outside Nature! Clairvoyance, to them, was outside nature; people could only see what was to be seen by the natural eyes, and therefore anything beyond their range must be trick or delusion!

[To be continued.]

A TARDY CONVERT says he has had many clairvoyant descriptions given to him by different mediums, but in no case has he been able to recognise them, but having business in Bradford (Yorkshire), he had a seance with Mrs. Kendall, who described the appearance and character of his deceased wife, and gave him her name (a most uncommon one—'Zillah'). She also related the manner of her death, and gave certain details of family and business affairs which, as evidence, challenge any attempt to explain them away.

A Thanksgiving Sermon.

[At the wish of a number of friends, we reprint the following from the Chicago *Progressive Thinker*. It was delivered by the noted Colonel Ingersoll. While we may not agree with all he says, we cannot fail to admire his manly and vigorous way of expressing his thoughts. His eloquent oratory is a great force on the side of rational religion. About 5 000 persons paid one dollar and fifty cents to hear him, in the Auditorium, Chicago, on Thursday, Nov. 25th, 1897. We wish the gallant Colonel knew the truth of Spiritualism. But read what he says: it will in the main be acceptable to most of our readers; if not, if it only provokes thought it will do good. - Ed. T.W.]

LADIES AND GENTLEMEN,—Many ages ago our ancestors were savages; they were living in dens and caves. Their bodies, their low foreheads, were covered with hair. They were eating berries, roots, bark, nuts, and vermin. They were fond of raw fish and snakes. They had claws like wild beasts. They in some way discovered fire, and probably by accident; learned how to cause it by friction; found how to warm themselves, how to fight the frost and storm. In a little while they fashioned clubs and rude weapons, with which they killed the larger animals, and now and then each other. Slowly, painfully, almost imperceptibly, they advanced. They crawled, and stumbled, and staggered towards the light. To them the world was unknown. On every hand was the mysterious, the sinister, the awful, the hurtful. The forests were filled with monsters, and the darkness was crowded with ghosts, devils, and fiendish gods.

These poor wretches were the slaves of fear, the sport of dreams.

Now and then, one rose a little above his fellows, used the little reason that he had, found something new—some better way. Then the people killed him, and afterwards knelt at his grave. Then another thinker gave his thought; was murdered; another tomb became sacred, and another step had been taken in advance. And so through countless years of ignorance and cruelty, of thought and crime, of murder and worship, of heroism, suffering, and self-denial, the race has reached the heights where now we stand.

VIEW OF THE PAST.

Looking back over the long and devious roads that lie between the barbarism of the past and the civilisation of to-day, thinking of centuries that rolled like waves between these distant shores, we can form some idea of what our fathers suffered, of the mistakes they made; some idea of their ignorance, of their stupidity, of their cruelty, and some idea of their sense, of their goodness, their heroism.

It is a long, long road from the savage to the scientist, a long road from a den to a mansion, a good way from leaves to clothes, quite a distance from a flickering rush to the arc-light, from a hammer of stone to the modern mill; a long distance from the pipe of Pan to a violin to an orchestra, a long distance from a floating log to a steamship, from a sickle to a reaper, from a flail to a threshing machine, from a crooked stick to a plow, from a spinning wheel to a jenny, from a hand-loom to a Jacquard—a Jacquard that weaves fair forms and wondrous flowers beyond an Arachne's utmost dream; a long way from a few hieroglyphics on the skins of beasts, on bricks of clay to the printing-press, to the library; a long way from the cry of joy or pain to words; a long way from letters to literature; a long way from the messenger, travelling on foot, to the electric spark, from knives of stone to those of steel; a long distance from a handful of sand to a telescope; a long way from echo to the phonograph, the phonograph that buries in indented lines and dots the sounds of living speech, and then gives back to life the very words and voices of the dead; a long way from the trumpet to the telephone, the telephone that transports speech as swift as thought, and drops the words, perfect as minted coins, in listening ears; a long way from the face reflected in water to a photograph; a long way from a fallen tree to the suspension bridge; a long way from twisted bark, from grapevine, from the dried sinews of beasts to the cables of steel; a long way from the oar to the propeller, from the sling to the rifle, from the catapult to the cannon; a long distance from slavery to freedom, from appearance to fact, from fear to reason, and from superstition to science! (Applause.)

And yet the distance has been travelled by a part of the human race. Countless obstructions have been overcome, numberless enemies have been conquered, thousands and thousands of victories have been won for the right, and millions and millions have died, laboured and lived for their fellow-men.

For the blessings we enjoy, for the happiness, for the freedom, for the prosperity that is ours, we ought to be grateful, our hearts should burst into the blossom of thankfulness.

Whom and what should we thank?

No man can afford to be ungrateful. Ingratitude is one of the blackest of crimes.

Whom should we thank? Let us be honest; let us be generous. To whom should our hearts go out? Should we thank the orthodox Church?

Let us be honest; let us be generous.

Christianity has controlled Christendom for fifteen hundred years. During these centuries what have the orthodox Churches accomplished for the good of man?

In this life man needs raiment and roof, food and fuel. He must be protected from heat and cold, from snow and storm.

He must take 'thought for the morrow.' In the summer of youth he must prepare for the winter of age. He must know something of the causes of disease, of the conditions of health. If possible he must conquer pain, increase and ennoble life; he must lengthen his years. He must supply the wants of the body, and, if possible, he must feed the divine hunger of the mind. And so to-night I ask, What good has the Church done?

Let us be generous; let us be honest.

Has it taught man to cultivate the earth? to build homes? to weave cloth? to cure or prevent disease? to build ships? to navigate the seas? to conquer pain? to lengthen life? Let us be honest.

Did Christ or any of his apostles add to the sum of useful knowledge? Did they say one word in favour of any science, in favour of any art? Did they teach men how to make a living, how to overcome one of the obstructions of Nature, how to prevent sickness, how to protect themselves from pain, from famine, from misery and rags? Did they add to the sum of useful knowledge?

Did they explain any of the phenomena of Nature, any fact that affects the life of man? Did they say one word in favour of investigation, one word in favour of study, of thought, one word for education? Did they teach the gospel of self-reliance, of industry, of honest effort? Can any farmer, mechanic, or scientist find in the New Testament or the Old one useful fact? Is there anything in the sacred book that can help the geologist, the astronomer, the biologist, the physician, the inventor, the manufacturer of any useful thing? Let us be honest; let us be generous. What has the Church done?—because if I am under obligation to the Church, I am going to thank the Church.

WHAT THE CHURCH TAUGHT.

From the very first the Church taught the vanity, the worthlessness of all earthly things. It taught the wickedness of wealth, the blessedness of poverty. It taught that the business of this life was to prepare for death. It insisted that a certain belief was necessary to salvation, and that all who failed to believe, or doubted in the least, would suffer eternal pain. According to the Church the natural desires, ambitions, and passions of man were all wicked, all depraved.

To love God, to practise self-denial, to overcome desire, to despise wealth, to hate prosperity, to desert wife and children, to live on roots and berries, to repeat prayers, to wear rags, to live in filth, and to drive love from the heart—these, for centuries, were the highest and most perfect virtues, and those who practised them were called saints.

The saints did not assist their fellowmen; their fellowmen assisted them. They did not labour; they were beggars; they lived on the labour of others. They were parasites; they were holy vermin. (Applause.) They were beyond reason. They followed the teachings of Christ. They took no thought for the morrow. They mutilated their bodies, scarred their flesh, destroyed their minds for the sake of happiness in another world. During the journey of life they kept their eyes on the grave. They gathered no flowers by the way; they walked in the dust of the road; they avoided the green fields. Their moans and groans made all the music they wished to hear. The babble of brooks, the songs of birds, the laughter of children, were nothing to them. Pleasure was the child of sin; the happy needed a change of heart. The saints were sinless and miserable; but they had faith. They were pious and wretched; but they were limping towards the New Jerusalem. (Laughter and applause.)

What has the Church done?

It has denounced pride and luxury; all things that adorn and enrich life; all the pleasures of sense, the ecstasies of love, the happiness of the hearth, of the fireside, the clasp and kiss of wife and child; and the Church has done this because it regarded this life as a period of probation, a time to prepare to be spiritual, to overcome the natural, to fix the affections on the invisible, to become passionless, to subdue the flesh, to congeal the blood, to fold the wings of fancy, to become dead to the world, so that when you appeared before God you would be the exact opposite of what He made you. (Laughter and applause.)

What has the Church done?

It pretended to have a revelation from God. It knew the road to eternal joy, the way to death. It preached salvation by faith, and declared that only orthodox believers could become angels, and all thinkers would be damned. It knew this, and so knowing it became the enemy of discussion, of investigation, of thought. Why investigate, why discuss, if you know? Why think, if you are certain? It sought to enslave the world. It appealed to force. It unsheathed the sword, lighted the fagot, forged the chain, built the dungeon, erected the scaffold, invented, and used the instruments of torture. It branded, maimed, and mutilated; it imprisoned and tortured; it blinded and burned, hanged and crucified, and utterly destroyed millions and millions of men and women. It touched every nerve of the body, produced every pain that can be felt, every agony that can be endured; and it did this to preserve what is called the truth of God, to destroy heresy and doubt, and to save, if possible, a few shrivelled souls. (Applause.)

It was honest; it was honest. I admit it. But it was necessary to prevent the development of the brain, to arrest all progress, and to do this the Church used all its power. If men were allowed to think and to express their thoughts they would fill their minds and the minds of others with doubt. If they

were allowed to think they would investigate; they might contradict the creed; they might dispute the words of priests, and they might defy the Church. The priests cried to the people: 'It is for us to talk. It is for you to hear. Our duty is to preach; yours is to believe, believe; you are not asked to think.'

What has the Church done? Let us be generous; let us be honest.

There have been thousands of councils and synods. When the clergy have met and discussed and quarrelled, when Pope and cardinals, bishops and priests have added to or explained their creeds, and when they have denied the rights of their fellow-men, what useful truth did they ever discover? What valuable fact did they ever find? Did they add to the intellectual wealth of the world? Did they increase the sum of knowledge? What collection of priests, theologians, of ministers have ever published a useful fact to the human race? Just think of it! I say—and I am generous—not one; not one. (Applause.) If there never had been a theologian on earth, the world would know just as much to-night as it does now, to say the least of it.

I admit that they looked over a number of Jewish books and picked out the ones that Jehovah wrote; I admit that (laughter), but did they find any medicinal virtue that dwells in any weed or flower? Let us be honest.

I know that they decided that the Holy Ghost was not created, not begotten, but that he proceeded. (Renewed laughter.)

Did they teach us the mysteries of metals and how to purify the ores in furnace flames? I admit that they shouted: 'Great is the mystery of Godliness,' but did they show us how to improve our condition in this world, how to have better homes, better clothes, fairer pictures, more perfect statues?

They informed us that Christ had two natures and two wills; but did they give us even a hint as to any useful thing?

They gave us, I admit, predestination, foreordination, and just 'free will' enough to go to hell with. (Laughter and applause.) I admit that.

Did they show us how to produce anything for food, anything to satisfy the hunger of man? No. But they discovered that a peasant girl in Palestine was the mother of God; and how did they prove it? By a dream. (Laughter.) And how did they prove the dream? By a book. How was the book evidence? They said it was inspired!

Did they tell us anything about chemistry—how to combine and separate substances, how to subtract the hurtful, how to produce the useful? They only told us one thing about chemistry—they told us that bread, by making certain motions and mumbling certain prayers, could be changed into the flesh of God, and in the same way wine could be changed to his blood, and this notwithstanding the fact that God never had any flesh or any blood, but has always been a spirit without body, parts, or passions. (Great applause.)

(To be continued.)

Nathaniel Hawthorne and Spiritualism.

READERS of the TWO WORLDS may like to know what more can be said with regard to this great writer and Spiritualism, and I therefore transcribe a few passages from 'Nathaniel Hawthorne and his Wife,' Mr. Julian Hawthorn's loving and discerning biography of his father and mother. The first extract is short: 'He breakfasted with Mr. Milnes, and met such persons as Mr. Ticknor (the historian of Spanish literature), the old Marquis of Lansdowne, Florence Nightingale, Robert Browning, and Elizabeth Barrett Browning, whom he liked very much, and with whom he talked of Spiritualism and of Miss Delia Bacon's theory regarding Shakespeare.' Mr. Hawthorne was certainly fortunate in thus meeting with Mrs. Browning, for that lady was a believer in Spiritualism, which appealed to her intense spirituality of nature. One would like to know what she said to such an auditor on such a subject.

The date of the passage just quoted seems to be 1856. The next quotation relates to the end of 1857, Hawthorne being detained in London by his children having measles: 'The physician who attended the invalids was Dr. J. J. Garth Wilkinson, the biographer of Swedenborg, and at that period somewhat involved in Spiritualism. Hawthorne went to a small evening reception at his house, when the doctor showed him spirit poetry, and told him of marvels in the "materialising" line, and so forth. "Do I believe in these wonders?" Hawthorne asks himself in the Note-Books. "Of course; for how is it possible to doubt either the solemn word or the sober observation of a learned and sensible man like Dr. Wilkinson? But, again, do I really believe it? Of course not; for I cannot consent to have heaven and earth beaten up together like the white and yolk of an egg, merely out of respect to Dr. Wilkinson's sanity and integrity. . . . Meanwhile this matter of Spiritualism is surely the strangest that ever was heard of; and yet I feel unaccountably little interest in it—a sluggish disgust and repugnance to meddle with it"; a repugnance, we may venture to add, characteristic of a thoroughly healthy and well-balanced mind. Whether spiritism be true or false is of small moment; but it is eminently expedient not to meddle with it.' The interest of this passage is twofold; it not only implies that that was Hawthorne's permanent condition of mind with regard to Spiritualism, but it shows that the son associated himself with it. To father and son alike it was of small moment

whether Spiritualism was true or false—a singular conclusion, indeed! If false, one would have imagined that the Hawthornes would be anxious that it should be finally discredited; if true, that it should be spread as widely as possible, for the comfort of bereaved humanity and for the confusion of Materialism. That any persons of intelligence should take the view that the truth or falsehood of the doctrine of the return of the spirit is of small moment, is marvellous. Some strange and hitherto unsuspected insensibility can alone explain the fact.

Spiritualists have reason to be grateful to Mr. Julian Hawthorne for his candour in giving the following interesting narrative. The great-grandfather of Nathaniel Hawthorne is referred to, one 'Bold Daniel,' who commanded a privateer in the War of Independence, and we read: 'A romantic and rather strange story is connected with his younger days, which, although the *dénouement* of it occurred more than sixty years after his death, may be inserted here. In the year 1858 Nathaniel Hawthorne was living with his family in the Villa Montauto, just outside the walls of Florence. Among his near neighbours during that summer—the summer of Donati's comet—were Mr. and Mrs. Robert Browning; and they were often visitors at Montauto. Mrs. Browning was at that time deeply interested in Spiritualism; and in the course of some discussions on the subject it was accidentally discovered that the governess in Mr. Hawthorne's family, a young American lady of great attainments and lovely character, was a medium—the manifestation of her capacities in this direction being by writing. If she held a pencil over a sheet of paper for a minute or two her hand would seem to be seized, or inspired with motion, and words, sentences, or pages would be written down, sometimes rapidly, sometimes slowly, and in various totally dissimilar styles of handwriting, none of which bore any resemblance to the lady's own. She herself had no belief in the spiritual source of the phenomenon; she ascribed it to some obscure and morbid action of the minds of the spectators upon her own mind; and the process was so distasteful to her that, after experimenting a week or two, the matter was finally abandoned, with the cordial concurrence of Mr. Hawthorne and Mr. Browning, who had both abominated it from the beginning. The medium used to say that she never knew beforehand what the communication was going to be, but that, if she fixed her attention upon what was going forward, she could generally tell each word just before it was written down. The names which were signed to the communications were limited in number, and almost all of them belonged to deceased friends of one or other of the persons present. It was soon possible to distinguish each of the visitants the moment he or she began to write (through the medium), by the character of the chirography, the style of thought and expression, and even the peculiar physical movement by which the writing was effected.

'One day, in the midst of some heavenly-minded disquisition from the dead mother of one of the onlookers, the medium's hand seemed to be suddenly arrested as by a violent though invisible grasp, and, after a few vague dashes of the pencil, the name of "Mary Rondel" was written across the paper in large, bold characters. Nothing followed the name, which was unknown to every one present; and at last somebody put the question, who Mary Rondel was? Hereupon the medium's hand was again seized as before, and some sentences were rapidly dashed off, to the effect that Mary Rondel had no rest, and demanded the sympathy of Nathaniel Hawthorne. Subsequent inquiries elicited from Mary Rondel the information that she had been, in her lifetime, connected in some way with the Hawthorne family; that she had died in Boston about a hundred years previous, and that nothing could give her any relief but Nathaniel Hawthorne's sympathy. Mr. Hawthorne was amused, and perhaps somewhat impressed, by this reiterated and vehement appeal, and assured Mary Rondel that although, so far as he could remember, he had never heard of her before, she was welcome to as much of his sympathy as she could avail herself of.

'From this time forth, Mary Rondel, violent, headstrong, often ungrammatical, and uniformly eccentric in her spelling, was the chief figure among the communicants from the other world. She would descend upon the circle like a whirlwind, at the most unexpected moments, put all the other spirits unceremoniously to flight, and insist upon regaling her audience with a greater or less number of hurried, confused, and often obscure utterances. But the burden of them all was, that at last, after her long century of weary wandering, she was to find some relief and consolation in the sympathy of Nathaniel Hawthorne. The other spirits resented Mary's intrusion, and would denounce her as a disorderly, mischievous person, in whom it was impossible to place confidence, inasmuch as she was an inveterate liar, and, in general, no better than she should be. Nevertheless, and whatever the frailty of her moral character—which, indeed, she never attempted to defend—there was something so genuine, so human, and so pathetically forlorn about poor Mary Rondel, that nobody could help regarding her with a certain compassionate kindness. Liar though she doubtless was, she produced a more real and consistent impression upon her mortal audience than did any of her disembodied associates, and though she was often unruly and troublesome, and occasionally even deficient in propriety, we forgave her for the sake of the strong infusion of human nature which characterised her, even in the spiritual state.

'Before long, however, the seances were discontinued, as above stated. Mr. Hawthorne moved his family to Rome, where other interests soon put Mary Rondel and the rest of her tribe out of their heads. In 1859 Hawthorne returned to England, whence, after a year's sojourn, he sailed for America; and there, in 1864, he died. The governess (whose acquaintance, by the way, we had made for the first time in 1857) had left us while we were still in England, to marry the man to whom she had been for several years betrothed. All this while Mary Rondel's name had not been mentioned, and she was practically forgotten. But after Nathaniel Hawthorne's death his son came into possession of a number of letters, documents, manuscripts, books, and other remains, some of which had all along been in possession of the family, while others were forwarded to him by near relatives in Salem and elsewhere. Among these was a large, old-fashioned folio volume, bound in brown leather, and much defaced in binding and paper by the assiduous perusal of half-a-dozen generations. It was a copy of an early edition of Sir Philip Sidney's "Arcadia," and had been brought to New England for Major William Hathorne, whose autograph appeared upon the margin of one or two pages. In turning over these venerable leaves, brown with age and immemorial thumb-marks, there appeared, written in faded ink, the name of Mary Rondel; and opposite to it, in the same chirography, that of Daniel Hawthorne. This unexpected discovery interested the finder not a little; and his interest was increased when, on coming to the latter part of the volume, which is mainly taken up with love-sonnets and other amatory versification, he found certain verses underlined, or surrounded by a wavy mark in ink, together with such inscriptions (also in Bold Daniel's handwriting) as "Lucke upon this as if I my on self spacke it," "Pray mistris read this," and so forth. Two of the verses thus indicated contained fond allusions to fair hair and blue eyes; the tenor of the lines was warm, though not unduly so; and in one instance, where the poem comprises the appeal of the lover to his beloved, and her answer to him certain passages of the latter were also marked out, as if the lady upon whom Daniel had centred his affections had taken this method of replying to his solicitations. Upon the whole, it seemed reasonable to infer that two young people, who had conceived a fancy for each other, had been in a position to peruse Sir Philip's romance at or about the same time, and that they had adopted this rather shy and retiring device to make each other aware of their sentiments. Conceiving that some information on the subject might be forthcoming from certain elder connections of the family, resident in Salem, application was made to them, but without saying anything about the spiritualistic communications in Florence. The following facts were elicited: that in 1755 or thereabouts, when Daniel was over twenty-one years old, he fell in love with a young woman named Mary Rondel, who lived in Boston. She returned his love; but, somehow or other, the affair ended unhappily, and Mary soon after died. No more than this was known; but this was enough to complete a singular and unaccountable story. Mr. Hawthorne may have been acquainted with it when he was a young man; but he could not have read the "Arcadia" for twenty years previous to the Florentine episode, and it is impossible to suppose that there was any collusion between him and the medium on that occasion. The name of Mary Rondel is not a common one; the present writer does not recollect ever to have met with it, except in this instance. But, at all events, these are the facts, and the reader is free to deal with them according to the best of his belief or incredulity.'

As I have said, we are indebted to Mr. Julian Hawthorne for his candour in giving all that he himself knew upon this matter. If persons of repute who have Spiritualistic experiences or facts will only testify to them, we require no more. If they are themselves incredulous, so much the better; the evidential value of their communications is increased by their want of faith in our interpretation. Spiritualists will have no difficulty in understanding the story of Mary Rondel; they will only regret that she did not obtain more sympathy and help to assist her to progress in spirit-life. There is something pathetic in the idea of an unhappy spirit, after having had for a hundred years a perturbed mind, seeking sympathy from one who held the notion that such a spirit must have been adjudged to be unworthy of eternal life, and that to communicate with it was to run the risk of sharing its fate.

Alas! for the rarity
Of Christian charity.

'We forgave her,' says Mr. Julian Hawthorne, 'for the sake of the strong infusion of human nature which characterised her even in her spiritual state.' There is a touching simplicity in this remark; the writer seems unconscious of the fundamental truth that a spirit takes its human nature into spirit-life, being as much a human creature there as here. But as for the poor spirit, could she have given stronger proof of her individuality and her needs? May the time soon come when distressed spirits may appeal to their fellow-beings on this side, and not appeal in vain!

A. J.

* The ancestral name seems to have been frequently spelt thus.

FRIENDS who desire us to bind their TWO WORLDS for 1897 should send in their papers at once, together with the price for binding, viz., 2s.

PHYSICAL PHENOMENA AT LONGTON.

BEING INVESTIGATORS of Spiritualism, and desiring to witness its phenomena, a few friends and I decided to engage Mr. John Taylor, of Farnworth, for Feb. 12th and 13th. The medium is a genial old gentleman of nearly 60 summers; hale and vigorous, his kindly disposition at once placed him *en rapport* with the sitters. The first seance took place at my house, at 8 p.m.. Mr. Taylor requested the sitters not to abuse him while in the trance state; he had no objection to the fullest investigation, but at the same time he deprecated harsh and cruel measures. Rapidly passing under control, Mr. Taylor arranged the sitters at the table, and it began to tilt, but nothing extraordinary occurred for nearly an hour. The medium was then controlled by Dr. Spekeman, who rearranged the sitters. An Indian chief followed the doctor, and by various guttural exclamations expressed his dissatisfaction at the ill-timed efforts of several of his spirit helpers in alternately raising the sides of the table, instead of acting in unison. After a slight pause the medium suddenly threw out his hands to the opposite sitter. They held their hands some 18 inches above the surface of the table, which immediately rose about a foot from the floor, and then tilted on one side until its edge nearly touched the floor; it taxed the strength of a strong man to restore it to its original position. The control requested that a gentleman should mount the table, which being done, the latter placed his feet upon the medium's palms, when table and man were lifted about one foot from the floor. Calling for two glasses (or tumblers), the medium put his hands into them, and bringing them forcibly upon the table it again lifted a foot or more from the floor. Calling for two gentlemen to mount the table, and placing the feet of one gentleman on his right palm and those of the other gentlemen on the left palm, he uttered a loud and encouraging command, still under the control of the chief, and table and both gentlemen (the gentlemen weighing together 21 stones) were raised a distance of 15 inches and then lowered, and the gentlemen got off. Quickly calling for a chair, the medium crashed it upon the table, and both rose, as though glued together, and remained suspended for several seconds, then the table was wrenched from the chair (which remained in the medium's hands), and fell to the floor again. Next, at the request of the medium, two gentlemen, one on either side, were asked to press with all their strength upon the table, but in spite of all their efforts to prevent it ascending it again rose from the floor. Once more the control asked for a gentleman to get upon the table, and although I weigh 14 stone, at the request of the other sitters, I took my seat on a chair on the top of the table. This seemed to highly please the controls, who made the remark that I was a 'big lump,' but they would lift me, nevertheless, and that without the medium touching the table. The medium stood up and took hold of my hands; the table rose, and I felt myself slowly rising, and remained suspended whilst I counted five, then the table and I slowly descended to the floor. The table rose about 18 inches, but there was no visible contact with either sitters or medium. This concluded the first seance, with which each sitter expressed himself highly satisfied.

At 10 o'clock the following morning, Mr. Taylor held another seance at my house in the same room, and with the same number of sitters. For some reason or other an hour passed without movement of any account, then Dr. Spekeman again controlled the medium, remarked, 'Now we know what we are about,' and the table began to tilt somewhat freely, and while it was leaning on one side the medium exerted all his strength upon the upturned leg in order to bring it to the floor, and failed. In reply to a query a rev. gentleman who was present ventured to remark that there was nothing unnatural in the movement; he was at once requested by the medium to get upon the table, which he did. He placed one foot in each of the medium's palms, and was at once lifted. Some few more movements of the table occurred, and the rev. gentleman seeming still dissatisfied was again requested to mount the table, and the medium lightly grasped him by the ankles, and ordered all hands off the table; then both he and the table were raised a distance of six inches. When asked by the medium if he were satisfied he gave no answer. The medium seemed determined to convince him, and bidding the gentleman stand with his feet together placed his hands upon his ankles, and the sitter and table were again lifted into the air about nine inches, and again deposited on the floor. The medium then asked the rev. gentleman if he (the medium) lifted him, and the latter honestly admitted that he was quite satisfied. The medium then requested another sitter to take a place upon the table beside the other sitter, and having placed his hands upon the calves of their legs the table again rose and remained aloft for a few seconds at a distance of six inches from the floor. These two gentlemen together weighed 23 stone. After this the medium called for a chair, placed it on the table, and despite the fact that the chair was pressed on to the table by four pairs of hands it rose 12 inches from the floor, at which height the table dropped from the chair to the floor again. By request of the medium a hymn was sung, the table beating time with requisite pauses; this indicated to the sitters an intelligence outside themselves. The Doctor, through the medium, asked the sitters to softly sing another hymn, declaring a lady was trying to materialise behind the medium. The room was somewhat darkened in order to enable the materialisation to occur. I regret, however, that this manifestation did not take place, but as proof that there was an attempt the figure was seen by Mrs. Place, of Leicester, who was present, as well as by local clairvoyants, including Mrs. Barker, who described the figure fully. The Doctor stated that after one or two seances with the sitters then present the figure would be fully able to materialise, and the medium promised at some future date to sit for that purpose. This concluded two very convincing seances, which apparently gave satisfaction to everyone concerned.

JOSEPH SHELLEY.

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.]

MEDIUMS AND THEIR PAY.

SIR,—The payment of mediums is constantly coming to the fore. It reminds me of the position of masters and men. If business is slack one of the first items of reduction is generally the wages. Should a society be struggling with difficulties, members and committee fly to the mediums' fees as the chief remedy to cure their ills. I do not say that sacrifices are not made by members, committees, and secretaries, but I know that mediums also make them. Often they are members of committees, or occasionally act as secretaries, and thus give as freely of their time and labour as others. Those societies who do not get this labour often expect a reduction in fee to help them. I have not the slightest doubt that if mediums are properly appealed to they are willing to do something, but societies should remember that if a medium's fee is 10s., and he gives back 5s. to help them, he is in all probability doing more than a large number of their members united; but, while they get credit for their 1s. or more, the medium is considered to be doing himself a favour by retaining the other 5s. ! Let us be generous, and look at the matter fairly. How many people care, or can afford, to give half a day's pay? Yet mediums often do this and more, and beyond that give help freely in society work. My advice to all mediums is: Do not be on any society's committee, or act as secretary, if you desire to keep yourselves free from the suspicion of manipulating your place for personal ends. You may be as honest as Cæsar's wife, but that will not protect you from suspicious minds. Now a word to societies. After a considerable amount of work on committees, and in other official positions, I have found from practical experience that societies grow best where they have the most workers, the greatest enthusiasm, and the members and committee co-operate for the society's good! I find, however, that numbers of individuals come into our ranks who have not mentally grasped our philosophical principles, and are ignorant of the people they are among. They have been accustomed to the dignity of the *president* and the authority of the *chairman*, and with the glamour of power before their eyes they elbow themselves into the front offices; consequently they have ideas of government which are not in harmony with the democratic spirit of many of our people—result, dissension, a weakening of the funds, and the rest follows. How are these things to be amended? Only by a few genuine spirits holding on with a firm grip, and persistently doing what they deem best, until the members realise their duties to each other and the cause they profess to love. Spiritualism is an educational movement, but many people do not realise that fact, and when they join us they go on in the same fashion as before. Then, again, our members do not take the active interest in the work they should, but leave the few active ones to bear the burden and heat of the day, and only praise their endeavours by finding fault. I feel certain that if members *would*, they could with very little general sacrifice, make a great change in the workings of societies, and secure greater comfort all round. Could this be done, and more system be introduced into the management, so that the talents of all the members could be expressed, much good would be obtained. Some Societies are fairly well managed. Tea meetings, socials, dances, 'at homes,' etc., tend to bring 'grist to the mill,' keep the members in touch with each other, and generate the sense of social family life that is so much hungered for and so little experienced. Circles are a useful branch of Society work, but they need very careful directing, or they lead to endless jealousy, bickering, disgust, and heart-ache. The fruitful side of circles is first small members' circles for development of mediums, and to draft them thence into public ones. All public circles should be under the direction of a judicious member of the Society, whose word and ruling should be recognised by all. His duty should be to see that no unruliness takes place, and to gently, yet firmly, manage the operations of the mediums. The way that many circles are conducted is, to say the least, annoying. Mediums are left to do just what fancy and impression leads them to, while the chairman looks on with an appearance of vacuity that would be amusing if it was not so sad. I am not astonished that intelligent strangers go once and no more. I am aware much the same thing can be found at other religious meetings, but we profess to show a better way.—Yours truly,
MEDIUM.

MR. A. W. ORR writes:—'I do not suggest that those who are in a position to serve the movement gratuitously should forego their privilege of so doing; it is a privilege I am myself glad to be able to a small extent to exercise, but it seems to me unwise for persons to risk their health or to suffer unnecessary discomfort or humiliation in ministering to their fellows, who might, at little or no inconvenience to themselves, remove all possibility of such risk or discomfort. It is not fair that one individual should be asked to bear the whole burden, which properly devolves upon the many, and being so subdivided would become of no moment.'

OUR 'GENTLEMANLY' OPPONENTS.

SIR,—It is capital policy to be 'gentlemanly' when opposed by a man who could wither you with his sarcasm, and make you dwindle in the eyes of your audience with some well-chosen invective. But sometimes our friends, the enemy, show another side, such as publicly calling a medical man, who called in the aid of a medium in making a diagnosis, by a vulgar name. I lately witnessed a Mr. Waldron's Sunday Lantern Show, given to the Christian young men of a large Midland town. Some of the remarks by the Christian Evidence lecturer seemed to me very rude, but then it may be said that I am no judge of gentlemen by manners. Most learned was the opening. The lime-stone rock was made to speak of the fact that there had been such a condition as that called 'life,' though there was no attempt to enlighten our Christian friends as to *when!* Perhaps probable data would have been an intrusion upon the sacredness of time and place on the more 'sacred traditions' which the Christian evidences are intended to sustain. But we move quickly when we

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.

deal with creation in dissolving views. A picture of a lovely valley (the best of the set) served, in the tree, grass, and man, to prove *life*, scientifically demonstrated (presumably the object was educational), while the descent of water towards its outlet in the sea was to prove the existence of force, though it was hard to guess what all that did to create a 'belief' in life beyond the grave. But we are now among the tombs of the Pharaohs (1,400 B.C.), and learn that monumental sculpture and script prove that those Egyptians believed they would live beyond their burial. We are carried back a long way for *Christian* evidence, to an Assyrian tomb, 'five or six thousand years B.C.', said the exponent. How those Christian young men 'believers' must have opened their eyes and ears when this flashed forth from the speaker, whose business and reputation depend upon proof of the need of 'atonement,' because of transactions occurring within a few days of the creation—4,000 years B.C.! But it served to show ground for belief in immortality, and that was good. The scene changed, and on an evening in London, somewhere in Regent-street, a drawing-room seance was pictured. The *Graphic* artist must have been a man of splendid sight or vivid imagination, considering that he had to work in the dark (seances in the light do not appear to have come within the lecturer's very limited experience). The sketches enabled them to give a fair show of wit, which might have passed on a variety hall stage, and this was the form of argument (?) employed to prove that Sir William Crookes was a deluded person. Think of it. The world-wide reputation for careful, scientific deduction, and the cautious research of years, disposed of by the ill-grounded story which had doubtless lent its aid to the *Graphic* sketches in producing his flights of fancy. Spiritualism thus received its quietus in one sweep of the *Graphic* pencil and the credulous lecturer's tongue. The scene changed to a flight of winged angels, and the lecturer declared 'Spiritualists have no God'; and with the old painting of 'The Last Supper' speaking eloquently to the eye, he improved the occasion by pointing to the central figure, and exclaimed, 'In this rests my belief in God!' A show of the 'women at the tomb' was followed with 'and in these my belief in immortality,' but we were next told 'the pictures are *imaginative*.' I cried out, 'Hear, hear.' It seemed appropriate to voice approval. But is it 'gentlemanly' to ignore a great man's work while attempting to show approval for the work of other scientists? Is it 'gentlemanly' to declare that people have no God and hold them up to ridicule, while you only attest belief in God because an artist painted a picture to the order of the priests of his day with a central figure representing the popular third of the one God in three—and three Gods in one? Imagination must be very active and satisfying for some people, the lecturer included, if such testimony can suffice!

Some old-fashioned preaching, more or less orthodox, followed, and the question time afforded a young friend an opportunity to ask the speaker to justify his claim to educate others upon a subject upon which, by his own showing, he was personally ignorant. This young man was getting 'home' when the chairman adroitly stopped him, but enough was said to draw out another confession to the same purpose. Methinks a 'gentleman' is one who respects what is respectful in his fellows, is kindly disposed to those with whom he may differ, who understands enough to know how little he knows, and to take heed of the experience of others with the hope of extending his own knowledge. One who loves the truth when or wherever presented, thus keeping an open mind, that he may not ignorantly do injustice to his neighbour! How's that, Messrs. Umpires? I wait for your decision touching our opponents. J. C. MACDONALD.

SPIRITUALISTS' NATIONAL TOTAL ABSTINENCE LEAGUE.

Sir,—The inaugural meeting of the above was held on Saturday, Feb. 19th, in the Temperance Hall, Tipping-street, Manchester. Mr. J. C. Macdonald was chosen as chairman of the meeting, which settled down to business in good earnest. Many important rules were submitted, and after discussion and slight amendment, unanimously adopted. Of these the two following were perhaps of greatest importance:

1. That a Guild be and hereby is formed, to be known as the 'Spiritualists' National Total Abstinence League.'

2. Every member of the League shall be an abstainer, and shall subscribe to the following pledge, viz.: 'I hereby agree to abstain from all intoxicating drinks as a beverage, and to discountenance their use in all practical ways.'

The following were unanimously chosen as the League's first officers:—President, Mr. Alfred Smedley, Belper; vice-president, Mr. Thomas Everitt, London; treasurer, Mr. George Ormerod, Rishton; secretary (*pro tem.*), Mr. G. H. Bibbings. *Committee:* Mesdames Greenwood and Stair, Messrs. J. C. Macdonald, Walter Howell, T. O. Todd, Wm. Proctor, E. Adams (Cardiff), E. Marklew, J. B. Tetlow, Alexander Hunter, I. Pickthall, Maslin, Alfred Ward (Northampton).

Arrangements will be made for the supply of pledge cards and pledge books forthwith. We mean *work*—hard, intelligent work.

G. H. BIBBINGS.

NORTH-EAST Lancashire Lyceum District Council. The next Quarterly Council Meeting will be held at Colne Lyceum on Saturday, March 6. Business at 3-30 prompt. At 5-30, a Public Tea will be held (tickets, 6d. each), followed at 7-30 by an Entertainment and Social Evening. An early and full attendance of delegates is earnestly desired, as business of importance will be submitted.—*Thos. Wilkinson*, Hon. Sec., North Cross Cottages, Clitheroe.

THE *Castleford Express* for Feb. 12 gave a good report of the reply lecture by Mr. Bibbings to the rector of that place. The report speaks of the wonderful readiness of the lecturer, and of the 'force, beauty, and eloquence' of his speech. One or two persons tried to raise a disturbance, but the frank and good humoured manner of Mr. Bibbings all through the evening had won him the support of the majority of the audience, who quickly silenced the obstructionists.

Items of Interest.

THE SCOTCH BAZAAR has been postponed until October.

THE Professor's Tale, No. 5, 'The Prodigal's Return,' *next week*.

MRS. HYDE's address is 95, Exeter-street, Ardwick. [See Advt.]

THE REVIEW of the 'Labour Annual,' in last week's Two WORLDS, was by 'W., Ilfracombe.'

WE HAVE two letters in hand *re* 'Mediums and money,' with which we shall close the discussion next week.

O.P.S. FUNDS.—Received with thanks from Mr. A. Green, 2s.; S. E., 2s. (monthly subscription).—Mrs. M. H. WALLIS.

THE *Sunderland Echo* devoted some space to a 'notice' of the meeting conducted by Mr. Swindlehurst and Miss Smith on Feb. 16.

SWANSEA friends are trying to form a circle. Mr. David Leonard, 20, Fowler's-row, will be glad to help all inquirers and sympathisers. Surely it is time Swansea had a *circle* of public meetings. Will Cardiff friends help?

TO CORRESPONDENTS.—*G. H. Bibbings*, your 'protest' next week. *Unitas* and *Spectator*, next week. Short reports, please. We have enough letters in hand already to fill next week's correspondence page. *J. Kinsman*, next week.

PROTECTION FORMS.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning, lest the police should send out their agents again. We can supply these books post-free for ls. 1½d.

MR. J. SWINDLEHURST writes: 'Our tour has been most encouraging. In Barrow district a decided success, admitted by all. At Spennymoor, Sunday, Monday, and Tuesday, we took the place by storm; no opposition, and an average audience of 300 per meeting, close on £5 being collected. Last night's meeting here (Sunderland) was a decided success. I never heard Miss Smith give better clairvoyance than on this tour!' Go on and prosper, friends. We are proud of your good work in County Durham.

A CURIOUS EXPERIENCE.—'Sir,—As an Agnostic, and also a subscriber to your valuable paper, I should like, with your permission, to call attention to a matter concerning the psychometry manifested by a valued friend of mine, in Nottingham, Mr. Fred Smith. Some six months ago a lady passed up to the above-named, during a lecture, an article wrapped up in paper, and the speaker told her she was in trouble about her son. She admitted she was, the trouble being that he was out of work. He told her to let her son stand at the top of a certain street on the Monday morning, and he would be accosted by a gentleman, who would also engage him. On Sunday, Jan. 29, after lecture and psychometry, the lady came to Mr. Smith and reminded him of what occurred six months previous, and said that the gentleman engaged him, and that he has since promoted him twice. She desired to thank him for the advice given, which she was glad to say came true in every particular. If you think that the above is worthy of notice in your paper, kindly give it publicity.—Yours, in the cause of truth, THOMAS BELLAMY, 6, Thoresly-street, Snointon, Nottingham, Feb. 13.'

GONE ONWARDS.

NOTTINGHAM, Cobden Hall.—Mary Jane, the beloved daughter of Robert and Jane Birtle, respected members of the N.S.E.S., passed away Feb. 12, and was interred at the General Cemetery, Feb. 16. Mr. W. Howell, who came from a distance, performed the ceremony. A large number of sympathisers listened to the impressive address at the grave side, which must have been consoling to the bereaved parents.

WILLIAM BURRELL, OF AIRDREE.—Another old worker for the Cause of Spiritualism has gone home. On Tuesday last, 15th Feb., dear old William Burrell passed into the higher kingdom. He was one of the oldest Spiritualists and one of the bravest. He truly feared not the face of man, but he would enter anywhere and set down the facts which he had accumulated in his long experience. He never counted the cost, or cared whether he was derided or not. Like so many others, spiritual phenomena lifted him out of Materialism; he became a medium, and for years delivered many valuable addresses. Twenty years ago the *Medium* published his life's story, and detailed the many inventions which came to him from the spirit side, many of which, taken up by others, are now in constant use. Judged by the world's standard, he was not a successful man, far too outspoken to gain applause or position, but read with other larger eyes, his character must assume the stamp of true success. Some of his inspirational addresses were singularly beautiful, but of late years, when he addressed us, he preferred to talk in a strain of simple conversation. He was most tender and sweet in relations to those close to him; few knew how simple-minded and gentle he was at heart. One of his hymns is published in the Federation Hymn Book, simple and clear, but he wrote much in all veins. On Thursday last, in his humble abode, Mr. J. J. Morse and the writer told out what we knew regarding his simple manly life. He had asked that no clergyman be called in for the service, that he only wished some friendly Spiritualist to be present and officiate. Wise, elevating, and cheerful words came from 'Tien,' which must have gladdened and consoled the mourners.—JAS. ROBERTSON.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, FEBRUARY 25, 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.

THE Junior Spiritualists' Club seems to have caught the fancy of the small wits. The latest illustration of childish humour is a cartoon in the *Longbow*. It may be funny (?); anyway, it will serve as a free advertisement.

A JUBILEE DELUGE.—To celebrate the Jubilee we shall be happy to send parcels of back numbers, gratuitously, of THE TWO WORLDS for free distribution from house to house on Thursday, March 31, by friends who are willing to undertake that work. Two years ago, this work was undertaken by many friends as 'spiritual scouts.' Who will join this year?

HYPNOTISM and Spiritualism, it is said, are to form important elements in the part to be played by Sir Henry Irving in the new piece to be produced shortly at the Lyceum theatre. Of course, the stage must be in the fashion; book writers may not be allowed to have the good things all to themselves. Will the attitude adopted be favourable or critical, sarcastic or condemnatory? Sir Henry is to impersonate a doctor of medicine—that looks ominous.

SPIRITUALISM recognises that man is a spirit—served by organs; that man has a spirit-body now; that man is, in his essential spirit-self, good, pure, divine—partaker of the God-nature, but, becoming individualised and self-conscious through the animal body, he is limited in his powers of expression. The body is the means for man's education and growth in self-conscious power, wisdom, and love, and only by keeping the body healthy and pure can the purpose of life be achieved, viz., the development of character, the expression of the latent powers of the spirit. Experience, sorrow, trial, error, success, and happiness are all needed for the instruction and education of the individual and the race.

AT LAST.—By the spirited action of Mr. Tom Clifford, of 61, Willowdale-street, Cleveland, Ohio, a weekly paper, devoted to Lyceum work, has been started in America, consisting of eight pages, called 'The Lyceum,' and Mr. and Mrs. Hudson Tuttle are writing in it. Several issues lie before us, and we are very pleased with them. Bright, hopeful, interesting, varied, and educational, the publisher is to be congratulated, and deserves to succeed in his laudable efforts. It can be supplied to English readers for a year for 4s. 6d., post free. The first Lyceum was organised in Cleveland 32 years ago, under the supervision of Andrew Jackson Davis, so it is a fitting city for the Lyceum paper to appear in. We wish our contemporary a long, prosperous, and useful career.

MESSRS. G. E. SMITH AND BRIAN HODGSON, of Birmingham, have started a 'Spiritual fellowship,' and aim to awaken the spiritual nature in those to whom existing religious organisations do not appeal. They will endeavour to promote harmony and union among religious workers . . . by emphasising elements of agreement in all religious faiths. They will work for a social state based upon co-operation as against competition, and international arbitration as against warfare. Regular services and meetings for the deepening of spiritual life are to be held. There is need for deeper spiritual life undoubtedly, for greater earnestness, honesty, love of truth for its own sake, and purity of motive and life. One can heartily wish success to all efforts that make for righteousness.

SPEAKING AT GLASGOW, Mr. Robertson said: 'Spiritualists have been accused of being, above all things, phenomenologists, but the charge was false. Spiritualism, in common with all religions, taught that the culture of the individual soul, and the development of spiritual thought was the highest duty of mankind. Theosophists, who knew the phenomena to be genuine, derided them as too inconsequential to receive continued attention, but enlightened Spiritualists recognised their value and felt no difficulty in cultivating the higher life concurrently with the investigation of phenomena.' He related many striking cases of spirit identity in his own experience, and that of other well-known investigators. 17th, Mr. Morse gave his famous Jubilee Lecture, illustrated by an excellent series of limelight views, to a good audience. 20th, Mr. Vance gave an excellent and erudite lecture on 'The miraculous and inspirational aspect of religion,' and wound up with an eloquent and fervent endorsement of Spiritualism.—J. S.

An Appeal to all Spiritualists,

FROM THE SPIRITUALISTS' NATIONAL FEDERATION.

THE GRAND JUBILEE INTERNATIONAL BAZAAR.

As the semi-centennial of the advent of Modern Spiritualism is rapidly drawing near we desire to request the cordial and hearty co-operation of every Spiritualist and every Society to make this first *national* Bazaar to raise funds for the promulgation of spiritual knowledge a decided success.

A number of new Societies have already resulted from the labours of the 'organiser,' and others are in course of formation. New districts are being missioned, and the cry from all parts of the country is 'Come over and help us.' The people everywhere are more ready to hear our glad tidings than ever before. A feeling of unrest and dissatisfaction—of expectation—is affecting all classes of people. The soil is ready for the new truth, but the workers who can sow it are few, and the fund for such missionary enterprise is altogether inadequate to meet the demand for help. The time has surely come when the Executive of the National Federation should no longer be hampered for want of money. There is great and pressing need for more wide-spread and active propaganda work. Surely, in this glad and auspicious year, all true Spiritualists will realise their duty to assist the workers and respond to the call of the angels to *Let the Light Shine!*

The object of the Bazaar is two-fold: To thankfully recognise the loving services the spirits have rendered to humanity (dispelling the darkness from the Valley of Death by demonstrating Human Immortality), and to afford an opportunity to every lover of Spiritualism to contribute, by goods, money, service, and sympathy, thank offerings for the blessings they have received, that others may be brought to know the Truth and share the joy.

It is hoped that at least £2,000 will be forthcoming to enable the National Federation to spread the Light—to scatter the seeds of Truth.

The Bazaar and Fancy Fair will be held on April 8th (Good Friday), 9th, 11th (Easter Monday), and 12th. The stalls will be fitted up to represent different nations; numerous attractions will be provided, and *useful* as well as ornamental articles will be offered for sale at fair and reasonable prices. Everything possible will be done for the comfort of, and to afford pleasure to, visiting friends.

The Manchester Committee for the Great Celebration meetings on Good Friday and Easter Sunday is cordially co-operating with us, and we have arranged that the Bazaar shall be opened on Good Friday at an early hour, so that visitors to the Jubilee Monstre Tea Meeting and Demonstration may have the opportunity of participating in both.

Some societies have formed sewing classes, are holding special seances, tea parties and socials; and are making collections of goods and money to help the national effort. Others are leaving the work to individuals, and on all sides we hear of efforts being made to secure an unprecedented success.

To Spiritualists who have been blessed and comforted, who possess an abundance of this world's goods, we make an especial appeal for generous contributions. May their spirit-friends touch their hearts and inspire them to open their pockets to help us to do good to others.

'The people die for lack of knowledge.'

'Where there is no open vision the people perish.'

'Do all for others.'

'Rejoice with me, for this my son was dead and is alive again, was lost and is found!'

Friends, the time is getting short—what is to be done should be done *quickly*. We confidently expect that every Spiritualist will do something this year of Jubilee for the good of Humanity and the progress of Truth.

When we were orthodox we believed, 'The Lord loveth a cheerful giver,' and felt it was our duty to let our 'light shine before men.' Surely it is none the less true now!

Will you help the Angels to banish fear and doubt, to vanquish superstition and Materialism, to gather under the white banner of Spiritualism (with its golden motto of 'Immortality demonstrated by facts') the great hosts of mankind?

The world hath felt a quickening breath

From heaven's eternal shore.

And souls, triumphant over death,

Return to earth once more.

For this we hold our Jubilee,

For this with joy we sing—

Oh, Grave! where is thy victory?

Oh, Death! where is thy sting?

We must send messengers 'into the highways and by-ways and compel the people to come in' to the feast that celebrates the return of our loved ones—the union of two worlds. Will you help?

Donations will be gladly received and acknowledged by the any of the following: E. W. Wallis, President of the National Federation Conference; Jas. Swindlehurst, Secretary and

Organiser, 159, Hammond-street, Preston; W. Harrison, Assistant Secretary, 37, North-street, Burnley; R. Fitton, Esq., Hon. Treasurer, 44, Walnut-street, Hightown, Manchester; John Venables, President Bazaar Committee, Shaw-street, Walsall; Alfred Smedley, Esq., Park Mount, Belper, Hon. Treasurer Bazaar Committee; Mr. J. C. Macdonald, Hon. Secretary Bazaar Committee, 61, Cromwell-road, Patricroft, Manchester.

Bazaar Buzzes.

MANY HANDS make light work. Get very busy, sisters and brothers.

SEASON tickets for the four days, 2s. 6d; children under twelve, 1s. 6d.

WANTED.—Every Lyceumist to do something for the Lyceum Stall.

GRATEFUL HEARTS and busy hands will make the Jubilee Bazaar a success.

A NUMBER of attractive entertainments will be provided mainly by Spiritualists.

WANTED.—Every medium in the kingdom to send something to the medium's stall.

WILL LYCEUMISTS please work and gather things for the Lyceum stall? Do it now!

MONEY and work are coming in very nicely, but plenty more will be wanted, and especially buyers.

At least fifteen hundred people are expected to the great Tea Party on Good Friday. There is plenty of room.

THE Bazaar on Good Friday will be opened at 12 (noon) for Spiritualists—tea ticket and season ticket holders.

TICKETS for the Tea Meeting, the great Demonstration, and the Bazaar on Good Friday will be only 1s. 6d. each.

MRS. GREENWOOD, of Tuel-lane, Sowerby Bridge, President of the B.L.U., will be pleased to receive goods for the Lyceum stall.

EVERY ONE who has received benefit from Spiritualism is interested in the success of the Jubilee. What are you doing, friends?

THE STALLS will be arranged to represent different nations, and as far as possible the attendants will be dressed in appropriate costumes.

SHAW.—Mrs. Hunter, 22, Park-road, Crompton, will act as collector of goods in Shaw, and for that district; our friends should find her work.

WE SHOULD be glad to know that friends will be able to visit Manchester during the Jubilee celebrations from London, Cardiff, and Glasgow.

MR. W. PICKUP, 6, Huffling-lane, and Mrs. Clements, 61, Dale-street, Burnley, will be pleased to receive goods for the National Federation Bazaar.

THE Opening Ceremonies will be conducted by Spiritualists; indeed, almost everything will be done and provided by Spiritualists. This is our Jubilee.

WE SHALL HAVE a lively time; if you want to know what sort of people Spiritualists are in other parts of the country, be sure you don't miss the Bazaar.

GOOD FRIDAY TIME-TABLE.—Start from at (?). Bazaar at 12 noon, Tea Party at 4, Demonstration at 6. Home, after a Jubilee time, loaded with goods.

IF YOU CAN possibly find anyone who does not take and read the TWO WORLDS, and so does not know what is going on, show them your copy. In this you do two strokes of good work.

TO MEDIUMS.—Are you gathering or working for the 'medium's stall'? If not, will you kindly do your utmost now? The time is very short, and we want the medium's stall to be a big success.

WE MUST ALL enthuse! Remember, it is the one chance of a lifetime. The only Semi-Centennial Demonstration and a Bazaar, which will enable the Federation to do a grand mission work. Oh! do remember the darkened homes.

'My sympathy is worth sixpence,' said the Quaker to the lad who was crying because he had lost half-a-sovereign, then turning to the crowd, 'How much is your's worth?'—How much is your sympathy with Spiritualism worth, friends?

THE Sovereign Effort. Up to the present £2 have been contributed. Who will give the next? The Wesleyans talk of raising £1,000,000 from 1,000,000 Wesleyans. Surely there are 1,000 Spiritualists who will give one pound each this Jubilee year.

TO POSSESSORS of libraries and owners of books, second-hand copies of books will be gladly received for the bookstall, which will be presided over by Mr. J. B. Tetlow, assisted by Mr. B. C. Wallis, to whom books should be sent, at 164, Broughton-road, Pendleton, Manchester.

LIFE ON EARTH is all too short to miss this chance for recreative good doing, therefore get your arrangements complete for attending the Bazaar, and thus, by one move, add to your enjoyment, and the blessing of the many who will receive messages of truth and liberty.

WILL FRIENDS who are likely to visit the Jubilee Bazaar and Celebration meetings from the districts round about Newcastle, Sunderland, Barrow, Yorkshire Union, Rotherham, Nottingham, Leicester, Northampton, Birmingham, West of England, Potteries, kindly let us know as early as possible?

The Longton Case.

IN OUR ISSUE for Jan. 14 we published an account of the finding of a girl's body in a pool of water at Longton through the mediumship of Mrs. Peters. A Yorkshire reader wrote to the gentleman, in whose house the girl had been a domestic, and received a reply to the effect that when Mrs. Peters arrived 'we were in the act of dragging the pool. She said, "She is not here, but you may drag for your own satisfaction." She said, "Where she is is more like a canal." Taking no notice of what she said, we commenced dragging, and found the body in a short time. When Mrs. Peters heard us say we had found her, she said, "It has just come to me that she is in here." Allow me to inform you, Mrs. Peters did not assist us in any way to find the body of the girl, and the paragraph you enclose is a mere fabrication.—J. Myatt.'

A copy of the above was sent to us, and we wrote to Mr. Yates, of Longton; also Mr. Arnold (secretary of the Spiritualist Society), who reaffirmed the accuracy of the report, which Mr. Myatt characterised as a 'fabrication.'

The girl's brother-in-law called upon Mr. Yates to inquire if he knew anything respecting her whereabouts, as she had previously been in his employment. Mr. Yates did not even know she was missing. He went to see Mrs. Peters, who, in the presence of several witnesses, declared 'she is drowned,' and distinctly described the girl, the 'hall,' the pool, and affirmed that her body was in the water of the pool. That all this was done before Mr. Yates, Mrs. Peters, and Mrs. Proctor set out to go to the hall is certain, if testimony can certify anything.

Arrived at the hall Mr. Myatt received them courteously, and conducted them to the pool after assuring them that it had already been dragged. Mr. Myatt says, 'We were in the act of dragging,' but Mr. Yates and the ladies declare that there was no one at the pool when Mr. Myatt conducted them there. In the local paper Mr. Longman, the estate keeper, is reported to have said we 'were just getting ready to drag a second time, . . . and seeing these ladies we went behind some trees, so as not to alarm them.' Mr. Myatt says 'We were in the act of dragging,' but Mr. Yates and Mrs. Proctor affirm that Mr. Longman was in the garden as they passed, and afterwards went to the pool. These three statements cannot all be true. We have received written statements from the mother and sister of the unhappy girl (who had previously borne an excellent character, but had got into 'trouble'), and their testimony confirms that of Mr. Yates. They had been at the hall, waiting and hoping for news. The mother said she 'would go home before it got dark,' and the sister states that:

Mr. Myatt said it might be two or three days before she was found, and if they found her or heard anything of her, they would let us know at once. Then Mr. Myatt went out, and was out a short time, and then came in again, and my mother said to him, 'Have you found Lucy yet?' and Mr. Myatt said, 'We have not, but Mr. Yates has come and brought a Spiritualist lady with him, and she says her name is Lucy, and she is in trouble, and she has drowned herself,' and he said that 'Mrs. Peters said the body was in the pool.' Further than this the sister writes that 'Mr. Myatt said he had told them to fetch some barbed wire that he had got rolled up in some of the building, and told them to drag again; and he said, "I will go to the pool again and see if they have found her," and then he came back and said they had found her, and were going to bring her in.'

We quote the above from the statement of Margaret E. Bagguley, sister of the deceased, who says, 'I think if Mrs. Peters had not come, she would not have been found when she was.'

Mrs. Peters affirms that, on arrival at the pool, she was somewhat confused at first owing to the fact that the water looked dirtier than when she had seen it in her clairvoyant vision, and Mr. Myatt's assurance that they had dragged it without result. She says she asked if there was a similar sheet of water near, and was told there was nothing but a canal at some distance. She then 'asked that the pool might be dragged again, and, when Mr. Myatt and the others moved away, I was led to the spot opposite to where the body was found.'

In his letter to the *Longton Sentinel*, Mr. Longton said that Mr. Yates was sent for. Mr. Yates denies, and asks who sent for him?

Mr. Longman says Mr. Yates knew the place well; but Mr. Yates denies, and declares that he was never on the grounds before.

Mr. Longman says that he 'went behind some trees' on seeing the ladies. Mr. Yates and Mrs. Proctor declare they saw Mr. Longman at work in the garden, and that Mr. Myatt sent for the wire to drag the pool again.

Mr. Longman says he was the first person Mr. Yates spoke to at the pool, but Mr. Yates declares that he did not address Mr. Longman until after the body was found; previous to that he talked to Mr. Myatt.

Mr. Myatt says they were 'in the act of dragging when Mrs. Peters arrived,' but Mr. Myatt's agent (Mr. Longman) says they were 'getting ready' to do so, and he 'went behind the trees'; but Mr. Yates, Mrs. Peters, and Mrs. Proctor declare that Mr. Myatt conducted them to the pool. On the way they saw Mr. Longman in the garden; Mrs. Peters requested that the pool should be dragged again, Mr. Myatt left them and afterwards returned, and eventually the body was found, close to where Mrs. Peters had been standing.

Mr. Myatt says Mrs. Peters declared the girl was 'not there,' and 'where she is is more like a canal'; but Mrs. Proctor, Mr. Yates, and Mrs. Peters unite in affirming that in reply to the question, put to him by Mrs. Peters, Mr. Myatt himself referred to the canal as the only other likely place, and this testimony is independently confirmed by the girl's sister, quite unexpectedly, and without solicitation.

Both she and her mother firmly believe Mr. Yates gave an accurate report of what transpired, and think that Mrs. Peters was instrumental in the finding of the body, for, says the mother, 'we know from Mr. Wyatt's own words they had been searching for her all night and all the time we were there in the morning, and Mr. Myatt said they had been through the pool twice and had not found her, and she seemed to be recovered at once after Mr. Yates and the ladies came on the scene.'

In *Reynolds' Weekly* the Spiritualists have been held up to ridicule as 'fools,' and have not had their side of the case fairly presented. We want the truth, and, in our opinion, the most clear, consistent, and reliable account has been given by the Spiritualists, supported as it is by the independent testimony of the mother and sister of the poor girl.

Societary Doings.

YORKSHIRE UNION OF SPIRITUALISTS.

THE MONTHLY CONFERENCE of the above was held at Huddersfield on Sunday, Feb. 13, when the attendance of delegates was somewhat small. In the absence of the president, Mr. Armitage (of Dewsbury) was elected to the chair. Minutes were adopted, invitations for Conference were received from Barnsley and Keighley. Barnsley accepted.

Additional Jubilee arrangements: Second Sunday in May, in the Mechanics' Institute, Conference, a great meeting. Second Sunday in April, at Cleckheaton Town Hall, Conference and meetings; also two weeks' mission by Mr. Swindlehurst, as follows: Monday, March 14, Batley Carr; Tuesday, 15th, Batley; Wednesday, 16th, Huddersfield; Thursday, 17th, Dewsbury; Monday, 21st, Rothwell; Tuesday, 22nd, Cleckheaton; Wednesday, 23rd, Elland.

It was also resolved that owing to the difficulty in reaching Barnsley, the Conference will commence business at 1-30 prompt. The following hon. members were enrolled: Miss Lister, of Halifax, and Mr. Beaumont, of Huddersfield.

It was resolved to ask all Societies in the Union to give a special service to the Union Jubilee Fund.

Mr. Walter Howell has also been engaged as speaker for the great meeting at St. George's Hall, Bradford, 27th, 1898, also some very able soloists. It is intended to make this a very notable meeting, and we hope friends will support it. A limited number of stall tickets on sale at Societies.

After the adjournment for dinner, the time left at the disposal of the Conference was short, and it was decided to have a friendly talk about management of our Societies. Messrs. Smithson and J. Armitage gave some very good suggestions.

In the evening a well-attended meeting was held, Mr. J. Smithson, chairman, and very interesting addresses were given by Messrs. J. Armitage, Archer, and Baldwin.

Kindly note our next Conference will be held at Barnsley.

A number of members' subs. are due, and the Secretary would be pleased to receive them. JOHN JACKSON, sec.

LEEDS PSYCHOLOGICAL SOCIETY.

PROPOSED PLANS FOR GREATER ACTIVITY.

THE PSYCHOLOGICAL HALL, Grove House-lane, Leeds, where for many years the Spiritualists of that city have propagated our principles, was on Wednesday, Feb. 16, the scene of a most important event, having reference to the future welfare of the movement in Leeds. The meeting was composed of members of, and sympathisers with, the Society, and was convened for the purpose of taking into consideration methods for the purchase of the whole estate, which comprises the hall above named, which is attached to another large building at present occupied by a 'club.' The estate is on the market, and must be sold, hence the importance of the meeting alluded to. After an interesting, though somewhat lengthy discussion, the following resolution was arrived at:—'That this meeting recommend to the members of the Society the advisability of procuring money, on loan if necessary, for the purchase of the "Brunswick House Estate," and that a sub-committee be appointed to make all inquiries relating to interest, conditions, etc., and report to a members' meeting, which shall be held on Wednesday, March 2, for the purpose of approving or rejecting the proposed scheme.'

If the estate can thus be secured to the Spiritualists by a comparatively small outlay, the meeting room of the L.P.S. could be transformed into one of the best-appointed halls in the country. The large hall would then accommodate some 500 persons, a lower room, admirably adapted for the Lyceum, and in addition seance rooms, caretaker's dwelling-house, etc., the whole building crowned by a noble entrance to the front, which would lend a dignity to the building, and give an ever-present pleasure to visitors.

Spiritualists of Leeds and district, you who rest from your labours, and you who are actively engaged in directions differing from your neighbours, come together, and with a united effort seek to mark the commemoration of the Semi-Centennial of modern Spiritualism by securing a building to which, in the future, thousands of our fellow-citizens may proudly point as indicating the spot which marked the starting point of their spiritual liberty. CORRESPONDENT.

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!

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Temperance Hall, Dodington-grove: 20th, In Mr. Love's absence, Mr. Adams aroused much interest in his admirable criticism of Professor Max Muller, and as a Spiritualist was able to endorse much of his position relative to orthodoxy. Mr. Fielder followed with sympathetic adherence to the spirit of the Bible and the Christ principles. Solo by Mrs. Irvine, and reading by Mrs. Parish, 'An ode to the Almighty.' After-circle, most of the audience remained. *Prospective*: The following speakers and clairvoyants will be at the Temperance Hall, Dodington-grove, Battersea Park-road, in Feb: and March: Mr. Peters (27th), Mrs. Russell Davies, Mr. Swindlehurst and Mrs. Place, 'Evangel,' and Mr. J. J. Morse, Thursday, March 10, with Lantern Lecture, tickets 6d. each. (537)—BOW: A splendid, interesting, and harmonious meeting. Mr. Weedemeyer gave a short address, and Mrs. Weedemeyer accurate clairvoyance, well recognised. Wednesday, successful meeting.—BRIXTON, 8, Mayall-road: Sunday, Pleasant evening with Mrs. Uren and her controls.—CANNING TOWN, 2, Ford's Park-road: Tuesday, Mrs. Wood gave good clairvoyance, and Mr. Davis several cases of psychometry. Wednesday, very enjoyable monthly social. Sunday, Mr. Bullen's control gave a good address, several others also taking part. CO-OPERATIVE HALL, BRAEMAR-ROAD: Addresses from Mr. and Mrs. Clegg, subject from the audience, 'Sympathy,' much appreciated. Another visit pleasantly anticipated.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Mr. W. H. Phillip's (now of Nottingham) visit proved very successful, his inspirers speaking upon 'The greatest thing in the world,' to the satisfaction and edification of a large audience. Reading by Mr. Phillips, solo by Miss Morris, and part song by choir, added to the success of the meeting.—EAST LONDON, Workman's Hall: Pleasant address from the control of our President, Mr. Gwynne, and a grand display of the psychometric gift of our friend Mr. Sloane, the readings being all recognised, and in most cases calling to mind to the friends that there is a life after death. 17th, Mr. Peters gave an address and very vivid clairvoyance, in most cases recognised. MANOR PARK CENTRE: Monday, Mr. Peter's guides gave a grand address and good clairvoyance, well recognised. Thursday, Mr. Gibbs' guides gave a good address. Mr. Gwynne, the president, was with us, and his guides gave a very impressive address, much appreciated, hope to have him more often. Sunday, Mr. Davis gave an impressive address, also good psychometry, audience delighted.—EDMONTON: Sunday, Address upon 'The brotherhood of man.' 27th, at 7, Mrs. Brearton, on 'Spirit teachings.' Building Committee, 11-30 a.m. No Wednesday meeting.—HACKNEY, Manor Rooms, Kenmure-road: 20th, Evening, members' monthly experience meeting, as usual a great success. Speakers: Messrs. Tempest, Knauss, Gatter, Harris, and our venerable friend and co-worker, Mr. Glendinning. Reading from *Light* by Mr. Gatter, pianoforte solos by Mr. E. S. Rist, and bright singing. Mr. Glendinning presented to Mrs. Smith an album as a token from members for the kindly interest that lady has taken in the society, in giving the use of one of her most comfortable rooms for our meetings since its formation.—ISLINGTON, Wellington Hall, Upper-st.: Mr. Whyte delivered an address, 'What will Spiritualism do for humanity?' KENTISH TOWN, 85, Fortress-road: Harmonious evening. Invocation by the guide of Mrs. Spring, also several proofs given, recitation by Mrs. Paul, Miss Vering gave a solo, and short address by the chairman's guide. Good attendance. *Prospective*: Open meeting Monday and Thursday, at 8; Wednesday, developing class; Friday evening, materialisation, experimental, 8 o'clock. Sunday evening, at 7-30, psychometry by Mrs. Spring (537).—SHEPHERD'S BUSH, 73, Becklow-road: Crowded meeting to hear Mr. Peters, on 'Is Spiritualism true: If so, what are its uses?' treated in a very interesting manner, and much appreciated. Clairvoyance very successful.—SOUTH LONDON MISSION, Surrey Masonic Hall: Morning, public circle, very good attendance; our communion with the spirits was very instructive. Sunday evening, opening of our lending library; members kept the librarian very busy. Service well attended, and previous to the trance address by a new guide of Mr. W. E. Long, Miss Earl gave a splendid recitation in very grand style. Our leader's address on the teaching of Jesus was very interesting and well received. Mr. Butcher conducted the choir. After-circle conducted by Mr. Beele, about 90 members remained.—STOKE NEWINGTON; Mr. A. Clegg, 37, Kersley-road, writes: 'I am very much interested in Lyceum work for the children, and should be glad if persons interested in the subject will communicate with me that an endeavour may be made to start a Lyceum. I shall be glad to give one Sunday a month if one or two others would do same.'—STRATFORD, Martin-street Hall: Mr. H. Boddington very ably answered question given by the audience, his remarks were interesting and instructive. Mrs. Boddington has our sympathy in her domestic trouble. *Prospective*: Feb. 27, Mr. and Mrs. Clegg; March 6, Mr. Brearton; 13th, Mrs. V. Bliss. (537)

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: 16th, Miss Cotterill gave very good clairvoyance, glad to see her again. 20th, *Lyceum* open session; recitations by Misses A. Cheetwood, G. Treherne, P. Treherne; duets by Messrs. Braham and Leigh; calisthenics and marching gone through very well indeed, musical readings by the children and choir. Mr. Crutchley spoke very nicely about 'Children and their training, Mrs. Morley giving good clairvoyance. Collections very good, a very pleasant time was spent.—BRADFORD, Church-street: 28th, A good time with Mr. Beach, who gave good clairvoyance and psychometry.—CENTRAL SERVICES, Coal Exchange: 20th, Mr. S. S. Chiswell spoke on 'The ethics of Naturalism' in a manner that won the hearty approval of his hearers. Deprecating the 'negative' form of instruction, viz., that human beings are by nature so full of sin that they can of themselves do no good thing, he advocated the 'positive' mode, and urged parents to impress upon their children the necessity of doing their utmost to improve their powers and faculties, and to unfold and develop their spiritual being. The ethics of Naturalism are personal responsibility and all that appertains thereto, combined with the powers and opportunity for continual progress in the planes of consciousness which succeed the present. Miss Page rendered

'The island of dreams' with much taste. *Prospective*: 27th, Mr. E. W. Wallis will deliver an address on 'Spiritualism a practical reform.'—CHEETHAM, Ash Lodge, Halliwell-lane: 17th, Mrs. Porter's first visit, nice address and good clairvoyance. Sunday, very intellectual addresses by Madame Henry, good clairvoyance and convincing personation tests at the after-circle. Lyceum well attended. Singing much improved. Recitations well rendered.—COLLYHURST STREET: 16th, Mrs. Greenlees very successful with clairvoyance; psychometry. 20th, A friend gave interesting addresses and a few clairvoyant descriptions. Selection by choir, 'Who can doubt of preservation?'—ECCLES: 16th, Mr. Marklew very ably answered questions from the audience. Psychometry good. 20th, Miss Jones gave good addresses, clairvoyance, and psychometry. *Prospective*: Eccles friends have the 6th and 20th of March open, and would like mediums to note by sending their gifts and fees to J. Bromley, sec., 50, Davis-street, Eccles.—HIGHER BROUGHTON, Hilton-street: 15th, Mr. P. Bewick gave good clairvoyance and psychometry. 17th, Mr. J. B. Tetlow, grand address and excellent psychometry. 20th, Splendid addresses by Mrs. Newton, and excellent clairvoyance.—LONGSIGHT, 24, Grey-street: 15th, Mrs. Wright very creditably filled our platform. 17th, Public circle. 19th, Social. 20th, Mr. Savage gave a nice address and successful clairvoyance. After-circle well attended. Mrs. Booth and Mr. Lamb gave good tests.—OPENSHAW, Granville Hall, George-street: 17th, The powers of Mr. Beswick as a clairvoyant and psychometrist were well demonstrated. 20th, address by Mr. Hall and clairvoyance by Miss Barlow. Evening, Mr. Moorey gave a forcible address on 'Religion of the present considered with Spiritualism,' giving food for thought. Good clairvoyance, about 12 descriptions being given.—PATRICROFT, New Lane, Winton: 15th, Mrs. Hyde gave satisfactory clairvoyance and psychometry in her usual sympathetic manner. 20th, Mr. Gibson gave addresses and psychometry.—PENDLETON: 17th, Mr. Moulding, in place of Miss Knight, gave very successful psychometry. 20th, Mrs. Hyslop gave very interesting addresses on 'Oh, Grave! where is thy victory, etc.' and 'Spiritualism, its work,' and satisfactory clairvoyance.—SALFORD: 16th, Mr. R. E. Trew, of Dewsbury, conducted an eminently successful service for healing, a case of rheumatism of 19 years' standing, receiving immediate relief. 20th, Mr. A. Bracegirdle gave a number of clairvoyant delineations, all recognised. Mrs. Hulme gave interesting details relating to 'Earth bound spirits,' subject introduced in a reading by Mr. Corstorphine. Very clear and definite clairvoyance followed. *Prospective*: Special service at 3 and 6-30 for clairvoyance next Sunday. Feb. 27, solo and anthem by choir.—SOUTH MANCHESTER: 16th, The Misses Cutter gave us a social, which was a great success, all the tickets being sold. After an excellent tea a good concert and dancing, interspersed with songs and music, a thoroughly enjoyable evening. Thursday, Madame Henry occupied our platform. Sunday, Mr. Macdonald ably answered questions given by the audience.

LANCASHIRE AND CHESHIRE.

ACCRINGTON Argyle-street: Mrs. Hunt, trance clairvoyant and psychometrist, of Morecambe, was very successful. After-circle, Mrs. Hunt, Miss Barlow, and Miss Cross gave good phenomena. Monday, Mrs. Hunt kindly gave us her services; good clairvoyance and psychometry. BRIDGE-STREET: Good addresses from the guides of Miss Lily King, of Darwen, on 'The philosophy of Modern Spiritualism.' Good clairvoyance, meeting well attended. ST. JAMES-STREET: The third anniversary of the Lyceum. Prizes were distributed to scholars by Miss Hunter in a very graceful manner. Afternoon, Her controls gave good, forcible addresses on 'Spiritualism, is it a religion?' and 'True charity,' a large audience seemed to enjoy it thoroughly. After-circle, conducted by locals, assisted by Miss Hunter, well attended. CHINA-STREET: Miss F. Barlow, of Clitheroe, in trance, gave nice discourses to moderate audiences: her clairvoyance was on the higher plane, clear and tastefully given, 10 recognised, four not. On Thursday, March 3rd, Mr. G. H. Bibbings. (See prospective arrangements.) Sunday next, Mr. J. C. Macdonald. ASHTON-U-LYNE, Hall of Progress: Tuesday, Mrs. Cropper gave good address and clairvoyance. Sunday, W. H. Taylor gave good addresses and clairvoyance. Mrs. Horne and Haslem conducted after-circle, attendance good.—BACUP, Princes-street: Very good time with Mrs. Sellars, of Oldham. Clairvoyance very good.—BLACKBURN, Freckleton-street: Saturday, A minstrel entertainment was given in aid of the building fund. Sunday, Mrs. Hyde's guides discoursed on 'Blessed are the innocent' and 'What does Spiritualism teach re heaven and hell?' also the pleasing duty of naming four babies, their spiritual names being Daisy, Ivy, Lily, and Angel Messenger. Good audience, room full at night. Mr. H. Smith presided over both meetings.—BOLTON, Bradford-street: 20th, Mr. Piekthall's first visit. Audience well pleased with discourses. Subjects, 'Religious progress' and 'A call to manhood.'—BOOTLE, Masonic Hall, Merton-road: Mrs. Wallis, of Manchester, gave excellent addresses and clairvoyance. Well received. 19th and 20th, We had Mr. Taylor, of Farnworth, who gave two successful seances.—BURNLEY, Guy-street: Miss Knight gave a host of clairvoyant descriptions, also psychometric readings, almost all recognised. She is really a marvel.—BURY: Wednesday, excellent clairvoyance by Mrs. Best. Sunday, Miss Ribchester, of Preston. Excellent addresses and clairvoyance.—CLITHEROE: Mrs. Greenlees gave spirited addresses. Clairvoyance and psychometry to large congregations.—DUKINFIELD, Railway-street: 17th, Mrs. Horne gave an address and psychometry. 20th, Mr. W. Hilditch gave good address on 'What shall we do to be saved?' Clairvoyance very good.—HADFIELD: 12th and 13th, Successful social, Mr. John Woods, jun., gave good discourses and clairvoyance, all recognised. Recitations by Miss Dewsnap, Mr. Bramall, Mrs. Bethell, readings by Mrs. Bolton and Mr. Chorley.—HOLLINWOOD: 15th, Mr. G. Savage did very well, good results. Sunday, Very good day with Mr. Standish.—LEIGH: A grand day with Mrs. Porter, who gave an excellent discourse on 'Where and what is God?' Everyone interested and well satisfied, also clairvoyance all recognised.—MACCLESFIELD:

Two very good addresses by Mr. William Johnson, of Hyde.—MEXBOROUGH: 6th, Mrs. Porter, of Patricroft, had splendid meetings, her clairvoyance was especially marked. 13th, A very good day with Messrs. Jones and McLeod, of Sheffield. 18th, Mr. Ernest Marklew replied to a recent lecture of Mr. E. W. Bailey, well reported in the *Mexborough and Swinton Times*. 20th, Mr. Mason, of Sheffield, gave clairvoyance very successfully.—MILNROW: 20th, Mrs. Hamer's guides gave splendid addresses, with excellent clairvoyance.—NELSON, Pendle-street: 15th, Mr. Taylor gave good clairvoyance and psychometry, all recognised. 20th, Mr. Leaver gave very good discourses and excellent psychometry, mostly to strangers.—OLDHAM, Temple, Coronation-street: Mrs. France gave good addresses and clairvoyance. A grand time.—PRESTON, Weavers' Hall, Walker-street: Miss Scott's controls gave excellent addresses on 'Life will greet thee' and 'Truth shall make us free,' and performed the pleasing ceremony of naming a baby, and gave good clairvoyance.—CENTRAL: Mrs. Robinson's guides gave good addresses on 'Our God is love' and 'The truth shall make you free.' Good clairvoyance.—ROYTON: Mrs. Peters gave good addresses on 'Prayer and its uses,' and 'The science and religion of Spiritualism,' and good clairvoyance.—SHAW: 15th, Mrs. Ogden gave excellent clairvoyance and psychometric tests. 20th, Mr. John Young gave exceedingly good tests both in clairvoyance and psychometry. Good audiences.—SOUTHPORT: Saturday, first anniversary tea meeting a decided success, the members working most harmoniously. The provisions were all given by them, and our funds were benefited to the extent of £3 11s. 2d. After tea an entertainment. The president (Mr. W. Stansfield), and the following took part: Mr. and Mrs. Hunt, Dr. Rogerson, Misses Blythe, Elsie Unsworth, Beattie Cocking, Minnie Hunt, Master Charley Hunt, Mr. W. Stansfield, and the Misses E. A. and A. J. Stansfield; accompanist, Miss Sidebottom. Sunday, the services were taken by Mrs. W. Stansfield, who recited part of her experiences in Spiritualism, and in the evening her guides discoursed on 'The real and the unreal in human existence.' We are on the look out for more desirable premises, and shall be pleased to receive assistance. Large audiences as usual. Everyone pleased.—SOUTHPORT: Sunday last, a new Society was formed, to be called the 'Southport Psychological Union.' One of the founders, Mr. Robert Owen, has purchased the Hawkshead-street Methodist Chapel for the use of the Society, and has re-named it 'Hawkshead Hall.' It is situated in the midst of a populous neighbourhood, comprising all classes of the community, and should prove a centre of great usefulness. The opening meetings will take place in two or three weeks' time, after the hall has been thoroughly renovated.—STALYRRIDGE: 15th, Mrs. Newton, in place of Miss Cotterill, gave a good address, clairvoyance, and psychometry. 20th, Mrs. Horrocks gave good address and excellent clairvoyance and psychometry, all recognised. 17th, A good time with Mr. Bibbings.—STOCKPORT: Mr. W. J. Mayoh's inspirers discoursed eloquently on 'Rewards and punishments,' and ably treated written questions from the audience, highly appreciated. May he live long to expound the philosophy.—TRANMERE AND ROCKFERRY: Fair audiences assembled, especially in the evening, to hear Mrs. Nock, whose splendid addresses were highly appreciated. Dr. Cady, M.D., in the evening concluded with very good psychometry.—WARRINGTON: 13th, Mr. J. Gibson, accompanied by his son. Good address in the evening; clairvoyance by Mr. Gibson, junior, fairly well recognised at night. 14th, Mr. P. Bewick gave a night of phenomena—clairvoyance and psychometry, and successful in both. 20th, Mrs. Cropper, very pleasing addresses, plain but telling, and clairvoyance in nearly every case recognised. A brother, whose remains were laid away a fortnight previously, was present, and fully described to his bereaved mother. Very affecting scene, many eyes moist through sympathy.—WHITWORTH: Very good day, Mrs. Beresford's guides spoke well, and nearly all clairvoyant descriptions recognised.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 20th, Owing to the illness of her daughter, Mrs. College was unable to come. Mr. Swinfield kindly came, and his guides gave an excellent address on 'The social and moral teachings of Spiritualism.' Clairvoyance very good. We deeply sympathise with Mrs. College.—BISHOPS ITCHINGTON: 20th, Good meetings, crowded at night, at the home of Mr. J. Knight, with friends from Harbury: also favoured by our grand noble pioneer, Mr. John Lloyd, of Nightcote. Good addresses by the guides of Mrs. Overton, Mr. Taylor, and Mrs. Knight.—LEICESTER, Town Hall Square: Our local speaker, Mr. J. Chaplin, gave a very straightforward and sensible address in his usual homely manner.—CRAFTON-STREET: The inspirers of Miss Richards gave a trance address, in good style, on 'After the change called death,' and successful clairvoyance and psychometry, well appreciated by crowded audience. After-meeting.—LONGTON, Spiritual Church: 20th, Afternoon, Public circle, well attended, over 40 present, very good clairvoyance by Mr. Holdercroft, four full names given and recognised. Miss Yates gave good clairvoyance. Sunday evening, Mr. Dale, of Horsley, first visit; his address was very good, and well appreciated by a good congregation. Very large after-circle, good clairvoyance by Mr. Holdercroft, Mr. Colclough, and Miss Yates.—SMETHWICK: 20th, A large and appreciative audience, despite the inclement weather, assembled to listen to the guides of Mrs. Groom, who answered questions and gave poems on 'Love,' 'Spirit flowers,' and 'Kindness.' Clairvoyance convincing. Thanks, faithful worker.—NORTHAMPTON: Mr. Ashby, of Leicester, gave two addresses to large audiences. Successful clairvoyance.—WALSALL: 20th, Our old and esteemed friend, Mr. R. A. Brown, delivered discourses on 'Spiritualism, the world's panacea,' and 'The coming millennium, and how to obtain it.' Both subjects were dealt with in his usual capable manner. After the evening service, Mr. Brown kindly conducted a seance in aid of the National Bazaar. A most pleasurable time was experienced, the beautiful symbolical pictures depicted by 'Sunflower' being much enjoyed. The collection realised 12s. for the Bazaar Fund. This is the second seance our friend has given here for this object. He has our sincerest thanks for his ready assistance.

NORTHERN.

BARROW: Splendid time with Mr. G. H. Bibbings, who is with us for a four days' mission. Brothers Proctor, Dobson, Lawton, and Jones braved the elements and journeyed to Dalton previous to service in the lecture hall, and held a most successful open-air meeting. The self-sacrificing action of our brothers in denying themselves the pleasure of being present at Brother Bibbings meeting in order to keep alight the beacon light of Spiritualism in Dalton proves their sincerity in the Cause of truth and progress.—**CAMBOIS:** Mr. J. Clare's lecture, 'The evolution of religion,' highly appreciated.—**CROOK, Mechanics' Hall:** Mr. J. Morland, of Spennymoor, lectured from subjects chosen by the audience 'Do the teachings of Socialism in any form tend to better the condition of man spiritually and physically?' Both addresses were delivered in an excellent and instructive manner. A public circle followed.—**GATESHEAD, 31, Ripon-street:** Mr. McKellar spoke well on 'Man's destiny in Nature' and 'Spiritualism,' much appreciated. Good after-meeting. Good tests given by other mediums. **ST. CUTHBERT'S HALL:** Mr. Penman's guides gave a short address. Very successful after-circle. Good phenomena. Very good audience.—**NEWCASTLE-ON-TYNE, Good Templars' Hall:** 20th, morning and evening, and Monday evening stirring and practical addresses were given by Mr. Swindlehurst, of Preston. At each service Miss Smith, of Southport, gave clairvoyant descriptions, which were very successful indeed. Everyone pleased. **3, ADDISON-ROAD, HEATON:** 20th, Mr. W. D. Todd, of Sunderland, gave an excellent address to a good audience.—**LINTZ, at Mr. F. Barnes':** Delineations on health and character; also clairvoyance, 21 spirit forms described, 20 recognised. Medium, Mr. A. Mason, conductor of the Society.—**NORTH SHIELDS, Oddfellows' Hall:** 16th, A good time with Mr. Bennett, successful psychometry, audience good. 30th, Mr. James gave an excellent trance address, highly appreciated by a good audience. **LEWIS HALL:** 15th and 17th, Mrs. Yeeles gave successful clairvoyance and psychometry. 20th, Mr. Grey lectured on given subjects, well appreciated.—**PERKINS VILLE:** 'That grand old pioneer and tried and trusted friend of the Cause, Mr. J. Eales, of Auckland, at our Lyceum, on Sunday, gave a grand display of exercises, calisthenics, etc. Evening, Mr. Eales' guides addressed a good muster of friends upon 'The life after death.' It was good to be there; though getting old in body, he is stronger in spirit.—**SEATON DELAVAL, R.S.O.:** Mr. Griffin Hodson gave a very interesting address on 'The origin of man,' to an appreciative audience. Evening subject, 'The Judgment Day,' a beautifully reasoned out exposition, his peroration was very fine, and his exhortation to live the higher life, and so be able to meet the Judgment Day with gladness, was one of the finest we have listened to for some time. More power to him. Mr. W. H. Robinson, of Newcastle, very ably presided. We have held our last public meeting for the time being, but intend holding cottage meetings on Sunday nights, at the usual time. (See prospective.)—**SPENNYMOOR:** 20th, Our Bro. Barker gave a very good discourse from 'The history of the Fox family, and spirit communion.' One of our local mediums is developing as a healer, and has just completed another cure by the laying on of hands on a little boy, seven years of age, who was pronounced incurable by the doctors; he was paralysed and had St. Vitas's dance, he is now in perfect health, and his parents attribute his cure to Bro. Lamb.—**WEST HARTLEPOOL:** The guide of Mrs. B. Johnston, of Gateshead, answered questions in a capable manner, and described several spirit forms, and gave very successful psychometry; a 'record' attendance at night.

SCOTLAND.

DUNDEE: Mr. J. J. Morse paid us his second visit. Feb. 15, 'Tien' discoursed on 'Immortality, its basis and evidences' to a fairly large audience in his usually clear, logical style, and in the grave and weighty manner which characterises his addresses. Shorthand notes were taken, and arrangements are being made for the publication of the discourse in the 'T. W.' 16th, Mr. Morse delivered his lantern lecture on 'Modern Spiritualism, the story of its origin, growth, work and workers,' which occupied fully two hours, and was listened to with marked attention and interest by a large audience. Such lectures are calculated to impress both Spiritualists and non-Spiritualists, the former by giving them a more adequate idea of the strength and depth of the movement, which counts its adherents by millions in all parts of the world, and includes in its ranks some of the acutest thinkers and foremost scientists of the day; and the latter by proving to them that Spiritualism is not a vain superstition, held by the feeble-minded and uneducated, but has been adopted, after careful, lengthened, and in many cases sceptical investigation by those trained to close and accurate observation, and to sift and weigh evidence, who have been convinced that the spiritualistic explanation can alone adequately account for all the facts and phenomena. Mr. Morse's visit will stimulate the Dundee Society, and it is to be hoped will induce many who listened to him and who hitherto have been either indifferent or antagonistic, to become interested in what, if investigated with a genuine desire to arrive at the truth, will prove to be to them the greatest blessing of which they can be recipients.

WALES.

CARDIFF, 18, Charles-street: 14th, Mr. E. Oaten's guides gave an earnest address, contrasting the prevalent religions with the comparatively new truth called Modern Spiritualism, inviting all to investigate and find out for themselves. The psychometry by Mrs. Dowdall's 'Sunflower' was given with the usual satisfactory results. Clairvoyance by 'Sunflower' very good. 19th, Mr. S. Longville gave a well-thought-out and interesting address on the chief evidence brought against Spiritualism by its opponents, showing that Spiritualism is a necessity, inasmuch as Christianity had not brought the peace and goodwill requisite for the well-being of mankind. Clairvoyance by 'Snowflake' most clear and convincing.—**MERTHYR TYDFIL, Bentley's Hall:** 20th, Annual general meeting, accounts for past year submitted and officers elected. Evening, Mr. Jones from Dowlais, gave an excellent address in Welsh, followed by Mrs. Billingsley, whose clairvoyance was very good, all being recognised

readily, with one exception, names given in many instances.—**NEWPORT, Mon., Skinner-street Chambers:** 20th, Address by Mr. Wayland on 'Orthodox Spiritualism.' Clairvoyance at after-meeting by Miss Alice Wayland. Influenza successfully treated by Mr. Wayland.

WESTERN.

BRISTOL, 24, Upper Maudlin-street: 17th, Impressive invocation by Mr. Woodland's control. Mr. Webber's guide, 'Morambo,' instructed and interested the sitters by his answers to several questions. 19th, A rather small meeting, but a successful one. Through the efforts of Mr. Webber's guide, two ladies were convinced of the continued existence of loved ones. Mr. Webber's progress in development gives great pleasure to his friends here.—**PLYMOUTH, Oddfellows' Hall:** 16th, Very able addresses by Mrs. Trueman and Mr. J. Evans. Mrs. Trueman gave eleven clairvoyant descriptions, all recognised. 20th, Morning address, 'What do we know of God,' by Mr. Hooper. Evening, Mr. J. Evans, 'Spirit manifestations,' much appreciated. Clairvoyance by Mrs. Trueman very good; the scenes described in a most graphic manner, mostly recognised.

YORKSHIRE.

ATTERCLIFFE: 13th, Mrs. Hulme spoke on 'Where have the world's great heroes gone?' and 'Spirits in prison.' Psychometric readings for sickness were fully recognised. 20th, Mr. Fielding spoke on 'If God is for us, who can be against us?' 18 clairvoyant descriptions given, together with Christian and surnames, which were fully recognised. Not one, not even a perfect stranger, went away dissatisfied. Mr. Fielding, at the after-circle, gave about 25 more clairvoyant descriptions and names, fully recognised. Societies would do well to secure the services of Mr. Fielding.—**BARNESLEY, Cooke's Buildings:** Mrs. Beecroft's guides gave very intelligent and instructive addresses on 'Can and do spirits return?' Excellent clairvoyance and psychometry, out of 25 descriptions 23 readily recognised. Good audiences, well satisfied. **GEORGE YARD:** Mrs. Roberts' guides gave a grand illustration on 'As a man lives so will he die.' Sixteen descriptions given by Mrs. Roberts, 14 readily recognised. Over 60 stayed to circle.—**HUNSLET, Oriol Hall:** 14th, Miss Hall gave very good clairvoyance and psychometry. 20th, Mr. J. Armitage dealt with questions from the audience in a masterly manner, and also named a child. Church full at night. **GOODMAN TERRACE:** Mrs. Hall gave a good address on 'Heaven, and where is it?' and good clairvoyance. **LEEDS, 28, Back Adelphi-st., 20th:** A glorious time with Mrs. Crossley, good address and clairvoyance. Also 'Life of a control,' 'The beautiful snow.' Also good after-meeting with Mrs. Eastwood and Miss Tempest.—**PROGRESSIVE HALL:** 20th, Mr. J. T. Todd gave good address and clairvoyance. 21st, Mrs. Abson gave good clairvoyance and psychometry.—**NORMANTON:** Very successful meetings with Mr. Marklew: subjects chosen by the audience cleverly dealt with, eliciting admiration and applause from a large and intelligent audience. Over 100 stayed to the circle, when Mr. Johnson was very successful in clairvoyance. Monday, Mrs. M. H. Wallis spoke on 'Spiritualism, what is it?' We have not heard a better exposition of the claims of Spiritualism. Successful clairvoyance both by Mrs. Wallis and Mr. Johnson. Large success to such an advocate as Mrs. Wallis is our earnest prayer. 20th, Mrs. J. M. Smith delivered excellent lectures to very good audiences on 'Is Spiritualism holy or diabolical?' and 'The unseen world.' Clairvoyance good. Mr. Johnson, successful circle.—**ROTHERHAM:** 14th and 15th, Mr. S. Featherstone dealt with subjects from the audience very satisfactorily. Mr. Rands, the chairman, substantiated the speaker's remarks in reply to one of the questions dealt with, as such evidence had come within his own personal experience.—**SHEFFIELD, Hollis Hall:** Mrs. Taylor's (of Batley) first visit. Her guides gave splendid addresses, before a crowded audience, on 'Hell and Heaven' and 'Peace on earth, good-will towards men.' Remarkable clairvoyance, gave great satisfaction. Her next visit looked for with pleasure.—**SKIPTON:** Splendid meetings on the 20th with the guides of Mrs. Beardshall, Bradford. Clairvoyance very good. Two full meetings. Subjects, 'The mirror of life,' and 'Ifs and buts of Spiritualism.'

RECEIVED LATE.—LONDON—33, Grove-lane, S.E.: Mrs. Holgate's guide on 'The mysteries of mediumship.' Mr. Funnel on 'Spiritualism as a science.' **Forest Gate:** 15th, Grand meeting. Mr. and Mrs. Hawkins deserve credit for their hard work in the cause. Thursday, a discussion. 20th, Mr. Walker gave a reading and a grand address, with psychometry. Will members and friends attend our Sunday morning service? **Mile End:** 17th, Good and well-attended meeting. Mrs. Webb very successful with clairvoyance. 20th, Mr. Kenyon's good inspirational address, Miss Marsh's guide's address and clairvoyance, much enjoyed.—**DERBY, Traffic-street:** Mr. Webb kindly undertook both Sunday services, and Mr. Marklew on Monday gave a stirring address.—**BISHOP AUCKLAND:** Mrs. M. H. Naylor, of Middlesbrough, discoursed lucidly on 'The principles of Spiritualism.'—**REPORTS** must reach us by first post on Tuesdays to be in time.

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[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.]

CORNWALL, Penzance.—Mr. E. Benn, of Mizpeh House, North-street, Marazion, would be glad to have the names and addresses of Spiritualists in the district.

THE SEMI-CENTENNIAL ANNIVERSARY OF MODERN SPIRITUALISM.

- GRAND DEMONSTRATION - Spiritualists' National Federation
IN THE
GREAT ST. JAMES'S HALL,
OXFORD STREET, MANCHESTER,
On Good Friday, April 8th.

At 4 p.m.,
A Monstre Tea Party,
TO BE FOLLOWED
At 6 p.m., by
= A Happy Evening =
OF
SONG, MUSIC, AND SPEECH.

Chairman: **E. W. WALLIS, Esq.**
(President of the National Federation Conference),
SUPPORTED BY MANY LEADING SPEAKERS AND MEDIUMS.

TICKETS:

	s.	d.
For Tea and Happy Evening	1	0
Children under 12	0	8
Including Admission to Bazaar	1	6
Children under 12, for Tea and Bazaar	1	0

To be had at the Spiritualist Meeting Rooms, or The
'Two Worlds' Office, 18, Corporation Street.

EASTER SUNDAY,

A GRAND UNITED LYCEUMS' DEMONSTRATION,
At 2 p.m.,

A Procession

will be formed on the INFIRMARY FLAGS, headed by
a MANCHESTER MILITARY BRASS BAND,
and march to the St. James's Hall, where exercises illustrative
of Lyceum (Sunday School) Methods will be given.

Chairman: **J. J. MORSE, Esq.,**
Editor *Lyceum Banner*.

At 6-15 p.m., under the presidency of S. S. CHISWELL,
Esq. (of Liverpool), A

Public Spiritual Service,

WHEN ADDRESSES WILL BE GIVEN BY

Mrs. EMMA H. BRITTEN, Mrs. M. H. WALLIS,
Mr. J. ARMITAGE,
Mr. W. JOHNSON, Mr. J. J. MORSE,
Mr. J. B. TETLOW, AND Mr. E. W. WALLIS.

ADMISSION FREE. COLLECTION.

GRAND BAZAAR
AND
INTERNATIONAL FANCY FAIR,
In aid of Propaganda Funds.
On Good Friday, at 12 (noon),
OPENED BY
Mrs. EMMA HARDINGE BRITTEN
Chairman, JOHN LAMONT, Esq. (Liverpool).
[To Season and Tea Ticket Holders.]

Saturday, April 9th, at 2 p.m.
GRAND PUBLIC OPENING BY
REV. JOHN PAGE HOPPS.
Chairman, S. S. CHISWELL, Esq. (Liverpool).
TICKETS, 1s. 6d; AFTER FIVE, 1s.

EASTER MONDAY,

Opened at 2 p.m. by
E. DAWSON ROGERS, Esq.
(London), Editor of *Light*.
Chairman, **JOSEPH ARMITAGE, Esq. (Dewsbury).**
Tickets, 1s.

Tuesday, April 12th, at 3 p.m.,
Opener—

J. J. MORSE, Esq., London,
Editor *Lyceum Banner*.
Chairman - **JOHN VENABLES, Esq.,** Walsall.
Tickets 1s. each. After 6 p.m., 6d.
SEASON TICKETS (including admission on Good Friday), 2s. 6d.
" " Children under twelve 1s. 6d.

SOUVENIR PROGRAMMES - 6d. each.
HALF HOUR CONCERTS. DRAMATIC ENTERTAINMENTS. LANTERN
EXHIBITIONS (Illustrative of Spiritual Phenomena). VANISHING
LADY. PALMISTRY. PHRENOLOGY. PSYCHOMETRY and
CLAIRVOYANCE. SHOOTING GALLERY.

THE KAPELLMEISTER GLEE SINGERS.
THE MELROSE DRAMATIC COMPANY
M'D'LE. ALLANE FRENCH,
The famous Lady Baritone and Instrumentalist.
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FRANK HEPWORTH, SOCIETY HUMORIST.

For further information see Small Bills and Programmes
Tickets can be had at THE TWO WORLDS Office, 18, Corporation
Street, Manchester.

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, Mrs Johnston, of Rochdale; circle at 8. Wed. 7 30, mems. circle
 26, China st., Lyceum 10 30; 2 30 & 6, Mr J C Macdonald; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30 Mrs E Cropper. Tues. 7 30
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
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, no service 6 30, S Heatherstone
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, J J Morse Mon. Lantern Lecture, Temple-st. at 8 p.m.
Bloomsbury: Lyceum 11; 3, 6 30, Mon. 7 45
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, C Holmes
Blackpool—Spiritual Church, Albert road, Lyceum 9 20; public circle 11; 2 30, 6 30, Mrs G Flet. her
Boole, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Walter Howell Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Hyde
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, Mrs M H Wallis
 North st., Lyceum, 9 30; 2 30, 6, W Stansfield Mon. at 7 30 Tues. 7 45
 Guy street, Lyceum 9 45; 2 30, 6, Mr Crossley Mon. 8, Mr Davis Wed. 8, members, G H Bibbings
Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mrs Hulme Wed. 7 30
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8, West, seance Thurs. 8, improvement class
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Mrs Taylor 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, Wm Davis
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
Derby—1a Normanston rd., Lyceum 10 30; 2 30, 6 30, W H Phillips 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, Mrs Russell Tues. 7 30, Miss Chadderton
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30. Mon., 7 30
Lancaster—Athenum, 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—Dauby Hall, Dauby st., 11 Children's Lyceum; at 3, 6 30, G H Bibbings, B A, Mon. 8, circle for members only Thurs. 8 Public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6, Library, 6 30, W B Long, 'The teaching of Jesus.' 8 p.m. members' and associates' circle
Battersea Park Rd—Temperance Hall, Dodington grove At 7, Mr Peters, address & clairvoyance Thurs. 7, choir practice; 8, developing class.
Erilton—8 Mayall rd., 7, W Richardson Tuesday, Mar. 22nd, Mr Swindlehurst Thurs. 8, members' circle
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Mr Harston, 'Jesus, man not God.' 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, Address and clairvoyance Mon. 8, public seance. Tues. 8, members Thurs. 7 30, Open meeting Sat. 8 Social Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7. Thurs. 8, Mr Peters
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—Cumberlana street, Lyceum 10 30; 3 and 6 30, R A Brown Mon. 7 30
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mrs Greenlees 8 30, mems circle. Wed. 8, Mrs Greenlees, doors closed 8 10. Miss Richardson Fri. 8, members. Sun. 8 30, members' circle
Moss Lane East—Princess Hall, 10 45, 6 30, W Rooke Mon. 8 15, mems. circle, and magnetic healing. Thurs. 8, Madame Henry, 3rd
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, J B Tetlow Mar. 2, Miss Knight.
Patriot—New lane, Winton, 3, 6 30, Miss Butterworth Tues. 8. Thurs. 8, members circle
Pendleton—Cobden st., Lyceum 10 30 only; 2 45; 6 30, Miss Smith. Mon. 8, developing. Thurs. 8, public, Mr Moulding
Salford—Co-op. Stores, Chapel st., Lyceum, 11 3, 6 30, Special Clairvoyance Mon. 8, social Wed. 8 15
Merrithy—Central Hall, 11; 2 30 and 8, E Marklew
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, Miss Ribchester. Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Mrs Dixon. Tues. 7 30, Mrs Hamer 25th, Social
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, Open Seance. 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, A Friend. Tues. 7 45, Sat., 7 45, Mrs Brooks
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Mrs Markham
Plymouth—Oddfellows' Hall, Morley st. 11, J Evans, 6 30, Mr Clavis; clairvoyance by Mrs Trueman. Wed. 7 30, T W on sale
Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, F Heyworth, and on Mon. 7 30, Thur. 8, members' circle
Ratnestall—Lyceum 10 30; 2 30, 6, Mrs Horrocks
Rushon—2 30 and 6, Mrs Smith
Rock Ferry—Mission Hall, Union st., 2 30 and 6 30
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mrs France. Mon. 8. Wed. 8 public circle
Royley—Hall, Union st., 3, 6, Mr Gibson Wed. 8
Shaun—Broadbelt's Rooms, 3 and 6 30. Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11. public circle; 3, 7, Mr ason. Mon. 8
Statthwaite—Laith lane, 2 30, 6, Mr H Hey
Southport—Foresters' Hall, 3, 6 30, Miss Cotterill Wed. 7 45
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Progressive Sety, 3, 6 30, Mrs Beresford Wed. 7 30, Mrs Greenlees. Thurs. 8, members' circle
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30, J Farnsworth Mon. 7 30, Mrs Newton
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, Mrs Groom
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 Roberts. Mon. & Sat. 7 30, circles
 * **Barnsley**—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, S Gratton
Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mr and Mrs Marshall. Monday 7 30
 * **Bailly Carr**—Town street, Lyceum, 10 30, 2 30; 6, J Armitage. Monday, Mothers at 3
Birstall—Railway ter 2 30, 6, Mrs Richardson. Tues. 7 30, public circles
 * **Bradford**—Boytton st., West Bowling—at 10 Lyceum, 2 30, 6 Mr Back. Thursday 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Nicholson. Mon. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Miss G Hunter
Otley rd., Lyceum, 10 30; 2 30, 6 30, Mrs Kendall
Spicard, Little Horton in 2 30, 6, Mrs Hoyle
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3, 6, Mrs Evers. Wed. 7 45
Temperance Hall, Leeds rd., 11, developing circle, 2 30, 6 30, Mrs Bentley. Mon. & Wed. 7 45
 * **Brighouse**—Martin st. Lyceum 10; 2 30, 6, Miss Patefield
Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Miss R E Hall. Mon. in old room, 7 30. Thurs. 7 30, public meeting
Cleckheaton (No. 2), Mrs Shulver
 * **Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, J Smithson.
Halifax—Winding road, 10 30; 2 30, 6, Mrs Grogg Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs Crossley
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Chas Shaw
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, J Parker. Wed. 7 30. Thurs. 7 30, members' circle
 * **Keighley**—Heber street Spiritual Temple, 2 30, 6, Mr Johnson. Mon. 7 30
 * **Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Mrs Falla; 7 45, circle. Mon. 2 30, circle; 7 30. Tues. members. 8. Sat. 8, circle
Liveredge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Smith
Norwanton—Queen st, 2 30 and 6, 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, Lyceum Day
Rothwell—Lyceum, 10; 2 30 and 6, Mr Baldwin Sat. 8
 * **Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, after circle at 8
 * **Hollis Hall**, Bridge st, circle at 11; 3, 7, A Walker Mon. 7 30
Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Armitage
Skipton—Temperance Hall, 2 30, 6
 * **Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Clough
 * **West Vale**—Green ln, 6, J Waterhouse. Wed. 7 30
Windhill—2 30 and 6,
Yeadon—Town Side. Lyceum 10; 2 30 and 6. Mr Watkin. 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, Mrs Shannon. Thurs. 7 45, Public circle
Barnsley—George Yard Mission Room, 2 30 and 6, J Wilson
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, Mr Bedford. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mrs Crossley. Mon. 7 30
Bristol—24, Upper Maudin st. 11 and 6-30
Cambos—Spiritual Evidence, 2, 5 30, Mr Bancroft
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Clitheroe—3, North Cross Cottages, Salt Hill lane, 6 30

Dearnley—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, Mr Pickthall Mon. and Thurs. 7 30, circles
Dundee, N.E.—Gillilan Hall, Wed. 8, room 3
Ezeter—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—Outhbert's Hall, Bensham. Sun. 6 30, Mr Easthope Weds. 7 30 (see Prospectives)
 31, Ripon st., 6 30, Mrs Walker
Heckmondike—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 Brookes
Hadfield—Salisbury street, off Station rd., at 3 and 6, circle 7 45. Wed. 7 45
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6 30, Mrs Midgley and on Mon. 2 45 and 7 30, Tues. and Sat. 8, public circles
 3, Bottom of Joseph st., 2 30 and 6, J Brook Tues. 7 30, Thurs. Sat. 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, public circle
Leicester—Crafter st, 11, 6 30, Mrs Rowe. Wed. 8, circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Miss Barlow, and on Mon. at 7 45 Thurs. Sat. 7 30, public circles
Westfield rd., 2 45, 6 30. Mon. 7 45, Sat public circle, 7 45. 1 hrs. mems circle, 8
 28, Back Adelphi st., circle 10 30, 2 45 & 6 30, Mrs and Miss Myers. Mon., Thurs., and Sat. public circles, at 7 45
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—Bow—193, Bow road, 7, Miss Findlay. clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
Manor Park—Temperance Hall, 7, Mr Whyte Mon. 8, Mr Peters. Thurs. 8, Mr Peters
Marylebone—Cavendish Rooms, 51, Mortimer st. W. Miss Rowan Vincent
Edmonton—Boech Hall, Hyde lane, 11 and 7, 'The Jubilee of Spiritualism,' clairvoyance, solo: Miss Hughes Wed. 8, public circle. Thurs. 8, developing
Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7, spiritual service. Tues. 7 30, Open Meeting. Wed. 8, circle, members only
Inackney—Manor Rooms, Kenmuir rd., are st., 6 45, Miss McCreadie, clairvoyance. Wed. 8, members' circle at 155, Richmond rd. at 8
Livington—Wellington Hall, Upper street, at 7, Experience Meeting. Mrs Brencley, clairvoyance. Thurs. 8, members, Mrs Brencley
Shepherd's Bush—73, Becklow rd. 6 30 Miss Gambrell
Stratford—Martin st Hall, Lyceum 11; 7, Mr and Clegg. Thurs. 8
Mill End—218, Jubilee st., 6 30, Mr Beele, Thurs. 8, public seance, Miss Marsh
Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mrs Mort. Mon. 8, developing. Thurs. 8, public circle
Central—Coal Exchange Hall, Market Place, off Market st., 6 30, E W Wallis. (See advt. on front cover)
Clayton—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, J Moorey Mon. 8, Mrs Williams. Thurs. 8, J B Tetlow
Eccles—Conservative Club, 2 45 & 6 30, Madame Henry. Wed., 7 45, J B Tetlow
Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, A Friend. Tues. 8, Mrs Hulme Thurs. 8, Mrs Greenlees
Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Lamb; 8 15, after-circle. Mon. 8. Mrs Hulme Wed. 8, mems. circle. Thurs. 8, clairvoyance and psychometry
Openshaw—Granville Hall, Georset. Lyceum 2 30; 10 30, 6 30, Mr Leaver. Thurs. 8, Mr Hilditch, March 3rd, public
Longlight—West Gorton, 24 Groy st., Lyceum, 10 30 & 2 30; 6 30, Mrs Newton; 8 15, circle. Tues. 8 15, J B Tetlow. Thurs. 8, public circle. March 5th, social
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
Mitrow—Over the Stote, Dale st., 3 and 6 30, Mrs Oden. Tues. 7 45, public circle
Monkwearmouth—Hall, Ioker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mr Berry. Mon. 7 30
Nelson—Albert Hall, 2 30 and 6, Miss Nuttall. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30, Mrs White. Mon. Sat. 8, circles
Winters Cafe, 30, Cloth Market, Sat. 7 30, seance
Newport (Mon.)—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions
North Shields—86, Saville st., near G P O, 6 30, Mrs Johnson
Oddfellows' Hall, Saville st., 6 30, Mr James
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Perkinsville—6, Mr Gransbury
Preston—Central, 2 30 and 6 30. Wed. 7 30, mems. circle
Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Miss Jackson
 Summer st., 2 30, 6. Tues. 7 45
 Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30, Mrs Fairon
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, W E Inman. Wed. 7 30
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Hyslop. Mon. 7 45
West Pelton—Cottage meetings 5 30
West Hartlepool—Lynn st., over Graham's shop, 2 30, 7. Wed. 7 30, public circle
Whitworth—Market st, 2 30, 6. W Hilditch

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.]

ACCRINGTON. China Street Society.—Thursday, March 3rd, at 7-30, Mr. G. H. Bibbings will give an oration on 'What is the resurrection?' Clairvoyance by Mrs. Walmsley, of Accrington. Admission, 2d. 537

BARNSELEY. George Yard.—Mr. McLeod, March 6; Mrs. Kendal, 13th; Mrs. Holiday, 20th; Mr. Gratton, 27th. 537

BIRMINGHAM SPIRITUALIST SOCIETY. Oozell's Board School.—Mrs. Groom will give inspiration address and describe spirit friends, Feb. 21, at 6-30. 537

BRADFORD, Odley-road.—Saturday, Feb. 26, a Ham Tea, Entertainment, and Social, price 6d. A hearty welcome to all.—J. R. Stead. 537

CARLISLE. Temperance Hall, 2-30 and 6-30 p.m.—William Bond, Rosemary-lane, Scocta[?]-street, has been appointed secretary, to whom all communications must be addressed. Feb. 27, Mrs. Taylor; March 6, Mr. W. Rushforth; 13th, Miss Halkyard; 20th, Mrs. Lambert; 27th, Mrs. Johnston, Gateshead; April 3, Miss Barlow; 10th, J. Berry; 17th, Mrs. Hunt. Vacant dates April 24 and May 22 and 29. Who can fill? Please let society know direct. 537

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Feb. 27, Mr. Easthope, of Newcastle, an address, followed by clairvoyance and psychometry. 537

LEEDS, 28, Back Adelphi-street.—The Anniversary Sunday, Feb. 27; speakers, Mrs. and Miss Myers. Monday, Feb. 28, the first Anniversary Ham Tea and Meeting; tickets, adults 9d., children 6d. Tea on the table 5-30 and 6-30, meeting commence at 7-45; speakers, Mrs. and Miss Myers and Mrs. Eastwood. Rally round and make it a success. A hearty welcome to all. 537

LIVERPOOL. Daulby Hall, Daulby Street.—Services every Sunday, at 3 and 6-30 p.m. 27th, Mr. G. H. Bibbings, B.A.; 3 p.m., 'Why should we pray?' 6-30 p.m., 'A bloodless revolution.' March 6th, Mr. W. H. Phillips. 13th, Mr. W. J. Mayoh. 20th, Mrs. M. H. Wallis. 27th, Visit of the British Spiritualists' Lyceum Union Executive. Mondays, 8 p.m., Circle for members only. Thursdays, 8 p.m., Public Circle. To-date Library for the use of members only. Membership: Gentlemen, 2s.; Ladies, 1s. per quarter. Financial Secretary, Mr. James Anderson, 41, Rocky-lane, Anfield. 537

MIDDLETON. Co-operative Hall. On Sunday, Feb. 27, at 3 and 6, Mr. W. H. Stevens, of Dukinfield, will give addresses and clairvoyance. Will Spiritualists in the district make themselves known? 537

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 2, Mr. J. J. Morse, 'Mediumship: its developments and dangers.' Admission Free. 537

NEWCASTLE-ON-TYNE. Good Templars' Hall, 2, Clayton-street.—Sunday, Feb. 27, at 6-30, Open Seance. March 6, at 6-30, Mr. W. H. Robinson. 537

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Feb. 27, Mrs. White, of Sunderland, at 6-30. March 2, Mr. Thompson, of Sunderland, at 6-30. 537

SEATON DELAVAL.—At 13, Astley-terrace, Mrs. Fairon, of Gateshead, Trance Speaker, Clairvoyant, and Psychometrist. Cottage meeting, Sunday nights, at 5-30. 537

SOUTHPORT. Psychological Union, Hawkshead Hall.—Will capable mediums and speakers please forward vacant dates, with all particulars, to Joseph Kilby, Sec., 27, Talbot-street, Southport. 540

TO SECRETARIES AND OTHERS.—E. Marklew, having received numerous applications, is now prepared to book engagements for 1899. Applications for dates should therefore be addressed to 149, Tipping-street, Ardwick, Manchester. Enclose stamped envelope for reply. 539

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

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