

# THE TWO WORLDS.

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## SPIRITUALISTS' NATIONAL FEDERATION.

### NOTICE TO SOCIETIES AND ASSOCIATES.

The following Draft of Deed Poll has been prepared, and is hereby submitted by the Executive for the consideration of Societies and Associates. Secretaries of Affiliated Societies are earnestly requested to bring the suggested Deed Poll before their Committees for examination at an early date, so that delegates may attend the Conference, fully instructed how to vote regarding it.

### Draft of Proposed Deed Poll

#### for the Spiritualists' National Federation.

WHEREAS there is a body of persons connected in fellowship called Spiritualists, who meet in Churches and Societies for Divine Worship, Religious Development, Spiritual Communion, Moral Education, and to seek, collect, and record, information respecting, and generally to investigate, Psychical and Spiritualistic phenomena, and for the dissemination of the knowledge gained thereby. And whereas such Societies have annually, since the day of 189 , chosen representatives, who have, from time to time, met in Annual Conference, which is styled 'The Annual Conference of the Spiritualists' National Federation.' And whereas the said Annual Conference, at a meeting held at on the day of 189 , has agreed to the within DEED POLL; and also decided that the several persons whose names and descriptions are herein set forth, that is to say [here insert the names of President, Treasurer, Secretary, and Executive], together with the existing Representative and Associate members, shall constitute the first members of the said Conference according to the true intent and meaning of the several assurances and conveyances wherein the words 'Conference' or 'Federation' are mentioned and contained, and their successors, from time to time elected by the Annual Conference to fill the several offices in this Federation, together with the Representative members from time to time appointed by the Societies and the Associate Members accepted by the Executive, as hereinafter provided, shall be construed, taken, and be, the Conference of the people called Spiritualists. Nevertheless, upon the terms, and subject to the regulations hereinafter prescribed, that is to say

#### CONSTITUTION.

The name of this Federation shall be the National Federation of Spiritualists.

#### FUNDAMENTAL PRINCIPLE.

This Federation recognises the right of every individual Society, who may join in membership, to administer its own affairs free from external control.

#### OBJECTS :

1. To succeed to, and take over, the property, rights, and obligations of the existing Spiritualists' National Federation.
2. To provide suitable offices for carrying out the objects of the Federation.
3. To unite Spiritualist Societies and Spiritualists in federal union.
4. To seek, collect, and record information respecting, and generally to investigate, Psychical and Spiritualistic phenomena, and disseminate the knowledge gained thereby.
5. To employ persons to make investigations and obtain information in connection with all, or any, of the matters aforesaid, and to pay such persons such remuneration for their services as may be thought proper.
6. To print, publish, and distribute, literature dealing with the aforesaid subjects, suitable for general and special purposes, and to afford information to Societies in affiliation with this Federation upon such matters as they may require from time to time to be informed upon, and to aid students and inquirers in their researches.
7. To promote mission work, to assist in the formation of new Societies in new districts, or in reviving lapsed Societies, and on the direct request of Societies to render such aid as the circumstances call for, and the means of the Federation permit.
8. To strengthen the fraternal relations between Societies, and facilitate co-operation in everything affecting their common interests. To maintain correspondence with Societies and other Spiritualistic communities throughout the world, and to obtain accurate information relating to the progress of Spiritualism at home and abroad.

9. To assist in procuring perfect religious equality, and in promoting spiritual growth, moral and social reforms, and in the doing of any and all such things as may assist in spreading abroad information regarding the facts and philosophy of Spiritualism.

10. To raise funds for the furtherance of the above-named objects by Affiliation fees from Societies, by subscriptions from Associates and other persons, by donations for special or general purposes; to receive legacies or bequests, and by such other methods as may be determined upon by the Conference, or the Executive Council, and to apply the said funds to all or any of the objects of the said Federation.

11. To hold two Conferences Annually of Representative and Associate Members, for the purpose of discussing and deciding upon all or any of the matters aforesaid, and to cause public or other lectures to be delivered upon Spiritualistic, Psychical, and other subjects of a kindred nature.

12. To frame, promote, further, or oppose any Bill, or Bills, in Parliament, relating to all or any of the matters aforesaid.

13. To do all such lawful things as are incidental, or conducive, to the attainment of the above-named objects.

14. To purchase, or otherwise acquire, take on lease, and hire, and also to let, lease, sell, or dispose of any premises, or other property, for the purpose of the Federations.

#### FINANCE.

The income and property of the Federation, from whatever source derived, shall be applied solely towards the promotion of the objects herein set forth, and no portion thereof shall be paid or transferred, directly or indirectly, by way of dividend or bonus, or gratuity to the members. Provided that nothing herein shall prevent the payment of reasonable remuneration to any officer or servant of the Federation, or other person, in return for services actually rendered to the Federation, such payments to be made by resolution of the Executive Council.

#### MEMBERSHIP.

Membership in this Federation shall comprise Representative members and Associate members, appointed according to the following rules; and whenever the word 'member' is used, it shall be taken to mean, and include, both Representative and Associate members of both sexes.

Delegates, appointed according to the following rules, shall be Representative members.

(a) Any Society of Spiritualists affiliated with this National Federation in the manner hereinafter described, which subscribes not less than annually to the Funds of the Federation, may elect delegates in the proportion of one to every fifty members of the said Society, but no Society shall appoint more than four delegates to represent it at the Conferences.

(b) The Committee of any College or other organisation recognised by the Conference, or Executive Council of the Federation for the time being, as a Spiritualistic College or other organisation, which subscribes to the funds of the Federation annually, may elect delegates to represent it at the Conferences.

(c) Subject to the approval of the Executive, any member of an Affiliated Society may become an Associate on payment of an Annual Subscription of not less than half-a-crown (2s. 6d.). Any person, not a member of an Affiliated Society, may become an Associate by an Annual Payment of five shillings (5s.), but in all cases shall be recommended by two recognised Spiritualists.

(d) Honorary Associates. Accredited Spiritualists, representatives of any Colonial or Foreign Spiritualistic Society, or bearing the credentials of any other National Society of Spiritualists, may be elected Honorary Associates, without payment, when visiting the United Kingdom, but shall not be entitled to vote at, or participate in, the proceedings of any Business Meeting of this Federation.

#### PRIVILEGES OF MEMBERS.

Representative Members shall be entitled to attend and vote at all assemblies of the Conferences. Associate Members shall have all the privileges of Representative Members of the Conferences except on questions where the interests of Societies are solely concerned, in which case, provided a poll be demanded by Twelve Representative Members, Associates shall not be entitled to vote.

#### EXPULSION.

The Conference may, by vote (taken by ballot) expel any member for any cause which the Conference may deem requiring expulsion, but any such member shall first be afforded ample opportunity for explanation or defence. All such charges of

misconduct against any member, exponent, or other person under this Deed, shall be heard by the Conference, or, if deemed necessary, by a Committee appointed by the Conference, which Committee shall take evidence and report their decision to the Conference. The said decision shall be subject to revision by the Conference, if deemed necessary.

#### CONFERENCES.

Two Moveable Conferences shall be held, in each year, to be called respectively the 'General' and 'Annual' Conferences. The General Conference shall be held on Good Friday, or following days, in each year, in part as a National Anniversary Celebration, and in part as a Deliberative Assembly, when Papers or Speeches shall be given on matters of general interest to the movement. The Annual Conference shall be held on the last Sunday of September (or the first Sunday of October), when the business of the Federation shall be conducted in accordance with such order of procedure as shall be prescribed by the Regulations formulated and passed at the first Annual Conference under this Deed, copies of which Regulations shall be printed and circulated.

A tea and social party shall form part of the Conference arrangements.

The auditors, sub-committees, etc., shall perform as much of their duties as possible on the day preceding the Annual Conference, to expedite the business.

#### PRESIDENT OF THE FEDERATION.

(a) At each Annual Conference the Federation shall elect a President, who shall hold office from the 1st of January to the 31st of December in the year next following that in which he is elected.

(b) The election shall be by ballot.

(c) The person for whom the majority of those present, and voting, record their votes shall be held to have been duly elected. Should no person have a majority on the first ballot, the four names for which the largest number of votes has been given shall be read out, with the number of votes given to each, and, if needful, successive ballots on the four shall be taken; after each such ballot the name receiving the smallest number of votes shall be struck off the list until the requisite majority of votes has been given for one person.

(d) For the purposes of this election, scrutineers shall be appointed by the President, and ballot papers in four sections, duly numbered, shall be distributed, at a time to be specified in the notice convening the meeting.

(e) Should no election take place, or should a President, or President-elect, resign, become incapacitated for the duties of the office, or die, the Executive Council shall fill up the vacancy so caused. The President of the Federation shall be Chairman of the Executive, and *ex-officio* a member of all its committees; but he shall not be eligible for re-election to the Presidency until after the expiry of two years from his vacation of that position. He shall be a member of the Executive Council for the year following his term of office, under the title of Acting Past President.

#### OFFICERS.

The officers of this Federation shall be Secretary, Treasurer, and Auditors, who shall be elected at the Annual Conference by the members entitled to vote thereat—by ballot.

#### EXECUTIVE COUNCIL.

The Executive, in addition to the president, acting past-president, treasurer, and secretary for the time being, shall consist of fifteen persons (of either sex), five to retire each year, such retiring councillors being eligible for nomination for re-election. The Executive shall be elected (by printed ballot) from the members present at the Annual Conference when the election is made.

All nominations to be made in writing, and sent to the Secretary not later than the 31st of August in each year. Any member of the Federation relinquishing his membership shall thereby vacate any office he may hold in that body.

The Executive Council shall meet for the despatch of business as often as required.

#### TRUSTEES.

The Federation shall, at the first Annual Conference under this Deed, by resolution, appoint not more than thirteen nor less than seven in number of its members, who shall be the Trustees of the Federation for the time being, and in whom all property and moneys bequeathed, and given specially, for the purposes of the Federation, shall be for the time being vested. The Trustees shall with the moneys coming into their possession for that purpose, purchase, or otherwise acquire, take on lease, or hire, land or property, and let, repair, alter, enlarge, or re-build any buildings, as they may deem necessary or expedient; and while such property remains in their charge, shall permit it to be occupied, enjoyed, and used by the members of the Federation, or other persons attending meetings, who shall respectfully demean themselves while therein, and shall permit such property to be used by any exponent invited by the Executive for that purpose, and may also accept the services of any person whom they may think fit and acceptable, who has not been excluded by the Conference from expository work. The Trustees shall also permit the premises to be used, free of charge, for such public or private meetings connected with the business of the Federation as the Conference or the Executive Council may

require; shall also pay all rates, taxes, and insurance, interest on money borrowed, together with the expenses of lighting and cleaning the premises; and pay off any debt or mortgage upon the property, and keep such property in good repair, from the surplus income derived therefrom, which shall in all cases be used for the liquidation of any debt.

The Trustees shall elect from their own number the officers necessary for conducting the trusts; and keep books of accounts, which shall be audited at least once in a year, and shall always be open to the inspection of the officers of the Federation. No Trustee shall be chargeable, or accountable, for any loss suffered or injury done to the trust premises, or any part thereof, nor for the acts of any of his co-Trustees, and in no case shall the Trustees be chargeable for more money, or funds, than shall be actually received by them, or him, respectively.

No meeting of Trustees shall be held without seven clear days' notice being served or sent by post. Trustees for the time being outside the British Isles shall not be required to have notice served upon them. The trustees may mortgage, or otherwise charge the trust premises, or any part thereof, with any sum or sums of money which the Trustees may deem necessary in order to pay the expenses of erecting, building, completing, altering, repairing, or re-building the said premises or any part thereof. The Trustees may let, lease, or dispose of any premises or other property for the purposes of the Federation, subject to the sanction of the Conference or the Executive Council. In the case of trust property, in any locality, being sold by Trustees, they shall report such sale to the Conference, and pay over the balance of money remaining after discharge of all liabilities into the Conference fund, and such balance shall be, *as far as possible*, reserved and available at any future time for purchasing or building similar premises *in the same locality*, or as near thereto as possible.

Whenever it is desirable to dispose of property in order to take up other property, the consent of the Conference, or its Executive Council, shall be first obtained, and the property taken up in exchange shall in every case be conveyed on the same trusts. When property becomes free from any debt thereon, the Deeds shall be deposited with the officers of the Federation for security, and shall not be available for securing further mortgages without the consent of the Annual Conference, or its Executive Council.

In case of death, incapacity, resignation, bankruptcy, emigration, residence beyond the British Isles for a period of twelve consecutive months, or other disqualification of Trustees, the Conference shall, at any annual meeting, have power to make up the number to its original standard by selecting new trustees from its own members.

Trustees who neglect to act for twelve consecutive months shall be considered to have resigned. A lapse of membership shall constitute a resignation of Trusteeship.

The receipt of a majority of Trustees shall in all cases of payment be a sufficient discharge to the person making such payment for all mortgage moneys or purchase moneys; and for all other moneys the receipt of the Secretary or Treasurer of the Trustees shall be a sufficient discharge.

In the case of the death of a Trustee, the remaining Trustees shall indemnify the legal representatives of the deceased from the responsibility to which such Trustee was liable at the time of death, provided that his legal representatives shall have discharged all the liabilities of the deceased towards the Trust estate. Mortgagees and purchasers dealing with the Trustees shall be efficiently protected against the contingencies which may arise through any dispute as to the validity of any act or authority, the giving of receipts, the application or misapplication of purchase, mortgage, or exchange moneys on the part of the Trustees or their officers.

In all matters affecting the trusts, disputes between the Trustees and any other persons shall be submitted to arbitration in the manner applicable to such cases, and such arbitration award shall be binding and conclusive on all parties.

The Trustees shall, at the Annual Conference, render an account of their stewardship, accompanied with a full statement of accounts and balance sheet, showing the exact financial position of the Federation.

All persons of either sex, above the age of twenty-one years, being members of this Federation, shall be eligible to hold office.

AS THEODORE PARKER said: 'Spiritualism has the living fires of inspiration upon its altars,' but Christians gather round an altar and talk of the brilliant fire that *once* shone above it—but the *fires are out now!*

RATIONALISTS are mainly Materialists, hence their opposition to Spiritualism, but Spiritualism is perfectly rational and scientific, and both rationalists and scientists of the new schools are coming round to our position.

THE LIFE OF MAN.—When time began we do not know, but the days of man on the earth are but few in comparison, though the length of his days will span the chasm of death, and reach out through endless eternity.—Ormond.

PARENTS are frequently puzzled to know *how* to supply their little ones with information, and truthfully answer their questions without misleading them. Two little books, 'Almost a Man' and 'Almost a Woman,' by Mary Wood Allen, M.D., price 1s., post-free 1s. 1½d., are simply invaluable to parents. Pure, without being mawkish or 'goody,' clear, true, and helpful, we are pleased to be able to recommend them both to our readers.

## Mr. Joseph Slater.

WE HAVE PLEASURE in presenting to our readers the portrait of Mr. Slater, of York, whose name will be well known as an occasional correspondent to 'our paper,' as well as *Light* and *Borderland*.

Mr. Slater was born in 1852, of good old-fashioned Methodist parents, who were the first in York to organise public prayer meetings in their own home, amidst violent public opposition. Brought up in orthodox beliefs, he soon began to show signs of outgrowing them by tackling the clergy in the public papers on the subject of everlasting punishment and misinterpretation of Scripture. In process of time he became interested in psychological subjects. His mother being a successful mesmerist assisted him in his experiments until he became familiar with mesmeric phenomena. From studying the action of the embodied mind, it was an easy and natural step to proceed to the study of phenomena connected with disembodied mind, and about the year 1870 we find him attending his first spiritual seance, where he had the opportunity of testing the marvellous phenomena of direct voice and movement of objects without contact with Mr. Herne as medium. Although a stranger in London, his name was announced by the spirit voice. This puzzled him, and on returning home he commenced family sittings, the result of which fully convinced him of the continuity of life and the blessings of spirit communion. In 1871 we find him contributing to the columns of the *Medium and Daybreak*. Since then he has had exceptional opportunities for investigating and testing the various phases of spiritual phenomena, especially that very difficult phase, viz.: Materialisation of spirit forms.

With a sympathetic wife and family around him, his house has been the frequent home of physical and trance mediums. Among many others, he has especially to thank Mr. and Mrs. Everitt, of London, for affording him so many opportunities for extending his experience and knowledge in spiritual matters. With such manifold experience, he still realises how little we really know of the infinite glories of the spirit world, and its connection with this.

During the whole of this time, Mr. Slater has kept to the front in defending and spreading the truth in York, but, as in most cathedral cities, the orthodox element is strong, and advanced thought is resisted to the utmost. Those connected with Spiritualism for so long a time, know what it used to mean to publicly advocate its claims; but notwithstanding the antagonism and ridicule of the multitude, he has gone steadily on his way organising meetings and fighting its battles by voice and by pen until at the present time he deprecates the want of the old-fashioned resistance. In newspaper discussions his style is trenchant, as will be observed by his able contributions to the *Yorkshire Gazette* during the month of January of this year. Whether it is a canon or an archbishop he is dealing with, he does not mince matters, but is fearless in the advocacy of the truth and in the exposure of error in high places.

Mr. Slater has not only done good work with his voice and pen in spreading the truth, but has rendered very great assistance in the development of several mediums, who have proved exceedingly useful in York of late years, and through whose instrumentality our numbers have been augmented. Although it is to be regretted his official duties prevent him at present from actively taking part in societary work, he nevertheless is always ready to defend our glorious truth.

We hope the time is not far distant when his efforts will be rewarded by seeing the movement permanently established in the ancient city of York!

J. W. FRANK.

## Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 147.

THE DISCOVERY of psychometry, like the great discoveries of Newton, Watt, and Franklin, came about in the simplest way. Prof. Rhodes Buchanan, of Cincinnati, a man of considerable scientific attainments, who had been successful with many discoveries, some of which the world has not yet accepted, about the year 1840, heard of a bishop whose sensibility was so acute that if by accident he touched a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and could recognise the offensive metallic taste. This happened to be told to the right man, and it set him experimenting. He began with metals, and went on to other substances. He would distribute small parcels of sugar, salt, pepper, acids, emetics, opiates, and narcotics among his students, numbering 150. Out of this number, 43 signed a declaration that when various medicines were enveloped in paper, so as to be unknown to them, by holding them in their hands from five to twenty minutes, distinct effects were produced on them, similar to those which would have been experienced by the action of the same medicines, administered in the ordinary way. He went on with his researches, and soon found that sensitive persons were equally affected by living beings, and in less than two years after his first experiment, he found individuals so sensitive that the influence communicated by a writer to a letter could be recognised by them, when the letter was placed in contact with the forehead, and in some cases the character and habits of the individual

writing the letter could be thus given with wonderful accuracy. It was but a step onwards to reach out to the claims he has made for psychometry, which were published from time to time in the 'Journal of Man.'

Mr. W. T. Stead, in a notice of Prof. Buchanan, says the early discoveries were not attributed by him to any influence from the borderland. He was a man of science, and though in 1841 he became aware that communication between the earth-world and the spirit-world was provided for by the constitution of man, it was not for 40 years later that he had an opportunity of carrying out his desires and plans for perfecting and using such intercourse with modern and ancient souls. He claimed that psychometry was the dawn of a new civilisation, and I think it is likely to prove so. Had such facts been given to the world a few centuries earlier, the Church would have had something to say and do; her ideas would have to be sustained, and we might have had another 'burning,' of a Buchanan as well as a Bruno. But the claws of all Churches are pretty well drawn, and science marches on her forward way, conquering prejudice and giving light. If the bishop's story did so much for Prof. Buchanan, Prof. Buchanan's statements awakened thought in another person of considerable importance: Prof. Denton, a great geologist, whose writings are authoritative and much prized. Years since, when he perished in the East, all the leading papers paid tribute to his singular ability, though few noted the fact that he was also a Spiritualist, and the best expounder and experimenter in the science of psychometry.

Prof. Wm. Denton was a man of the most undoubted courage. Whatsoever he felt was true and right, that he would declare at all costs. A man of singularly heroic mould, he suffered in early years for the expression of unpopular opinions. A school-master in England, he dared to think and dared to speak out his thoughts, and so went across the water, where at least there is more mental freedom. America welcomed him and his gifts with open arms, and for years there was no more popular lecturer on geology and kindred subjects. His work, 'Our Planet: Its Past and Future,' is one of the most profound and interesting geological volumes ever penned. He read Prof. Buchanan's statements, and decided to verify them if that were possible. He soon found in his sister one who was highly impressionable. She was able in a short time to readily read character from letters, and what was more wonderful to him, and what seemed inexplicable at that stage, she saw and described the writers of letters she was examining, and their surroundings, telling at times even the colour of hair and eyes correctly.

Being interested in geology and paleontology, it occurred to him that if letters could give off impressions of the writer, might not the rocks receive similar impressions of surrounding objects, and why might they not communicate what was imprinted upon them in a similar way to the sensitive? He began a series of experiments with minerals and fossil specimens, and archeological remains, the outcome of which was a series of facts that clearly proved that every body retains not only all that light and sound have communicated to it, but all that motion has impressed upon it; and the autobiography of the meanest stone by the roadside might fill many volumes.

In two volumes, entitled 'The Soul of Things,' Denton gave the result of hundreds of experiments, the majority of which sustained his theory to the full. As time went on, the power increased to a marvellous extent; pieces of limestone, lava, or quartz would be given to the sensitive, who would clearly describe conditions associated with each. When a fragment of lava was given, unseen by the sensitive, she saw an ocean of fire pouring over a precipice, boiling as it poured. When a piece of fish bone was given, from a bone bed of prehistoric times, she saw clearly a condition of life which does not now exist. A fragment of enamel from a masterdon's tooth was given, and she felt like a perfect monster, with heavy legs, unwieldy head, and very large body, that went down to the shallow stream to drink, etc.

Many experiments of this class are recorded. Giving meteoric stones to several sensitives, each one gave similar statements as to being carried upwards amid clouds and stars. Stones from the Mount of Olives brought pictures of the spot from whence they were taken, different psychometers giving the same story, without being conscious of what the article was. Denton frequently wrapped up the articles, and mixed them up so that even he did not know till afterwards what specimen was being used—save by the descriptions given by the psychometer. Sandstone from the walls of Melrose Abbey, or from Italian temples, alike gave the story of past events. These are no isolated cases, but duplicated again and again through different mediums. Articles from Niagara and Switzerland alike tell their true story, showing that these things are permeated with the soul of old times, and we but need to cultivate the faculty by which we may read them to know their history. The true biography of all nations is faithfully recorded somewhere. Nature will give up her secrets, and light will arise upon the darkness of the past, when this faculty is scientifically trained, and more carefully and freely used.

But the power is not confined by any means to giving us past history—the psychometer sees the present, the near at hand, as well as the far off. I have often given articles belonging to persons in ill-health to psychometrists, who were able to give a correct diagnosis of the disease; scarcely a Spiritualist but can point to many such cases in his experience. Like Franklin

when first drawing the lightning from the clouds, we cannot yet see the possible developments and applications of this power. It belongs to the new era of the awakening of the spiritual acuties in man. It will become the student's friend and helper in scientific research, and even now may teach us many valuable lessons as to living. It teaches us so clearly that influences penetrate into all spheres, that it is important to know who makes our bread, for the dough necessarily receives the influence of those through whose hand it passes. The baker puts his life in his loaf, and may influence those who eat his bread. It points to our need to strive to have the best conditions in living, to be surrounded, if possible, with sweet and pure people, so that life's journey may be fruitful. The psychometric element is planted, less or more, in all of us.

I do not like thee, Dr. Fell,  
The reason why I cannot tell;  
Only this I know full well,  
I do not like thee, Dr. Fell.

When a maiden shrinks at the presence of a man who is all that could be desired externally, but who would seek to make her his life's companion, is not this a glimmering of the psychometric faculty? I can give but hints. We are possessed of gifts and faculties of which as yet we hardly dreamt. As Tennyson has said:

The veil  
Is rending, and the voices of the day  
Are heard across the voices of the dark.

The subject is large and ever extending. As yet we are but coasting along some headland in an unknown ocean, and great continents lie beyond to be discovered by future explorers. We have but taken a cupful from an ocean that is infinite. Others will by-and-bye enter into our labours, and go further than we have had either time or power to go.

(To be continued.)

## A Thanksgiving Sermon.

By COL. INGERSOLL. Continued from page 148.

### THE GOD OF ORTHODOXY.

THEY TELL ME that their God is the creator and preserver of all that has been, of all that is, of all that will be, that he is the father of angels and devils; the architect of heaven and hell; that he made the earth and man and woman; made the serpent who tempted them; made his own rival; gave victory to his enemy, that he afterwards repented of what he had done; that before he did it he knew he would repent, and that he sent a flood and destroyed all the children of men with the exception of eight persons; that he tried to civilise the survivors and their children—tried to do this with earthquakes and serpents, with pestilence and famine, but he failed; that he intended to fail; that he was born into the world, preached for three years, allowed savages to kill him, then arose from the dead, and then went back to heaven; that he knew he would fail; that he tried to fail; that he knew he would be killed; that he had pre-arranged everything, and brought everything to pass, just as he had predestined it from an eternity. All who believe this will be saved, and those who doubt will be lost. Made his own enemy; supported his own rival, the one that he knew would destroy his work, the one that he knew would make it necessary for him to come and die.

Has this God good sense? Not always. (Laughter and applause.) Not always. He creates his own enemies; he plots against himself. Nothing lives except in accordance with his will, and yet the devils do not die.

What is the matter with this God? (Laughter.) Well, sometimes he is foolish; sometimes he is cruel, and sometimes he is insane. (Applause.)

Does this God exist? Is there any intelligence back of Nature? Is there any Being anywhere among the stars, in the ample distances of astronomy—is there any being who pities the suffering children of men? We do not know. Let us be honest. Shall we thank him? We do not know that he exists.

Shall we thank Nature? Does Nature care for us any more than for leaves or grass or flies? All we know is that Nature is going to kill us all.

Why should we thank Nature? If we thank God or Nature for the sunshine and rain, for health and happiness, whom shall we curse for famine and pestilence; whom shall we curse for earthquake and cyclone, for disease and death? Let us be honest, and let me give you my idea of thanksgiving.

Once there was a dervish, a very pious, holy man. He was a hermit; he lived in the woods; he had nothing to do with his fellowmen. He was familiar with God. He made up his mind to make a pilgrimage to Mecca, and so he started for the 'Sacred Tomb.' On his way he crossed the desert; lost his road; was about to die of hunger and thirst. All at once he saw in the far horizon the waving palm. With the little remaining strength he reached the grove. There was a spring, and the water with its murmured music coming from the earth. He slaked his thirst. He reached forth his hand and plucked dates from the tree. He satisfied his hunger; and then he said, 'Oh, God, I thank Thee for Thy mercies; I thank Thee for giving food and drink to Thy children. Oh, God, my heart is Thine.' On the next day he passed by a little village that had been visited by the pestilence, and the single street was

covered with the bodies of dead men, women, and children; and wolves were devouring the dead, and one old wolf had just finished gnawing the last bone of a babe, and it turned its nose toward heaven, and this old hermit was acquainted with the wolf language, and here is what the wolf said: 'Oh, God, I thank Thee for Thy mercies; I thank Thee that Thou hast given food to the wolves and their children. Oh, God, my heart is Thine.' (Great applause and laughter.)

### WHOM SHALL WE THANK?

All I wish to say is that the philosophy of the dervish and the wolf were on an exact equality.

If we cannot thank the orthodox churches; if we cannot thank the unknown, the incomprehensible, the supernatural; if we cannot thank Nature; if we cannot kneel to a Guess; or if we cannot prostrate ourselves before a Perhaps, whom shall we thank?

Let us see what the worldly have done; what has been accomplished by those 'not called,' not 'set apart,' not 'inspired,' not filled with the Holy Ghost, not born twice; by those who were neglected by all the gods. Let us see what they have done.

Passing over the Hindus, the Egyptians, the Greeks and Romans, their poets, philosophers, and metaphysicians, we will come to what may be called modern times.

In the tenth century after Christ the Saracens, governors of a vast empire, established colleges in Mongolia, in Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa, Morocco, Fez, and in Spain. The region owned by the Saracens was greater than the Roman Empire. In the day of their glory they not only had colleges, but they had observatories. The sciences were taught. They introduced the ten numerals by which the higher branches of mathematics became possible. They taught algebra and trigonometry; they understood cubic equations; they made catalogues and maps of the stars; gave to the great stars the names that they still bear; they ascertained the size of the earth; determined the obliquity of the ecliptic; fixed the length of the year. They calculated equinoxes, solstices, conjunctions, and eclipses; they constructed astronomical instruments; they made clocks; they were the inventors of the pendulum; they originated chemistry; they were the first to publish pharmacopœias and dispensatories.

In mechanics they determined the laws of falling bodies. They understood the mechanical powers, and the attraction of gravitation. They taught hydrostatics, and they determined the specific gravity of bodies; and in optics they discovered that a ray of light did not proceed from the eye to an object, but from the object to the eye.

They were manufacturers of cotton, of leather, of paper, of steel. They gave us the game of chess. They produced romances, novels, essays, and in their schools they taught the modern doctrine of evolution and development. They anticipated Darwin and Spencer. (Applause.)

These people were not Christians. They were the followers, for the most part, of an imposter, of a pretended prophet of a pretended God; and yet while the true Christians, the men selected by the true God, the men filled by the Holy Ghost, were tearing out the tongues of heretics, these wicked wretches were irreverently tracing the orbits of the stars. While the true believers were flaying philosophers and extinguishing the eyes of thinkers, these godless followers of Mohammed were founding colleges, collecting manuscripts, investigating the facts of Nature, and giving their attention to science. But it is only fair to say that afterwards superstition did its perfect work. The followers of Mohammed became the enemies of science and hated facts as intensely, as ignorantly, and as honestly as Christians. Whoever has a revelation from God will defend it, will abhor reason, will deny facts.

### THANK THE PAGANS AND MOORS.

But it is well to know, in this day of thankfulness, that we are indebted to the Moors, to the Mohammedans, for having laid the foundations of science. It is well to know that we are not indebted to our Church, to our Christianity, for any useful fact.

It is well to know that the seeds of thought were sown in our minds by the Greeks and Romans, and that our literature came from those seeds. The great literature of our language is Pagan in its thought, Pagan in its beauty, Pagan in its perfection. It is well to know that Mohammedans were the friends of science when Christians were its enemies, and how consoling it is to think that the friends of science—the ones who educated their fellows—are now in hell, and that the men who persecuted and killed philosophers are now in heaven. Such is the justice of the Christian God.

The Christians of the Middle Ages, the men who were filled with the Holy Ghost, knew all about the worlds beyond the grave, but nothing about this world. They thought the earth was flat—a little dishing if anything; that it was about five thousand years old, and the stars were little sparks to beautify the night.

The fact is that Christianity was in existence for fifteen hundred years before there was an astronomer in Christendom, before there was a follower of Christ who knew the shape of the earth, and the earth was demonstrated to be a globe, not by a pope, not by a cardinal, not by a bishop, not by a collection of clergymen, not by the 'called,' not by the 'set apart,' not by a sailor.

Magellan left Seville, Spain, August 10, 1519; sailed west, and kept sailing west, until the ship reached Seville, the port it left, on the 7th of September, 1522. The world had been circumnavigated. The earth was known to be round. There had been a dispute between the Holy Scriptures and a sailor, and the fact took the sailor's side.

In 1543, Copernicus published his book on 'The Revolutions of the Heavenly Bodies.' He had some idea of the vastness of the stars, of the astronomical spaces, of the insignificance of this world.

Toward the close of the sixteenth century, Bruno, one of the greatest men this world has produced, gave his thoughts to his fellowmen. He taught the plurality of worlds. He was a Pantheist, an Atheist, an honest man. He called the Catholic Church the 'Triumphant Beast.' He was imprisoned for many years, tried, convicted, and on the 16th day of February, in the year of grace 1600, burned in Rome by men filled with the Holy Ghost, burned on the spot where now his monument stands. Bruno, the noblest, the greatest of all the martyrs; the only one who ever suffered death for what he believed to be simply the truth; the only martyr who had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men; grander than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.) He had no heaven to gain, no God to please. He thought death was the end, and yet rather than stain the whiteness of his soul, by denying what he believed to be true, he suffered death. (Applause.)

Christians, followers of Christ, murdered this incomparable man. These Christians were true to their creed. They believed that faith would be rewarded with eternal joy, and doubt punished with eternal pain. They were logical. They were pious and pitiless; they were devout and devilish; they were meek and malicious; they were religious and revengeful; they were Christ-like and cruel; loving with their mouths and hating with their hearts; and yet honest victims of ignorance and fear.

[To be continued.]

## 'Re' An Inquirer's Difficulties.

THE correspondence under this head in our issue for March 4 has elicited several interesting letters. 'Cheshire' writes:

Your correspondent 'Leicester' is, I think, in the same position as many of those who are feeling their way into Spiritualism. It is seldom that one can really learn from the experience of another, and yet, if personal experience may be of value to any in difficulty, it is not right to withhold it. I have slowly struggled from under the shadow of what is termed 'orthodox belief,' and now, to my mind, to regard Jesus Christ as an elder brother who came to show us what God our Father was like—being entirely filled with his spirit, is an immense relief from the old view of Christ as a sacrifice for our sins, of which view I could never see either the reasonableness nor the justice. And such a revelation of 'the Father of spirits' as Christ came to bring to us, surely fills our hearts with joy, and communion with that Father becomes closer and more intense, and gives us the strength to meet 'the adverse influences of every-day life,' and 'to combat the evil of our own hearts.' Spiritualism, by showing the possibility of the communion of spirits here and 'over there,' does not lessen but increases the power of the mind to grasp the idea that 'Our Father' is always ready, waiting for the spirits of His children to open and receive the communication of His presence and His love.

A weekly reader residing in Chislehurst writes:

Having recently passed through the same stage of development, and having experienced precisely the same difficulties as your correspondent, 'Leicester,' I was much interested in reading his contribution to the TWO WORLDS.

In search of Truth myself, I can sympathise with his misgivings as to whether it is right and proper to 'look into the future,' and also as to the usefulness of Spiritualism in this life, and was much helped by your words in answer to his queries. I have also received much light on the subject listening to 'trance' addresses by good and intelligent spirits, and by general reading on the same.

The phenomena (apparently only necessary to convince one of the possibility of spirit communion) I leave to the unbelievers. There is something higher and nobler beyond that. There is, most certainly, a deeper side to Spiritualism, viz., that which helps one to live a good and pure life in this wicked world. To prove which, from my own experience, let me say, that since giving my mind to Spiritualism (though not a 'physical' or 'writing,' or any other kind of medium that I am aware of), I am distinctly conscious of what cannot be otherwise than the presence of my 'guardian angel.' All day long, as soon as I awake in the morning until I sleep again at night, this 'power for good' is about me. Even as I write there is the touch of a hand on my arm. And all these impressions, both mental and physical, are, I notice, always for the *right*, and I can safely trust to them. This is what poor, weak humanity (at least in my case) requires, some loving soul to guide, help, and counsel in every detail of life, until the will-power is sufficiently developed and strengthened to steer its own course. I hope to cultivate more fully the acquaintance of this faithful spirit friend in future, and trust that 'Leicester' will persevere, in spite of being disappointed at first.

### TRUTH FOR AUTHORITY.

One hears a great deal now a days of the 'higher' Spiritualism, and a great many arrogant claims are being made by self-styled 'metaphysicians,' which need to be carefully sifted and rationally treated. There is a tendency in human nature

to dogmatise and set forth speculative ideas as though they were certified facts; to accept 'authorities,' and welcome professed 'higher,' 'divine,' 'pure' truth without due caution.

We have the fullest sympathy with idealists and intuitionists, but some of the books published on behalf of so-called 'mental science,' 'Christian science,' etc., contain unproved and unprovable assertions; irrational—aye, absurd—claims which make one wince and cringe, or laugh at the folly and credulity displayed. Still, the truth underlying the verbiage must not be overlooked, although, so far as we can discover, the truth has been set forth by Spiritualists many years ago. As Mrs. Richmond recently said in regard to the Theosophists

He may have read Spiritualist literature for years; he may have investigated the phenomena of Spiritualism for years; he may have been told the same things over and over again, but now he is told that he must unfold his own powers; he must not rely upon spirits, that he is able, if fully unfolded, to do all that spirits do.

In the name of our Edmonds, our Brittons, our Hares, our hosts of spiritual writers and teachers, and those who have received spirit messages for 50 years, what else does Spiritualism teach? But no Theosophist can tell you truthfully that spirits do not aid you every time you seek to aid yourself; no Theosophist can tell you truthfully that any human being has ever succeeded in moving one atom of matter by supermundane methods without the aid of spiritual forces, and that force an identified spirit beyond human life. Theosophists claim it; they have not proven it.

WHY SHOULD IT MATTER?—If you are a medium you still are a spirit. If you are an instrument you are still a vital force, an intelligent entity. It does not detract nor take away one iota from your individuality if you have the help of a thousand or a million spirits. Those who do the greatest work have the most aid; whether it comes from within or above, or both. No one can do the work of God and His angels and ministering spirits without having all the angels and ministering spirits to help. Anybody who knows anything about Spiritualism well knows that the intercommunion between the two states is of as much value to the spirit communicating as to the mortal who is in this world. In fact, the imparting of knowledge, or doing good, ministering to others, does not retard one's spiritual progress. If people dwell too much within themselves, or live on the thought that to be spiritual they must be separated from their kind, they grow more and more selfish.

## Our Book Table.

### NATHANIEL HAWTHORNE AND SPIRITUALISM.

MR. JULIAN HAWTHORNE'S biography of his father and mother leaves the impression on the reader's mind that Mrs. Hawthorne was a woman of great natural distinction, a lovable personality, a veritable 'angel in the house,' and of unusual breadth of mind and spirituality. In these last respects she was undoubtedly her husband's superior, though such was her devotion to him that probably no perception of the fact ever entered her mind. With such a character it would be strange indeed if impressions had not reached her from the spirit-world; but there is no evidence that she was conscious of them during her husband's life. We have seen that Nathaniel Hawthorne 'abominated' Spiritualism, and that he had formed a fanciful idea that the spirits who revealed themselves through mediums were outcasts adjudged unworthy of eternal life, whose fate men might share if they had any intercourse with them. Could it be possible that the holder of such sentiments would, when on the other side of the curtain, seek to impress the mind of some one he had left behind, thus acting like those 'fragments of humanity' whom he had so contemptuously denounced. Well, let us see.

Mrs. Hawthorne, writing soon after her husband's death, says: 'I have an eternity, thank God, in which to know him more and more, or I should die in despair. Even now, I progress in knowledge of him, and he informs me constantly.' The word 'informs' seems to be used in the same sense as in Dryden's lines:

'A fiery soul which, working out its way,  
Fretted the pygmy body to decay,  
And o'er-inform'd the tenement of clay.'

To a Spiritualist such a statement is significant, but others may attribute it to the keen anguish of early widowhood, in which the mind dwells ceaselessly and miserably upon its loss. Mr. Julian Hawthorne, however, writes of his mother after her death, as follows: 'During these closing years of her life, she had occupied much of her time in transcribing her husband's journals for publication. This work was a great pleasure to her, for much of the material she had never till then read, and much of it recalled scenes and events in which they had participated; so that it seemed as if they were still conversing together. Indeed, from a short time after his departure until the hour came for her to rejoin him, she always had a feeling that he was near her—that their separation was of the senses only, not spiritual.'

There is no reason to doubt the reality of that nearness. In Hawthorne's nature, and in that of his wife, fidelity in attachment was one of the strongest features. That he would be with her, as above described, is just what we should expect, and it is pleasant to find that she was conscious, in mental impression, of his presence. But from what had he, by his obdurate prejudice, while in earth-life, cut himself off! Mrs. Hawthorne, knowing what her husband's opinion of Spiritualism had been, would never, we may be sure, have attempted to communicate

with him by its means; and thus her very loyalty to him would act as a bar to what he, on the other side, must have most desired. A Nemesis, indeed, to the now-enlightened spirit. Nor must it be assumed that Hawthorne, in spirit-life, would have scorned such communication, as he had done while on earth. The very wish to solace the grief of his wife would have forced him to a different state of mind, had there been no other motive. We may be sure that if our attached spirit friends do not communicate with us, it is because they cannot, not because they will not. We have a right, from what Mr. Julian Hawthorne has told us, to assume that during those intervening years his father's spirit was watching the gracious, loving, grieving heart he had left behind, and was doing his best, from his side—with what feelings we may imagine—to impress her (fortunately with some success) with the sense of his presence and solicitude.

A. J.

## 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.]

### ANNUAL CONFERENCE AT KEIGHLEY.

SIR,—Notice to Affiliated Societies and Associates. Article 12 of the Constitution provides that all motions for alteration or revision of rules 'must be sent to the General Secretary three months before day of Conference,' signed by mover and seconder. As July 3 is the Conference day, all such notices must be in by April 17. Will Secretaries and Associates also note that subscriptions to the National Federation are now due?

JAMES SWINDLEHURST, Secretary.

### MALT TEA V. DYSPEPSIA.

SIR,—Several readers of Two WORLDS having applied to me for further information respecting the Malt Tea preferred in my letter which appeared in your issue for 7th of January last, I beg to state for the benefit of others who may desire to use a really cheap, good, and wholesome beverage, that I prepare the Malt Tea as follows, viz.: I purchase the pure malt, either from provision stores or malsters, and then grind, as I require to use it, in a common coffee mill. It is then ready for making into tea, just as we make the ordinary tea, coffee, or cocoa, but I don't use much sugar, and no milk along with it. I may further state that I find the plan recommended by Mr. Gladstone, i.e., to thoroughly chew the food and not drink much of anything when eating, is most excellent for those who suffer from indigestion.—Yours faithfully,

CHARLES W. GREEN.

Coleford, Gloucestershire, March 5, 1898.

### APPEAL FOR NEW SOCIETY IN BELFAST.

SIR,—I would wish to appeal to mediums, speakers, or any Spiritualist visiting Belfast, to pay a visit to the infant society lately formed there. I am acquainted with some of the little band of workers, and I know that they deserve encouragement and support. The secretary of the society is a man who possesses the martyr spirit, earnest and courageous, absolutely unselfish, and giving, without thought of personal reward, his services.

It is true that the members are not in circumstances which will warrant them making large demands upon their little fund, all being but working people. But on occasions such as this—while the labourer is at all times worthy of his hire—mediums and speakers can show that they love the Cause sufficiently to make sacrifices also.

Yours faithfully,

DAVID ANDERSON.

20, Ward-street, Glasgow.

### 'THE PERFECT SPIRIT-CIRCLE.'

SIR,—My letter which appeared in your issue of the 19th ult. has produced such a large crop of inquiries from strangers (from all parts of the country) that have not heard the address to which I alluded, and who wish to know what I have to say on how the perfect circle should be formed, that I must really venture to crave your kind indulgence to state that I cannot enter into the matter at all adequately in a letter. I have, however, done my best, as far as the time at my disposal will allow, where correspondents enclosed stamped envelope for reply.

To the other friends who have written, I would say that the lecture, in which I treat the matter fully, any Spiritualist Society is welcome to, without any fee. When I am called upon to leave London, I ask third-class return railway fare; and from Spiritualist Societies no payment beyond this would be either expected or accepted.—Yours faithfully,

J. T. DALES.

320, Upland-road, East Dulwich, London, S.E.

### A REMARKABLE SUGGESTION.

SIR,—I notice in your issue for March 4 a letter signed 'Reason,' to which I should like to say a few words in reply. The correspondent objects to the use of names of controls, and suggests that such names as 'Dewdrop,' 'Sunshine,' 'Sunflower,' etc., be 'given a long and acceptable rest.' But what would he give us in their place? Shall we, when our Indian friends come to us and give their names, rechristen them 'Smith,' 'Jones,' or 'Brown'? Surely that would be absurd. 'Reason' calls the names he mentions figurative, but I think, if he inquires into the naming of Indian children, he will find that many of the names he objects to were borne by the controls in this life, owing to the peculiar system adopted in naming children among the Indian tribes. It is one thing to criticise, but the need of alternative suggestions has evidently escaped 'Reason's' attention.—Yours truly,

FLORENCE MORSE.

26, Osnaburgh-street, London.

SIR,—Looking through last week's Two WORLDS, I noticed 'Reason's' objection to spirits bearing the names of 'Sunshine' and Co. I would like to ask 'Reason' if he reasonably thought of the objection before he made it. I am afraid he has not.

Now, in the first place, why should not spirits be called 'Sunshine' and Co., in place of Dick, Tom, or Harry, or the still more absurd name of John Thomas William, or Christopher John Thomas, or even worse names than these; and I would like here to point out to our friend that this custom of giving long and silly names to their children is not confined to the lower classes, but is very extensively indulged in by the Upper Ten, including Royalty itself.

Secondly. Has our friend forgotten the injunction put forward in the Scriptures, namely, 'Blessed are the lowly'; also, if it is a fact that when the spirit leaves the material, when it passes into the spiritland, is it not also reasonable to think it also leaves behind its earthly appellation? Hence the great and mighty Fitz-James Fitz-Herbert becomes the simple and beautiful 'Sunshine' or 'Snowdrop'; that is, when the spirit has developed that spiritual character that will entitle it to the name of that pure and beautiful 'Snowdrop.'

FREDERICK.

### SPIRITUALISM IN CAPE TOWN.

SIR,—I have the pleasure to inform you of the formation of the Cape Town Psychological Association, with Mr. Joseph Freeman as president.

If at any time any Spiritualists or mediums should contemplate coming out here to settle, or to tour South Africa, no doubt arrangements could be made between the three known societies here for the entertainment and engagements of such.

At present we are confining ourselves mainly to the gathering in of isolated Spiritualists, and when that is completed we shall push forward with propaganda work.

We intend also to organise a systematic course of seances for inquirers and investigators, development, etc., but as yet we have a great deal of ignorance and blind prejudice to combat, but we are not daunted. We mean to 'press forward toward the prize,' remembering that if 'we are not weary in well doing,' we 'shall in due season reap if we faint not.'—I am, yours fraternally,

Wm. H. PRITCHARD,  
P.O., Box 611, Cape Town. Hon. Sec. C.T.P.A.

### 'RE' SPECIAL FARES TO MANCHESTER.

SIR,—In order to afford the opportunity to as many Spiritualists as possible of visiting the Jubilee Conference and Bazaar in Manchester, I would suggest the advisability of the secretary of the Federation communicating with the headquarters of various railway companies, asking for cheap tickets to be issued (say single fare, or fare and a quarter for the double journey) throughout the entire system in each case. From long railway experience I know this is frequently done in cases of musical festivals, rehearsals, etc. This would enable any person from Leeds, Batley, Dewsbury, Huddersfield, Birmingham, etc., to travel say by the L. and N.W. Railway, and similarly from any other town by G.N. Railway, L. and Y., or Midland. This would cover the entire country, and if it could be adopted, I have no doubt would bring many more Spiritualists to Manchester than would otherwise be the case. This arrangement would form an alternative to special trains being run, which I am afraid is impracticable. Further, we should each be able to fix our own time, and come by what train suited best, and on any day.

This matter can best be done, and is likely to be more effectual, if the application is made by the official representative of the National Federation than by isolated applications from various places up and down the country. If such a request should not be acceded, I would further suggest that a second application be made for permission to be given to the various stations to issue cheap return tickets to PARTIES of say over twenty, where such can be formed. In this case the parties could be got up, then, by the secretaries of the societies. In the case of the former application, each individual would be able to obtain his ticket at the station by producing his *bonâ fides*, which might be done by obtaining his Federation ticket in advance, and showing that at the station. In the latter case, some one would have to guarantee the numbers and form the parties.—Trusting something will be done in this direction to meet those unable to pay the heavier fares, and give them an opportunity of helping to swell the gatherings and contribute to the success of the meeting, in ways other than financial, I remain, fraternally yours,

J. W. HANSON.

### CARDIFF SOCIETY OF SPIRITUALISTS—ST. JOHN'S HALL.

ON Sunday last we were privileged to again listen to the controls of Brother J. J. Morse, of London, whose visit was made the occasion for our celebration of the jubilee of modern Spiritualism. In commencing the morning address upon 'Does death end or mend?' 'Tien' struck the jubilant key-note which ran through both morning and evening addresses, which were pregnant with inspiration, encouragement, and incentive. Under the initiative and special co-operation of the advanced intelligences of the angel world, the movement of modern Spiritualism was inaugurated just half-a-century ago with the clearly defined purpose of demonstrating to earth's children the continued existence of those who have preceded them into the hitherto unexplored regions of the spiritual world, and that under certain proper conditions intercommunication is possible. Under the untiring perseverance, self-sacrifice, loving service, and conscious co-operation of a noble band of workers upon both the spiritual and mortal sides of life, that purpose has been abundantly accomplished, and the invincible force of their demonstrations has already exerted a powerful influence in remoulding the religious thought of the age. The evening address, 'Our discoveries,' a jubilee oration, was a brilliant *resumé* of the progress of the movement, characterised by all that force, lucidity, logical method, and beauty of language of which grand old 'Tien' is such a master. The hall was crowded, a fine feeling pervading the meeting. On Monday evening trance replies to written questions, and on Tuesday evening Mr. Morse's celebrated Lantern Lecture was given, of which space forbids fuller mention here.

E. A.

## Items of Interest.

'THE PROFESSOR'S TALES.'—No. 7, 'A wrong righted,' next week. O.P.S. FUNDS.—Received, with thanks, from S. E., 2s.—Mrs. M. H. WALLIS.

WE EXPECT to meet our Yorkshire friends, at Bradford, on the 27th, and report proceedings for 'our paper.'

PROSPECTIVE NOTICES should not be written on post-cards, but enclosed in an envelope, accompanied by the requisite stamps.

THE TWO WORLDS is on sale at all the London meetings, and at most of those in the country. It should be procurable everywhere.

Read the TWO WORLDS: One Penny weekly, of all Newsagents. The popular spiritual and reform journal. E. W. Wallis, Editor, 18, Corporation Street, Manchester. Post free for 24 weeks for 2s. 6d.

SPIRITUALISM AND CHRISTIANITY.—A number of letters on this subject have come to hand, but owing to 'deed poll,' bazaar, and other matters filling our space, we are unable to print them this week.

VOL. 10, THE TWO WORLDS, now ready. Will those friends who have sent their papers for binding without enclosing payment please forward the requisite two shilling postal order, or 2s. 8d. to cover the return postage by parcel post?

SCOTTISH BAZAAR DRAWING to raise funds for propaganda work in Scotland. The Committee beg to announce that the above has been postponed till the last days of September. New circulars and full particulars shortly.—JAMES STEVENSON, Hon. Sec.

I HAVE BEEN a gainer by Spiritualism, not but that I knew spirit return to be a fact long before I heard of Spiritualism in boyhood. I have gained intellectually by the study of the philosophy of Spiritualism and other allied occult literature in a way that I otherwise could not have done, and my later poems, especially the 'Dual Image,' is the result.—DR. W. SHARPE.

NEXT SUNDAY, the 20th, Mr. Swindlehurst will hold a meeting at the Workman's Hall, West Ham Lane, Stratford, at 3 p.m., and invites all Spiritualists interested in propaganda work to attend and participate in the proceedings, and consider what steps can be taken for future work for the unity and progress of the movement. We wish abundant success to the Conference.

LANCASHIRE LYCEUM DEMONSTRATION.—The next meeting of delegates will be held in the Temperance Hall, Tipping street, Ardwick, on Saturday, April 2nd, 1898. Tea at 4-30 prompt (6d. each); meeting afterwards. A capital social will follow the meeting, at which the Davies Brothers and other talented artistes will appear. Invitations to all marshals are also given to attend this meeting.—J. B. LONGSTAFF, Hon. Sec.

TO CORRESPONDENTS.—*J. Woodland*: Thank you for suggestion, will see what can be done. *T. Kippax*: We remember the incident you refer to, but cannot state when it occurred. *J. Rainbow*: Thank you; we believe a wave of enthusiasm is rising that will do great good for the Cause everywhere. *A. Claireaux*: We wish correspondents would not use the word 'spellbound' in their reports. We cut it out when we notice it; you have caught us this time.

MR. GEO. BENSON, the well-known organ builder, of Manchester, is lending a large Church Organ for the Jubilee Demonstrations on Good Friday and Easter Sunday. It will contain about 700 pipes, and will be fitted with the celebrated distance stop, the same as the organ in the Manchester Cathedral; also the famous Viol d'Gamba stop, by which Mr. Kendrick Pyne obtains such beautiful effects on the new Town Hall organ. We shall publish a full specification of the organ next week.

LONDON.—Propaganda meetings will be conducted by Mr. J. Swindlehurst as follows, viz.: Sunday, March 20, open-air meeting at 11 o'clock, Stratford Grove. Afternoon at 3: Meeting in Workman's Hall, Stratford, to consider best means of future propaganda work. At 7, Martin Street Hall, Stratford. Monday at 8, at Cozey Hall, Balham. Tuesday, March 22nd, Brixton. Wednesday, Cozey Hall, Balham. Thursday, 24th, Fords Park Road, Canning Town. Sunday, March 27th, Hackney.

THERE ARE MANY to help a cause which has attained to success, few to help a cause, however righteous, while, as yet, success has not been achieved. The toil and sacrifice of leading the vanguard of progressive ideas has always devolved upon the heroic few. In their own day they are neglected or stoned. Posterity cherishes their names, and builds them sepulchres. It ought to impress us with remorseful melancholy to think how often the world has known nothing of its greatest men till after it has lost them; how it has huzzaed itself hoarse over the little hero of the passing hour, and overlooked the unobtrusive builder in its midst who was building for eternity.'

SPIRITUALISM has under its banner an army of recruits who have been enrolled as the result of their acquaintance with the proof facts, which, beyond peradventure, have answered for them the question, 'If a man die shall he live again?' with an emphatic and convincing affirmative. But these recruits have come from all ranks—the 'common people,' who have heard the truth 'gladly,' the Agnostics, Materialists, Dissenters, Churchmen, Jews, Papists, and Unitarians. They are what their heredity, their environments, their education (or lack of it), their theological instructions (the theories and doctrines thrust into their minds), and their own natural abilities have made them. But they bring with them their peculiarities, and it is of necessity a work of time ere they are harmonised and rounded.

LEICESTER, QUEEN-STREET.—Mr. J. Taylor, of Farnworth, held seances here on February 26th and 27th, and both were highly successful. Similar phenomena occurred to those reported from Longton in the 'T. W.' for February 25th. Mr. Taylor is undoubtedly gifted with extraordinary powers of physical mediumship. Each phenomenon was most convincing of the reality of spirit power, and what can be accomplished when the right conditions prevail. His control seemed most anxious to apply any test to prove the genuineness of the manifestations, which, however, no one doubted. These truths are certainly valuable, since they make us aware of laws, conditions, and forces, which, in their place, help to widen our understanding, and since all law is the outcome of infinite intelligence, it is well for us to become acquainted with what may be a stepping-stone to higher truths.—FRANK MARSHALL.

NATURAL LAW.—'The uniformity of co-existence and succession among phenomena in nature.'

LET THE LOVE FOR TRUTH so fill all hearts that error and falsehood can find no entrance therein. Uncurtain the windows of the soul, that Truth's rays may penetrate every nook and cranny of thy nature; then wilt thou be successful in thy quest for the avenue that leadeth unto the City of Perfection.—Banner of Light.

MANY SPIRITUALISTS are conscientiously opposed to vaccination, and they should read the work by their fellow Spiritualist, Dr. Alfred Russel Wallace, who, in his 'Vaccination a Delusion,' condemns the medical profession for upholding a practice which, while it increases infant mortality by various painful and often lingering diseases, is demonstrably of no efficacy to guard against disease. He holds that vaccination 'has never saved a single life, but that it has been the cause of much disease, so many deaths, such a vast amount of utterly needless and altogether undeserved suffering, that it will be classed by the coming generations among the greatest errors of an ignorant and prejudiced age, and its penal enforcement the foulest blot on the generally beneficent course of legislation during our century.'

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—Quarterly Council Meeting at Colne, on Saturday, March 5th; Mr. Brindle, president. The secretary's and treasurer's reports were adopted. It was decided that the United Demonstration of Lyceums in the district should be held in June, at some central place (probably Blackburn). In the Essay competition, the first prize was awarded to Mr. Wm. Harrison, conductor of North-street Lyceum, Burnley; and the second prize to Miss Bird, assistant-conductor of Colne Lyceum, in the class of over fourteen years, on 'Duties of parents to children.' No essays were sent in for the class under fourteen years. A very successful tea was followed by an enjoyable entertainment. A hearty invitation was accepted from Bradley Fold (Nelson) Lyceum for next Council meeting. A hearty vote of thanks was unanimously given to Colne friends for kindness in entertaining delegates.—THOS. WILKINSON, Hon. Sec.

TO SINGERS.—Four hymns will be sung at the Manchester celebrations. On Good Friday, Lizzie Doten's well-known Jubilee hymn, 'The world hath felt a quickening breath,' will be sung to open the proceedings. On Easter Sunday evening, 'A thanksgiving hymn,' specially written by Mr. E. W. Wallis; 'A song of joy,' specially written by John Page Hopps; and A. D. Wilson's 'Forward press to conquer,' will be sung. We have prepared a sheet with the words and music of the first three (the publishers of the 'Bristol Tune Book' have kindly permitted us to reprint three of their tunes for use on this occasion), and the tune to Mr. Wilson's hymn, 'St. Gertrude,' is not theirs to lend, but it is well known, and can be found in the 'Bristol Tune Book.' We shall be pleased to forward to singers and choirs, who intend coming to the Manchester Jubilee meeting, a sheet containing these hymns and tunes for practice, and can supply them at 1½d., post free; or 1s. per dozen, post free.

A FRIEND in Worthing writes: 'For some time past I have been sending my son in Canada bundles of back numbers of *The Medium*, which I subscribed to for many years up to the time of its death, and since then to THE TWO WORLDS, and I am happy in the knowledge that he has been able, as it seems from his letters, to lay firm hold of the truths expounded in these papers, discarding (in so far as one is opposed to the other) his early teachings in favour of the Spiritualist code. He was educated at St. John's College, Hurst, Peirpoint, and we, his parents, were not always Spiritualists ourselves I am very sorry to say. According, therefore, to his desire, I forward two one dollar bills which he sends: one for the sustentation of THE TWO WORLDS, and one for the O.P.S. mediums pension fund.—J. W. TURNER. [We cordially thank our friends for sympathy and good wishes, as also for the dollars sent. The one for the O.P.S. was acknowledged in our issue for Feb. 11.—Ed. T.W.]

WITH DEEP REGRET I record the passing away of Ethel Marie Booth, of Horton Green, Bradford, on Feb. 15, a young and fair bud of 15 summers, who has gone to bloom in a brighter world. Her 'form' was interred at Bowling Cemetery, on Feb. 18, Mr. Parker and Mrs. Beardshall conducting a most impressive service.—J. WHITEHEAD.

PASSED TO THE HIGHER LIFE, on March 9th, Martha, the beloved wife of Joseph Collins (ex-president Yorkshire Union), after long and patient suffering. She had been a staunch Spiritualist for upwards of 12 years, and was the means of bringing conviction to her husband and many others. Many speakers visiting Spicer-street, Little Horton, Bradford, will remember her large and generous heart in sharing the comforts of her home. Her body was interred at Bowling Cemetery, on Saturday, March 12, amid many tokens of sympathy and respect. Mrs. Beardshall and Mr. Parker conducted the service in a very impressive manner. Memorial Service in Spicer-street Church, Little Horton, on Sunday, 20th, at 6 o'clock; speaker, Mr. Parker.

MR. ELI RICHARDS, of 26, Red Cross-street, Rochdale, was re-born into spirit life at his residence, on Saturday, March 5, in the 80th year of his age. He was an old Spiritualist, and a very rare man. Without exaggeration, he may be said to have been among the sweetest men who ever wore flesh and blood. He was profoundly religious, and full of reverence for the rights, the prejudices, and even for the failings of others. He knew that all living live under law, and that the law of each human constitution differs from that of all others. He was therefore able to love all qualities of mankind. He spoke evil of no one, but was most tender and gentle in his judgments. He was one of the humblest of men, but his life was noble and just. He was fully ripe for departure, and dropped off the tree of life almost unperceived. He left behind a most loving and devoted widow, to whom he has said, since leaving, that he shall never be far away from her while she remains in the earth body. He also left two daughters and one son, all married, and many grandchildren. His remains were interred in the Rochdale Cemetery on Wednesday, the 9th inst., the service being read by his grandson, a missionary from China; and a short tribute to his remarkable worth was delivered at the grave by his son-in-law, Robert Harper, of Manchester. He is now no 'loafer among the throne,' but a vigorous worker in helping the programme of the Eternal.—R. H.

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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West End Agents, Nichols and Co., 23, Oxford-street, W., and for  
our Albums, Pamphlets, etc.

FRIDAY, MARCH 18, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

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

### THE

## International Congress of Spiritualists AND OTHERS INTERESTED IN PSYCHICAL SCIENCE,

Will be held in London, from June 19 to 24, 1898, both inclusive

#### PROGRAMME.

*Sunday, June 19.*—A Religious Service in the Banqueting  
Room, St. James's Hall, at 7 p.m., conducted by the Rev. J.  
Page Hopps.

*Monday, June 20.*—Reception, from 10 to 6, at the offices  
of the *Alliance*, 110, St. Martin's-lane, W.C., where a register  
of names and addresses will be kept.

*Tuesday, Wednesday, and Thursday, June 21, 22, and 23.*—  
Two Sessions each day, from 2-30 to 5 p.m., and from 7 to 10  
p.m., in the Banqueting Room, St. James's Hall. Addresses  
on subjects of vital importance will be given and discussion  
invited.

*Friday, June 24.*—A Grand Re-union in the Large St.  
James's Hall, at 7 p.m.

The following list of Papers by distinguished authors, which  
it is expected will be read either in person or by proxy, will give  
our readers an idea of the character and scope of the work to be  
accomplished at these important meetings, which will, we trust,  
be eminently successful :

Rev. T. E. Allen (West Dedham, Mass., U.S.A.), on 'Over-  
worked Telepathy.' Prof. A. Alexander (Rio de Janeiro), on  
'Brazilian Evidence for Psychic Phenomena.' M. le Com-  
mandant Darget (Vouziers, Ardennes), on 'Photographs of  
Psychic Radiations.' Mr. Harrison D. Barrett (Boston, U.S.A.),  
on 'Dark Cabinets and Promiscuous Circles.' M. Gaston Mery  
(Paris), on 'Psychic Phenomena in France.' Dr. Helen Dens-  
more (London), on 'The Philosophy of Mediumship and its Limi-  
tations.' Signor Carlo Bonazza (Florence), on 'Occult Energies  
Latent in Man.' Mr. J. J. Morse (London), on 'The Education  
of the Young in Relation to Spiritualism.' Dr. Encausse,  
'Papus' (Paris), on 'The Distinctions and Points of Identity  
between Spiritualism and Occultism.' Dr. J. M. Peebles (San  
Diego, Cal.), on 'Spiritualism in all Lands.' Contessa Helene  
Mainardi (Pisa, Italy), on 'Phenomena Observed in her own  
Home.' Dr. Moutin (Boulogne-sur-Seine), on 'The Relations  
of Hypnotism and Mesmerism to Spiritualism.' Mr. W. H.  
Terry (Melbourne), on 'The Bridge between the Natural and the  
Spiritual Worlds.' Colonel de Rochas (Paris), on 'The Border  
Line of Physics.' Mrs. Cora L. V. Richmond (Washington,  
U.S.A.), on 'Spiritualism in the Next Fifty Years.' Mr. Thomas  
G. Newman (San Francisco), on 'The Effect of Spiritualism on  
the Religious World.' Signora Paganini (Florence), on 'The  
Laws of Nature with which Spiritualism is mostly concerned.'  
Mr. B. Tortenson (Skien, Norway), on 'Spiritualism in Norway.'  
Dr. Baraduc (Paris), on 'Biometric and Photographic Demons-  
trations of Vital Force (with lantern illustrations) ; Physiologic  
and Therapeutic Deductions.' Rev. Minot J. Savage (New  
York), on 'Personal Impressions of Spiritualism in America.'  
Dr. Giovanni Hoffmann (Rome), on 'Attested Accounts of  
Experiments made at the Academy in the presence of Eminent  
Scientists.' Mr. Henry Forbes (New York), on 'Some Striking  
Analogies between Early Christianity and Modern Spiritualism.'  
Prof. Boirac (Dijon), on 'Suggestion and Mesmerism.' Mr. W.  
T. Stead (London), on 'Automatic Writing ; and the Subliminal  
Self.' Dr. Berillon (Paris), on 'Hypnotism and Psycho-

therapeutics, illustrated by lantern pictures of Salpêtrière Sub-  
jects.' Mrs. C. T. Dixon (London), on 'Some Experiments in  
Spirit-Photography.'

Spiritualists everywhere are invited to co-operate, to insure  
well-attended, animated, and useful meetings.

All inquiries should be addressed to E. Dawson Rogers, at  
the office of the *Alliance*, 110, St. Martin's-lane, London, W.C.

## The Proposed Deed Poll.

THE Executive of the Spiritualists' National Federation has  
decided to submit the draft 'Deed,' which we print this week,  
through our columns to the Cause, so that Societies and  
Associates may consider it, and attend the Conference prepared  
to vote regarding its several clauses. The advice of a  
legal gentleman has been taken upon quite a number of  
important points, and it has been framed in such a way  
as to give the fullest home rule to Societies, and yet secure  
union for national purposes, so that the Federation will  
be in a position to effectively help Societies when such  
assistance is desired.

A 'Model Trust Deed' for the use of local Societies,  
to assist them in framing their local trusts so that each  
Society may, through its legally appointed trustees, hold  
its own property, has also been prepared, and will be  
submitted in due course, but the first thing to be done is  
to carefully consider the suggested Deed Poll. We want  
the best, freest, and most efficient basis of union possible.  
We will throw open our columns to a discussion of the points  
involved, and to suggestions for improvement, but we trust  
that correspondents will abstain from criticising each other,  
and stick to the point—the Deed Poll.

## A Promise Fulfilled.

SOME YEARS AGO two young men made a compact that, who-  
ever passed on first, a certain sign should be given to the other  
as a proof that he still lived. They were staunch friends (A.  
and B. we will call them), and both members of the Attercliffe  
Society. The nature of the sign was eventually arranged, and  
the incident gradually forgotten in helping on the work of the  
Society. Not long ago, A. was taken with a lingering illness,  
and passed on in January last. B. attended the funeral of his  
friend, when a sudden recollection of the compact flashed  
through his mind, and a hope was silently expressed that his  
friend, A., would also remember it. Four weeks passed by. B.  
continued to fill his usual place in the choir at the Sunday meetings.  
Mr. Fielding, of Chesterfield, was the speaker on the Sunday in  
question. After the lecture he stepped down among the  
audience to give phenomena. It was not long before he said,  
'I hear the name of A. being called, John A.' (It is only fair to  
state, however, that the passing on of A. was given in the  
obituary of the Two WORLDS a week before.) But then a  
remarkable thing happened.

Mr. Fielding said, 'There is one in this audience knows me  
well.' Then he turned to B. in the choir, and unmistakably  
gave him the sign long ago arranged, and then bowed to him.  
It was a curious sign, not easily simulated—a theatrical atti-  
tude, with each hand, and arm, and foot in a curious and  
dignified position. B., who was overwhelmed with the reality  
of it, stated afterwards that it was given perfectly correctly, and  
at the close tendered his personal thanks to Mr. Fielding, who  
said he had no recollection of giving the sign.

WE STILL WANT one copy of each of the following numbers of  
the Two WORLDS: Nos. 327, 332, 340, 352, and two of No. 346. Can  
any friendly readers oblige us from their back numbers; they all  
occur in 1894.

OUR JUBILEE DELUGE.—We have a stock of back numbers of the  
Two WORLDS, which we shall be pleased to send for free distribution,  
from house to house, to any friend of the cause who will undertake to  
use them in that way. We can send parcels containing 300 or 500,  
or more or less, according as desired. This is one way in which  
workers can help to spread the light this month. We shall be glad  
to receive post-card applications; friends will oblige by saying if they  
will pay the carriage of the parcel. Will the Scouts who helped in  
this work two or three years ago, let us hear from them?

THE BRITISH SPIRITUALISTS' LYCEUM UNION.—The Executive  
of the above will visit Liverpool, on Sunday, March 27th, when two  
Propaganda meetings will be held in Daulby Hall, Daulby-street,  
in the afternoon at 3, and in the evening at 6-30, when the following  
persons are expected to take part, viz.: Mrs. Greenwood, President,  
Sowerby Bridge; Mr. H. A. Kersey, Newcastle-on-Tyne; Mr. Thomas  
Olman Todd, Sunderland; Mr. J. Clark, Nottingham; Mr. S. S.  
Chiswell, Liverpool; and Mr. A. Kitson, Secretary. The Lyceum  
will hold an Open Session, at 11 a.m. A cordial invitation is  
extended to all friends of progress and reform. Collections on behalf  
of the Union Fund.—ALFRED KITSON, Secretary.

## Jubilee Jottings and Bazaar Buzzes.

PLEASE buy your ticket early.

A NEW FEATURE.—The influenza knocked out by the Bazaar fever!

THE SPIRIT WORLD will rejoice in your success, but you must make it.

THERE IS SOME GOOD that all may do. Do it now, and win the satisfaction.

WOULD you know what the wise and good would say? Then visit Borderland.

WE HOPE a large party will come from Nottingham, Derby, Belper, and Matlock.

IT IS GOOD to meet with kindred souls—who have one aim, and that a noble one!

DO YOU love flowers? Then keep the young people busy who attend the floral stall.

HAVE you got your ticket for the Bazaar, Tea Party, and Mass Meeting, only 1s. 6d?

AT LEAST 800 children will be present at the great gathering on Easter Sunday afternoon.

WOULD YOU LAUGH and be merry? Then come to the Bazaar, and see the amusements.

IF YOU are seeking goods, useful and ornamental, you will find at the Bazaar no fancy prices!

MRS. ORMEROD, of High-street, Rishton, will be pleased to receive money or goods for the Bazaar.

SEND, come, and take away, but leave your money. It shall be duly accounted for and wisely used.

DON'T LOSE SIGHT of the epoch-making demonstrations and bazaar on 8th, 9th, 10th, 11th, and 12th April!

WE ARE PLEASED to know that a good contingent of friends from Birmingham and Walsall will be with us.

ADMISSION to mass meeting on Good Friday (after tea), Sixpence. But come to tea *if you can*. The more the merrier!

NOTICE TO COLLECTORS.—Arrangements will be made for the reception of goods at the St. James's Hall on and after March 28.

FRIENDS WHO HAVE PROMISED advertisements for the Bazaar Programme will much oblige by sending them at once to Mr. E. W. Wallis.

WHY NOT have a special train from Nottingham, Derby and Belper; and another from Birmingham and Walsall, through the Potteries?

RAILWAY COMPANIES afford facilities in these days, and parties can get special advantages in reserved saloons if they apply before the time.

WOULD you learn of events and people who have made the history of 50 years of Spiritual communion? Then see the Lantern Exhibits.

THE Good Friday Tea Party should make a 'record' this year. Please purchase tickets early, so that we may get an idea how many to cater for.

KEEP YOUR MIND OPEN to all suggestions, and you may find some worth following: such thoughts are filling the air when great epochs are at hand.

SURELY special trains could be arranged for from Leeds and Huddersfield—calling at intermediate stations, and from Bradford and Sowerby Bridge?

FOR THE 'CROWN EFFORT.'—From Mrs. Keeves Record we are glad to receive 5s. She hopes the Bazaar will be a great success. Also 5s. from Mr. R. George.

WE ARE PLEASED to acknowledge 4s. from F. T. France, of Sheffield; also 5s. 6d. from W. Lennox, Matlock Bath; W. A. Powell, Highgate, 1s.; C. H. Osborn, 1s.

COLLYHURST FRIENDS will use their new banner at the Jubilee Demonstration, on Easter Sunday. There will be quite a show of splendid banners—nine or ten.

MR. J. F. BACK, Inspirational Speaker, of 54, Albert-road, Morecambe, will be pleased to give either or both Sundays, April 3 and 10, for National Bazaar Funds.

MRS. GREGG has received and forwarded to us, 10s. from a lady in Halifax, 5s. from a gentleman in Halifax, and 5s. 6d. from Oriel Hall, Hunstret, for the Jubilee funds.

DO YOU ENJOY social amenities? You will find very genial people at St. James's Hall on Friday, the 8th; Saturday, 9th; Sunday, 10th; Monday, 11th; and Tuesday, 12th April.

PRESIDENTS, and other officers and workers from different centres, are coming, and we hope every affiliated society will be represented, and as many non-affiliated societies as possible.

WILL Societies make note of the offer to publish in the Programme Guide the name of Society, place of meeting, and Secretary's name and address, for 6d? This is a lasting memento advertisement.

TICKETS ARE NOW READY.—Will Secretaries of Societies who can sell tickets please send word at once to Mr. A. W. Orr, Hon. Sec. of Celebrations Committee, 15, Moorland-road, Didsbury, near Manchester.

THE Souvenir Programme of the National Bazaar and Celebrations will be a good thing, worthy of being preserved as a memento of these great events. It will be a historical record, and should be as complete as possible.

A HAMPER, containing 200 small plates has come to hand from several Longton friends, for which we are grateful. They will be very useful for the tea party on Good Friday. Some cups and saucers (medium size) would be equally welcome, and help us out of a difficulty.

MRS. P. SUMMERSGILL will give three nights per week for meetings or seances up to April 7, in the district of Harrogate, Leeds, or York, the proceeds to go to the Bazaar funds.—Address 5, Whitehall-terrace, Walker-road, Harrogate.

TO MEDIUMS AND SPEAKERS.—Your name and address will be printed in the Souvenir Programme for 6d. You can add your 'gifts,' and state that you are a clairvoyant, psychometrist, trance or inspirational speaker, for an additional sixpence.

SURELY SPIRITUALISTS ought to make an effort now to send the light to others; and of the thousands that are unable to give a £, if five or six, or more, would club and raise the sum, you would soon be in possession of double the amount.—W. S.

RECEIVED for Bazaar Funds from Mr. J. C. Macdonald: Lecture at Preston, 7s. 6d.; Cobden Hall, Nottingham, 5s.; Mr. Martin, Dearhurst, 2s. 6d.; Mrs. Brooks, Oldham, 6s.; and for our local fund £1, from a tea given by Mr. and Mrs. Wigley.—A. Smedley.

MR. AND MRS. LAWRENCE, confectioners, 69 and 71, Collyhurst-street, will give goods and manage a stall for sweets. Manufacturers, wholesale and retailers, desiring to help by sending chocolates or other box goods, toys or novelties, etc., will oblige by sending them to the above address as soon as convenient.

MISS M. E. TOWNSEND, of 8, New-street, Flatts, Dewsbury, Yorkshire, whose parents were both deaf and dumb, suggests that deaf and dumb friends among Spiritualists should subscribe 1s. each towards the funds, or, if possible, that a stall should be set apart, and all that it contains be their work, and a deaf and dumb lady and gentleman to be in attendance.

WE UNDERSTAND that a die is being made to print a reproduction of the Hydesville farmstead, from the Jubilee Medal, upon some china cups, saucers, and plates, a number of which will be given by a generous friend for use at the Celebration demonstration, to be afterwards sold at the Bazaar. This is a most welcome gift. Will some other friends in the Potteries kindly follow this good example? Delf or china will be very acceptable.

TICKETS are ready; who will help to sell them? They can be had of Mr. A. W. Orr, 15, Moorland-road, Didsbury; of Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft; or from THE TWO WORLDS Office. Secretaries, who have not got any, will greatly oblige by sending their name and address on a postcard to the above-named, and an intimation of their willingness to sell tickets at their meetings.

SPIRITUALISTS who are in business, and have anything to advertise, should take advantage of the very low terms for space in the Souvenir Programme and Guide Book for the Bazaar, etc. Send to Mr. J. C. Macdonald, or to Mr. J. Wilson, the Two WORLDS office, for specimen pages. Full page, 12s. 6d.; half-page, 7s. 6d.; quarter-page, 4s. 6d.; 3¼ x 1 inch, 2s. 6d.; 2½ x 1 inch, 2s.

ROYTON. Conservative Hall, Market-place.—Mr. A. Wilkinson, of Nelson, will give a grand high-class lime-light exhibition on Saturday, March 19, at 7-30: A visit to Dublin, County Wicklow, and Killarney, Spirit Photos, and Comical Slides, and songs and recitations will be illustrated. Miss Mearook will sing 'Ora Pro Nobis' and 'Killarney.' Admission, 2d. and 4d. Proceeds for the National Bazaar.

WE ARE PLEASED to learn that friends are coming from Belper, Birmingham, Derby, Leicester, London, Nottingham, and Walsall, to the celebrations in Walsall; and that large contingents are coming from various parts of Yorkshire and Lancashire. The North-Eastern counties, Scotland and Wales, will also be represented. Altogether, these will be the most truly national and representative gatherings ever held.

MIDDLETON.—Sunday, 20th, at 3 and 6 p.m., in the Co-operative Hall, Mr. A. Wilkinson, of Nelson, will give trance addresses. Clairvoyance by Mrs. Sellars, of Oldham. Monday, March 21, at 7-30, a grand high-class Lime-light Exhibition: a visit to Dublin, County Wicklow, and Killarney, spirit photos, and comical slides; songs and recitations. Mrs. and Miss Barlow will sing 'On the Banks of Allan Water,' and 'Daddy.' Proceeds to National Bazaar.

A FRIEND sends us the following lines, but hopes they will not apply to our Jubilee proceedings; we hope not, too. The committees are working hard and unitedly with but one aim—the good of the Cause—by making the various functions as successful as possible. They cannot, of course, please everybody, but they do try not to offend anyone. No one will be intentionally slighted or hurt, of that we are certain:—

If you want to lose your senses,  
Your temper, and your hair,  
Just take a part in working up  
A 'little Fancy Fair.'  
Though I own Job's stock of patience  
Was above the usual par,  
Still he wasn't Secretary  
Of a National Bazaar!

Before the Fair commences  
You'll be nearly off your head;  
And e'er the thing is over,  
You'll wish that you were dead;  
You'll wish the Celebrations  
At Chili, or Brazil,  
And consign the Blessed Jubilee  
To a place that's warmer still!

**THE Sovereign Effort** is growing very nicely. Up to, and including, March 11, we received from J. A. £10, E. W. W. £1, A. W. Orr £1, A. J. £1, Dr. W. S. £1, Mrs. Lippincott £1, J. Lamont £1, J. Burchell £1, J. M. M. £1, Mrs. Rushton £1, Mr. A. Rushton £1, per Mrs. Nock £1, Mr. W. E. Long £1. Total, £22. This week, we have pleasure in acknowledging £1 from J. Hall, Warrington, £1 A. B., Birmingham, £1 G. H. R., Birmingham, and £1 W. C., Manchester. Mrs. M. A. Stair sends £1 (self-denial), and hopes that many others will help to make a glorious success. Total, up to date, £27. This is a long way off a hundred, though!

**AN IMPORTANT MATTER.** An appeal to Manchester and Salford Spiritualists.—A considerable number of friends are coming to Manchester to give their services in connection with the Celebrations and Bazaar, and it is hoped that local friends will, as far as possible, undertake to provide them with bed and breakfast. Will those of our readers who can, and will, kindly entertain one or more of the workers, mediums, stallholders from a distance, or singers, please send word to Mr. A. W. Orr, 15, Moorland-road, Didsbury, or Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft, Manchester?

**'RE' SPECIAL TRAINS.**—For Good Friday and Easter Sunday, 300 passengers must be guaranteed, not nearer than Accrington, Darwen, Halifax, and Sowerby Bridge. Will friends in the various districts appoint some one to take names at once, and see if the requisite number of passengers can be made up. Colne, Nelson, and Burnley fares not exceeding 2s. 9d. return each, and Accrington fares 2s. 6d. return, could possibly make up 300. Great Harwood, Rishton, Clitheroe, Blackburn (about 2s. 6d. return), and Darwen (about 2s. return) might make up another 300, or else join the train from Colne at Accrington. What is done must be done quickly. Special trains would run at convenient times both journeys.

## Societary Doings.

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

### LONDON NEWS, NOTES, AND NOTICES.

**BATTERSEA PARK ROAD,** Temperance Hall, Doddington-grove: 10th, Mr. J. J. Morse with lantern lecture. Interest was shown in the variety of portraits of workers and places. Sunday, Mr. J. Swindlehurst, organiser of the S.N.F., again welcomed by a large audience. The tenor of a noble oration was shown in his opening prayer for the humanitarian brotherhood. Incidentally he instanced all religions as having a local origin, that around local revelation has arisen local idealty, but 'Spiritualism is the universal revelation,' the brotherhood of the spirit-world making manifest its universality. Further remarks by Mr. and Mrs. H. Boddington. Good clairvoyance by Mrs. Webb. Solo by Mrs. H. Boddington. Part of a large audience remained to the after-circle.—*Prospective:* The following speakers and clairvoyants will be at Temperance Hall, Doddington-grove, Battersea Park-road, during March: Thursday, 17th, at 8 p.m., Mr. J. Swindlehurst (organiser, S.N.F.) and Mr. Dale, psychometrist. Sunday, 20th, at 7 p.m., Mrs. Boddington. Thursday, 24th, Social and dance, tickets 6d. 27th, 'Evangel.' Opening of the new hall, Henley-street, on April 3. (W. S.) (540) **BOW:** 13th, Miss Clegg gave a recitation, Mr. Harris an address, and Mrs. Clegg, normally and under control, gave good addresses. Mr. Davy presided. Wednesday, nice meeting. Mrs. Weedemeyer gave very successful clairvoyance.—**CAMBERWELL,** 33, Grove-lane: Harmonious conditions. Mrs. Holgate's guide gave an address on 'Ancient Spiritualism.' Clairvoyant descriptions at after-circle, nearly all recognised.—**CANNING TOWN,** 2, Ford's Park-road: Tuesday, Mr. Davis gave an address and successful psychometry. Sunday, Mr. Adams gave an able address on 'Salvation, and how to get it.' Questions were also well dealt with. **CO-OP. HALL,** Braemar-road: Mr. Walker's guides on 'Sin and Salvation,' much appreciated by a large, respectable audience. Successful psychometry.—**CAVENDISH ROOMS,** 51, Mortimer-street, W.: Very successful meeting. Miss McCreadie's guide, 'Sunshine,' gave 21 clairvoyant descriptions, of which 17 were ultimately recognised; 15 were recognised at time of giving. Solo well rendered by Miss Samuel. Very good attendance.—**EAST LONDON,** Workman's Hall: Mr. Bradley gave psychometry. Mr. Whyte (Evangel) answered written questions in a most lucid and eloquent manner. Mrs. Lemartu sang in a most sympathetic manner. Thursday, Mr. Peters gave psychometric readings, which were well recognised. T.W. on sale.—**FOREST GATE:** Tuesday and Thursday meetings well enjoyed. Short addresses and psychometry by Messrs. Callick and Humphrey. Mr. Butcher, on Sunday night, gave an eloquent address, under control, on 'Light or darkness, attraction or repulsion,' much enjoyed by all. *Prospective:* Look out, friends, for Social on Monday, 21st, the proceeds are for the purchase of Hymn Books; tickets 6d. (J. Humphrey, hon. sec.) **MANOR PARK:** Monday, Mr. Peters gave an impressive address, and his guides gave wonderful clairvoyant and psychometric tests; audience well pleased. Sunday, Mr. Gibbs' control gave a very good, instructive address on 'Life,' audience greatly interested.—**EDMONTON:** Sunday, Mr. Brenchley gave a most interesting address on 'Christ's spiritual and temporal bodies.' Mrs. Brenchley's clairvoyance was the most successful I have seen.—**HACKNEY,** Kenmure-road, Mare-street: Sunday evening, Mr. J. Sloane's address was appreciated in a very marked manner. He dealt in a masterly way with present-day conceptions of goodness, and gave very successful psychometry. Wednesday, Circle as usual.—**ISLINGTON,** Wellington Hall, Upper-street: Mr. Wren gave a reading from Prof. Crookes' work. Mr. Dalley's control gave an address on 'Obstacles to mediumship, and the causes of fraud.'—**KENTISH TOWN,** 85, Fortess-road: Sunday evening, psychometry by Mrs. Spring, tests given to several strangers. Full attendance.

*Prospective:* Sunday, at 7-30. Monday and Thursday at 8. Tuesday, 3 to 5, Seance for Ladies only. Wednesday, Developing class at 8. Next quarter commences March 22. Friends wishing to join, write Acting Secretary (540).—**MILE END,** 218, Jubilee-street: 10th, Good meeting. Short address by Mr. Davis, and clairvoyance by Miss Marsh. 13th, Mr. Preyss gave a good address, and a few remarks by Miss Marsh were highly appreciated.—**NORTH LONDON,** 14, Stroud Green-road: Sunday evening Mr. Kinsman (in the chair), spoke on 'Service, by those who love to those who suffer.' Messrs. Brooks, Jones, Thompson, Pinglove, Beaver, and Clark gave helpful remarks and experiences. Mrs. Sinclair kindly sang a solo, accompanied by Lyceum musical director, Mr. Cliff. Friends, please remember the Lyceum on Sundays, at 3 p.m.—**SHEPHERD'S BUSH,** 73, Becklow-road: Mrs. Peters spoke on 'Spiritualism of to-day, compared with orthodoxy.' He pointed out the blessing of Spiritualism in showing that our loved ones can and do return, and bring us comfort or warning. Rooms crowded. Many had to be turned away.—**SOUTH LONDON,** Surrey Masonic Hall, Camberwell: Public circle well attended. We had the pleasure of a visit from Mr. Swindlehurst, and wish him success during his missionary stay in London. Evening service, hall full. Our leader's guide, 'Douglas,' gave a splendid address on 'I shall not leave you comfortless,' the meaning of which was explained in grand style, and could be well understood by all. Miss Cornish gave us a solo, which was well appreciated. At the general assembly three candidates were elected members. Mr. Smith, librarian, will be pleased to supply catalogues of our library to any member or associate who would like to become borrowers (Verax).—**STRATFORD,** Martin-street Hall: Mrs. V. Bliss's visit was a happy reminder of her previous ones. The addresses were given with spiritual earnestness. Four very lucid clairvoyant descriptions recognised. *Prospective:* March 20, Mr. J. Swindlehurst; 27th, Miss Marsh; April 3, Mr. Davis. Our Jubilee concert and dance on March 25 will be a good programme. Tickets 6d. Concert 8 to 10 p.m., dancing 10 to midnight. Our Thursday meetings are now held at 41, Salway-road at 8 p.m.

### SPIRITUALISM: IS IT OF THE DEVIL?

*Special Federation Propaganda Meetings* have been arranged to be conducted at the Cosey Hall, Balham, London, by Mrs. Russel Davis and others on Monday and Wednesday, March 21 and 23, when Mr. J. Swindlehurst will lecture in reply to Rev. Champness's attack on Spiritualism. Reserved seats 6d. Questions invited. Chair taken at 8 p.m. prompt.

### MANCHESTER NEWS, NOTES, AND NOTICES.

**ARDWICK,** Tipping-street: 9th, Mr. O. Pearson gave very good clairvoyance and psychometry. 13th, Mrs. Berry gave instructive addresses and excellent clairvoyance. Monday, 28th, Mr. J. Macdonald, in aid of Bazaar Fund, will answer written questions at 8 p.m. **BRADFORD,** Church-street: 10th and 13th, Mr. Savage gave a good address and clairvoyance. Good psychometry.—**CENTRAL SERVICE,** Coal Exchange: Mr. Walter Howell delivered a stirring address on 'What shall we do to be saved?' remarking that people mostly desired to be saved from the consequences of sin, not from sin itself. The Christ born nearly nineteen centuries ago cannot save men from past sins, but the Christ born in men's hearts to-day can save them from future sin. It has been said that 'without the shedding of blood there is no remission of sins.' If we interpret this in a spiritual sense we shall learn that we must slay the egoism, the selfishness, which is the curse of humanity, and we must learn that we are our brother's and our sister's keeper, and that we must order our relations with our fellow men, that we may help to develop the good in them, instead of using them as means for the advancement of our own interest or desires. Good deeds are only good in so far as the motives actuating the doer are pure and unselfish. All personal virtues have their social side; truthfulness, generosity, chastity are but expressions of our relationship with others, and hence the salvation, which is really the progression in spirituality of men, must begin with the individual, in the exercise of his own power of will to cease from doing evil and of doing that which is lawful and right. Miss Jackson sang 'The children's home' with good effect. *Prospective:* Sunday, 20th, Mr. J. J. Morse will speak on 'The spirits' gospel,' a jubilee address.—**CHEETHAM:** Lyceum, Forging ahead, over 30 present, singing much improved, eleven recitations, calisthenics ably executed under new methods, with more consistency. Mrs. Newton's addresses were very pleasing and sympathetic, also good clairvoyance. 14th, Excellent clairvoyance and medical psychometry by Mrs. Williams.—**COLLYHURST-STREET:** 9th, Mrs. Hamer gave a short address and clairvoyance. 13th, Mr. G. Smith answered written questions in a masterly manner. Solo by Miss Pollard, a treat. Lyceum: Usual routine; recitations, Sissie Smith, Ethel Pollard, Willie Smith, Philip Greenwood, Arthur Arundale; harmonious session. Children, 68; adults, 22.—**ECCLES:** 9th, Mrs. Peters gave good address and good clairvoyance. 13th, Mr. G. Featherstone gave good address, and in the evening answered questions, highly appreciated.—**HIGHER BROUGHTON,** Hilton-street: 8th, Social, grand success. Thanks to Mrs. Fitton, Mrs. Bryden, and Miss B. Jackson for their excellent singing. 10th, Madam Henry. Splendid clairvoyance and psychometry. Large audience. Lyceum: Much improved. Readings by the children. Encouraging words by Mr. Featherstone. Mrs. Fitton kindly presided at the piano. 30 and 6-30, Excellent addresses by Mr. Featherstone. After-circle conducted by Mr. Smith.—**LONGSIGHT,** 24, Grey-street: 8th, Mrs. Hyde gave a nice, sympathetic address and excellent clairvoyance and psychometry. 10th, Circle. 12th, Social well attended. 13th, Mr. Kay gave a good address followed by clairvoyance. After-circle well attended.—**OPENSHAW,** Granville Hall, George-street: 10th, Convincing proof of spirit return by Mrs. Beresford. 13th, A short discourse, clairvoyance and psychometry, by Mrs. Horrocks, gave great satisfaction. Lyceum, 145 present. Usual routine well done, reflecting great credit on our conductors, Miss J. A. Owen and Miss Daley, who are a power

in the Lyceum, brought about by sympathy and love.—PATRICROFT, New Lane: 13th, Mr. Sleigh, a member, gave his first addresses from the Spiritualist platform, listened to very attentively by good audiences. Clairvoyance and psychometry with good results. Large after-circle.—PENDLETON: 10th, Miss Knight gave very good psychometry and clairvoyance. 13th, Mrs. Morley gave a short address and successful clairvoyance. Phenomena at night successful.—SALFORD: Mr. P. Bewick met with his usual success, giving 20 descriptions, all recognised. 12th, Spinsters' party, an immense success. The good things were daintily served on flower-bedecked tables at the advertised time. A very enjoyable time was spent in songs, etc. The fancy dresses were much admired. 13th, Mr. A. Bracegirdle in the afternoon, and Mr. B. C. Wallis in the evening, gave readings, the latter rendering Sir Edwin Arnold's 'The Surprise,' with deep and telling effect; the address on 'Home' being in much the same vein, was sequential and to the point. *Prospective*: Next Sunday, March 20, at 3 and 6-30 p.m., Miss Ada Leak, of Bury. Anthem by the choir. Wednesday, March 23, at 8 p.m., Mr. James B. Tellow.

I.L.P. HALL, Marlboro'-road, Hightown.—Public Circles are held in above hall, as under: Sunday, 7 p.m. prompt; Thursday, 8 p.m. prompt. Sunday, 2-45 p.m., a class for the study of Spiritualism and discussion. Friends invited. 541

SOUTH MANCHESTER. Princess Hall, Princess-road, Moss Lane East, Bradshaw-street tram terminus.—Next Thursday, March 16, at 8 p.m., Mrs. M. H. Wallis will give an inspired discourse on 'Spirit teaching,' and clairvoyant descriptions; all welcome. March 23, at 8, Mr. E. W. Wallis on 'Spiritualism good for the next life,' and answers to written questions. Friends should avail themselves of these lectures, almost the only ones in Manchester prior to the trip to the U.S.A. of Mr. and Mrs. Wallis.

#### LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James'-street: Mrs. Waddilove spoke remarkably well on 'The future life, its homes and occupations,' and 'Man's relationship to the supreme.' This lady ought to be kept fully occupied. She gave good clairvoyance. ARGYLE-STREET: Mrs. Greenlees gave good addresses on 'There is no death' and 'The jubilee of modern Spiritualism.' Clairvoyance very good, everything being recognised. After-circle well attended. Miss Nuttall sang a solo very ably. BRIDGE-STREET: A grand time with two local mediums. Mrs. Langham gave very good addresses on 'Welcome angels,' and 'Nearer my God to Thee.' Mrs. Hitchen gave very good clairvoyance. The meetings were very well attended.—ASHTON-UNDER-LYNE, Hall of Progress: 8th, Mrs. Greenlees gave excellent psychometry. 13th, Mr. Standish gave good addresses on 'The philosophy of death' and 'Spiritualism: some of its philosophy.' Psychometry very good. After-circle conducted by Mr. Hill and Mrs. Haslem.—BACUP: Very successful time with Mr. Hilditch. Clairvoyance very good, almost all recognised. A young and promising medium.—BLACKBURN, Freckleton-street: Thursday, the mothers gave a tea in aid of Building Fund, and 21s. was handed over to treasurer. Evening, The guides of that promising young gentleman, Mr. E. Marklew, answered written questions, every one seemed well pleased. Room full. Mr. C. L. Hilton's guides discoursed on 'A national religion,' and answered written questions from the audience and gave psychometry. Mr. H. Smith presided.—BLACKPOOL, Albert-road: 13th, Mrs. Wallis named a baby Mary Alice, spirit name 'Heartsease,' also gave a grand address on 'Sorrow may endure for a night but joy cometh in the morning,' and dealt very ably with written questions from the audience. Our tea on the 9th realised £3 16s. for the National Bazaar, which has been handed over to Mr. Smedley.—BOOTLE, Masonic Hall: 13th, Miss Barlow's inspirers dealt with 'The Bible explained by Spiritualism' in a most excellent manner. Clairvoyance mostly recognised. After-circle well attended.—BURY: Good address and clairvoyance by Mr. Tellow. 13th, Miss Cotterill, good addresses, clairvoyance and psychometry, also named a baby.—CLITHEROE: Mrs. Hyde discoursed to fair audiences, clairvoyance and psychometry were good. She also named the son of Mr. and Mrs. Powell, Thomas, spiritual name 'Messenger.'—DUKINFIELD: 10th, Mrs. Giggie gave a short address and very good clairvoyance. 13th, Miss Chadwick gave good addresses and clairvoyance. After-circle conducted by Mrs. Horne.—HADFIELD: 12th, Our supper was a grand success. Mr. John Woods, junr., of Heywood, discoursed upon 'What think ye of Christ?' Clairvoyance all recognised. Recitation by Miss Dewsnap, reading by Mrs. Bolton. 13th, Mr. John Woods, junr., discoursed upon 'Let there be light' and 'Christianity or Spiritualism, which?' This young medium ought to be kept busy. Good clairvoyance and psychometry.—HOLLINWOOD: 8th, Mrs. Johnston conducted, with good results. Sunday, Mr. J. N. Bowmer discoursed to a very good audience. Clairvoyance.—LEIGH: Mr. Plant's guides gave very accurate delineations of character, and spoke on 'Modern Spiritualism and the orthodox resurrection' very ably. Clairvoyance good. After-circle, strangers convinced. LIVERPOOL, S. E. Society: Feb. 27, Mr. C. Bern gave an interesting lecture on 'Practical occultism.' Mar. 2, Very enjoyable concert. Mr. R. Sandham gave a short lecture on 'The prodigal son.'—MACCLESFIELD: Address by Mr. Rushton. Monday, circle with Miss Richardson, of Stockport.—MILNROW: 8th, Mrs. Hamer's guides gave good clairvoyance and psychometry. 13th, Mrs. Goodhues gave interesting addresses. After-circle, convincing proof of spirit return. We are indebted to these earnest friends for free services.—NELSON, Pendle-street: 13th, Mrs. Whittaker gave splendid poetry and clairvoyance, all recognised. A good after-circle.—PRESTON, Central: The guides of Miss Ribchester gave very interesting addresses on 'The knowledge of Spiritualism' and 'What we think of Christ.' Clairvoyance good.—RAWTENSTALL: 12th, A potato pie supper in aid of a new Lyceum Banner; good audience. 13th, Mrs. Robinson spoke on 'The need of the age' and 'Cast thy bread upon the water,' etc. Good clairvoyance.—ROYTON: Mr. Bewick gave good clairvoyance.—SHAW: 8th, Miss Knight gave exceedingly good clairvoyant tests and splendid psychometry. Crowded audience, we look forward to her next visit. Sunday, Mrs. Beresford gave splendid address on 'Where

are the homes of our loved ones?' and 'Spiritualism, what is it?' Good clairvoyance and psychometry.—SOUTHPORT, Foresters' Hall: 9th, Mrs. W. Stansfield, though suffering from ill-health, gave successful evidence of the powers of psychometry. 13th, Mrs. Peters rendered valuable service in two splendid addresses, and a number of clairvoyant descriptions. Room again packed at night. At an after-meeting, at the house of Mr. and Mrs. Hunt, Mrs. Peters gave evidence of her wonderful 'medial' gifts in practical application to all.—STALYBRIDGE: 9th, Mrs. Hopwood gave very good clairvoyance. 13th, Mrs. France gave splendid addresses and good clairvoyance.—STOCKPORT: Madame Henry's controls gave grand discourses and good clairvoyance. May the spirit world help her to continue the good work! 6th, After-circle conducted by Miss Richardson, Mr. Jackson, of Stockport, and Mr. J. Lamb, of Manchester. 13th, Madame Henry kindly stayed to after-circle, and was highly appreciated, ably assisted by Miss Richardson.—TRANMERE AND ROCK FERRY: Mr. Seymour, the well-known lecturer of Birkenhead, gave splendid lectures on 'Earth life, death, and spirit life' and 'What is the use of prayer?' Mrs. Seymour gave a recitation with great feeling, much appreciated.—WARRINGTON: Good addresses by Mrs. Fielding; in the evening Mr. Fielding gave medical psychometry. On Monday Mrs. Fielding devoted whole evening to clairvoyance, which was in nearly every case recognised.

#### MIDLANDS.

BIRMINGHAM, Bloomsbury: 13th, Mrs. College's control gave a grand inspiring address on a 'New heaven and a new earth,' very much appreciated. Very successful clairvoyance. SMALL HEATH, 34, Prince Albert-street: 7th, Mr. Hodson, late of Kettering, gave seven clairvoyant descriptions, and eight medical diagnosis, all accepted as correct. At the Spiritual Evidence Society, the same medium gave nine personal delineations of character including antecedents, and clairvoyant descriptions, all correct. Both meetings very congenial. OZZELLS-STREET BOARD SCHOOLS: Mr. Aldridge, of Wolverhampton, gave an address on 'Facts versus faith,' which was well appreciated by a large audience. He will be welcome again soon. Mrs. Groom described spirit friends, seven out of nine recognised. BISHOPS ITCHINGTON: 12th, Most successful meetings held in the home of Mr. J. Knight with friends from Harbury. Very stirring addresses from the guides of Mrs. Overton, W. Taylor, and Mrs. Knight.—DERBY, 1a, Normanton-road: 5th, Mrs. Dixon gave addresses and psychometry. 6th, Mr. Lote gave an address and medical psychometry in aid of Federation Bazaar Fund, realising 7s., which we have forwarded to Mr. A. Smedley, treasurer. 13th, Mrs. Gregg, of Leeds, gave addresses and successful clairvoyance.—TRAFFIC-STREET: 6th, Most enjoyable social. A large circle was formed, and Mrs. Berresford, who kindly offered her services, gave very convincing clairvoyance. 13th, Our local medium, Mrs. Foster, gave good, practical addresses, followed by psychometry.—HARBURY: Good meetings. Mrs. Webb, medium; several strangers expressed themselves well satisfied with the meetings.—LEICESTER, Liberal Club, Town Hall-square: Our local medium, Mr. Muggleton, delivered a very interesting address from 'The dawn of day,' followed by successful psychometry. CRAFTON-STREET: Mrs. Sturges being ill, the control of Mr. Sainsbury dealt ably with a question from the audience, 'Who is God?' and gave psychometry. Good audience.—LONGTON: 13th, Afternoon, a public circle. Evening, Mr. Shelly, for the first time, read a paper on 'Is Spiritualism true?' listened to by a large audience with great attention. Monday, a special service was held, for the benefit of the National Bazaar Fund.—NORTH-AMPTON: Mr. H. Clark, of Leicester, again gave very good addresses to large audiences, who, by their frequent applause, showed they enjoyed them.—NOTTINGHAM, Morley Hall: Mr. T. Timson lectured and gave exceedingly good psychometry, all descriptions acknowledged correct. Morning, a good meeting with our local members, Messrs. H. Galpin (vice-president) and F. Smith, nice clairvoyance and psychometry.—SMETHWICK, Central Hall: 13th, A real intellectual and spiritual treat. Mr. Mahony, one of Birmingham's pioneers, spoke on 'Man's progress in both worlds,' to a fair audience. Powerful and convincing speaker. He has our hearty thanks.

#### NORTHERN.

ASHINGTON, Temple: Mr. Wilson, on 'The mystics of the past ages and the present,' set forth his ideas in a practical manner.—CAMBOIS: Mrs. Young gave a short address and clairvoyant delineations, highly appreciated.—CARLISLE, Temperance Hall: Miss Halkyard spoke well on 'Life's journey' and 'The philosophy of death.' Much appreciated. Clairvoyance very good. Attendance very fair. Two WORLDS on sale.—CROOK, Mechanics' Hall: 13th, That good old pioneer and trusted friend, Mr. J. Eales, gave excellent addresses on 'What has the Church done for mankind?' and 'The origin of man, when and where?' and 'Can spirit control matter?'—GATESHEAD, 31, Ripon-street: Mr. Bancroft's guide gave a grand discourse on 'The spirits' mission.' A good after-meeting by other mediums. ST. CUTHBERT'S HALL: 13th, The guides of Mrs. Fairen gave a good address on 'What is death?' or what does Spiritualism prove?' Clairvoyance and psychometry splendid, all recognised. She received a good round of applause.—LINTZ, at Mr. F. Barnes's: A grand meeting. Mr. A. Mason's guide spoke exceedingly well on 'What is Spiritualism doing for us?'—MILLOM: 13th, Evening service conducted by Mr. W. Todd. Good address on 'Let not your hearts be troubled.'—NEWCASTLE-ON-TYNE, Good Templars' Hall: 13th, First visit of Mrs. Johnson, of Gateshead, who answered the questions put to her by the audience very satisfactorily indeed, also gave successful clairvoyance. 3 ADDISON-ROAD, HEATON: Mr. W. H. Robinson addressed a large gathering on 'The facts and truths of Spiritualism submitted to scientific tests, with analysis of its ethics,' which was dealt with in Mr. Robinson's well-known brilliant way. A general expression of satisfaction took place at the close of the meeting.—NORTH SHIELDS, Oddfellows' Hall: 9th, Mrs. Johnston gave successful clairvoyance and psychometry to a large audience. 13th, Mr. Clare gave an able discourse on a sermon recently delivered in Newcastle by the president of the Wesleyan Conference, which was highly appreciated.

## SCOTLAND.

GLASGOW: 6th, Mr. D. Anderson's controls delivered an exceedingly able address on 'Can man know God?' to a crowded audience. 13th, Mr. Anderson again. 'Spiritualism: fact or fiction, which?' The ancient philosopher, he said, on Arcadian plain, and in academic grove, pursued his studies in solitude, and issued the result of his cogitations with the minimum of criticism, but to-day the psychic student had his conclusions tested at once in the hottest furnace of modern thought and experience. For the discovery of truth, and the elimination of error, the advantage lay with present-day conditions. The revelations of science had resulted in making the old materialistic conceptions of life the most improbable of all theories, by demonstrating that the visibility or invisibility of things depended on the acuteness of our visual perceptions. A microscopical world of the greatest activity had been revealed, which previous to its discovery no one would have believed in. Certain substances that were opaque to solar light were transparent to the X Rays, it was not therefore either absurd or improbable that there might be a world of intelligence which our normal senses could not cognise. All new movements which had for their object the elevation of humanity, had to meet the opposition born of ignorance and prejudice, and Spiritualism had still to encounter the theologian's accusation of Satanic origin. If the devil was able and willing to further the spiritual welfare of humanity, and to lift the burden of woe from the hearts of bereaved men and women, he for one would not object to accept such services of good. In support of his contention that there was no *prima facie* reason for concluding that man ceased to exist when his physical expression ceased, the control showed a wonderful acquaintance with a number of learned authors, quoting aptly from Milton, Blackstone, Tyndal, Dalton, Herbert Spencer, and others. The lecturer then dealt with the evidence that had been collected to prove that Spiritualism was a fact, and the rational conclusions that were to be drawn therefrom. Many theories had been put forward to explain psychic phenomena, but new facts were continually occurring to upset them, and when an hypothesis failed to cover the whole ground, it should be withdrawn. The address was a very thoughtful and instructive one, and was much appreciated by the audience. (J.S.)

## WALES.

BARRY: Feb. 27, Mrs. Dowdall astonished the large audience by her wonderful gifts. March 6, Mr. Evans gave a short address. 13th, Mr. Ernest Oaten's guide gave a grand address on 'The value of phenomena,' highly appreciated by all. Miss Johnston's control gave good clairvoyance. Very satisfactory meeting.—CARDIFF, 18, Charles-street: 7th, Mr. E. Oaten's guide's discourse on 'Harmony' was much enjoyed. Love is harmony, and harmony is love, and in so far as we recognise this fact, so shall we be able to do our work wisely and well, to our neighbour and to our God. Psychometry, by Mrs. Dowdall's control, very surprising to the strangers, and clairvoyance, given by another control, equally astonishing in clearness of description.—NEWPORT (Mon.), Skinner-street Chambers: An address by Mr. Wayland, 'The truth of spirit return.' Clairvoyance at after-meeting by Miss Alice Wayland.

## WESTERN.

BRISTOL, 24, Upper Maudlin-street: 10th, A pleasant evening Mr. Webber's guide gave a very good test to a lady. 13th, More than usual present, including several strangers. Messrs. Webber and Woodland gave good discourses under control. The meeting was opened and closed with beautiful prayers by Mr. Woodland's guide.—PLYMOUTH: 9th, A good address by Mr. W. Evans on 'Love,' 13th, morning, Mr. Forbes, 'The fundamental principles of Spiritualism.' Subject ably expounded. Evening, a stirring lecture, 'Food for the soul,' by Mr. A. W. Clavis, claimed the earnest attention of a good audience. Mrs. Trueman gave clairvoyance each evening, 18 recognised, with names in several descriptions. 'T. W.' on sale.

## YORKSHIRE.

BARNESLEY, George-yard: Mrs. Kendall's guides gave a short address on 'God, where is He?' and remarkable clairvoyance. Evening, Mr. Morgan gave passages from the Bible to a crowded house, people could not get in. All stayed to after-circle, conducted by Mrs. Roberts, and seemed satisfied.—BRADFORD, Boynton-street: Mrs. Whiteoak's guides named a baby. Evening subject, 'Oh grave, where is thy victory? oh death, where is thy sting?' dealt with in a remarkable manner. Clairvoyance exceedingly good.—HUNSLET, 3, Bottom of Joseph-street: Mr. Green gave good clairvoyance and psychometry. Good after-meeting, short addresses by Mrs. Beecroft, and good clairvoyance by Mrs. Beecroft and Mrs. Marshall. ORIEL HALL: 7th, Mr. J. Pawson discoursed ably, and gave good clairvoyance to a large audience. 13th, Mrs. Beanland delivered magnificent addresses, and gave astonishing clairvoyant and psychometric tests. GOODMAN TERRACE: A glorious day. Mrs. Hall gave good clairvoyance and psychometry to a good audience, and on Monday gave good psychometry. All well pleased.—LEEDS, Progressive Hall: Mr. Brooks gave good addresses and psychometry. Monday, a good time with Mr. Houseman and Mrs. Abson and friends. Best thanks to them.—NORMANTON: 6th, Mr. Geo. Featherstone answered questions in his usual good style, and was warmly appreciated. 13th, Mr. Falla gave excellent addresses to good audiences. Clairvoyance readily recognised. After-circle crowded to hear Mr. Johnson, who continues his good work, and draws the strangers. Our hall is now too small to hold the many who have received evidence of spirit return through Mr. Johnson's mediumship (E. B.)—SHEFFIELD, Hollis Hall: Mr. Jagger, of Bradford, in the place of Mrs. Hunt, spoke on 'What has Spiritualism done for mankind?' and gave a few healing tests which gave satisfaction. Monday, his subject was 'Am I my brother's keeper?' Mrs. Goose, of Attercliffe, gave splendid clairvoyance. LANGSETT-ROAD: 6th, Friends from Attercliffe. Mr. Oates gave invocation, and Mr. Webster an eloquent address on 'Some manly principles,' dealing with Spiritualism in an intelligent manner. Mr. Bensley gave successful psychometry. 13th,

Mrs. Markham gave splendid addresses on 'Advice on mediumship' and 'As we sow so we shall reap.' She named Mrs. Leadwood's baby, spiritual name, 'Purity,' in a sympathetic manner. Good clairvoyance. SKIPTON: Social on March 1; refreshments, songs, recitations, and dancing. A very pleasant time for all, and a nice profit. 13th, Mr. H. Long gave his experience, and his guides discoursed on 'What do we know of God?' well handled.—WAKEFIELD, Queen-street: Mrs. Stretton's guides spoke well on 'Let us reason together,' much appreciated, large audience. Clairvoyance successful. We are pleased to state that the handsome sum of £200, free from legacy duty, has been left by Mrs. Wrigley, a Spiritualist, of Wakefield, to the Wakefield Spiritual Church, 19, Queen-street, Westgate.

RECEIVED LATE.—OLDHAM, Temple Society: Mrs. Best gave good clairvoyance to a large audience. GATESHEAD, 47, Kingsboro Terrace: Mr. Stevenson gave an earnest address to an intelligent audience. NORTH SHIELDS, Lewis Hall: Mrs. Yeeles gave successful clairvoyance, and Mr. J. G. Gray a fine discourse.

## 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.]

BIRMINGHAM, The Spiritual Fellowship.—At Chandos-road (Moseley-road) Board School, on Sunday evening, at 7 p.m., Service and Address. Inquiries to C. E. Smith, Sheldon, Cadbury-road, Moseley. 543

BRADFORD, Milton Hall, Rebecca-street.—Grand Jubilee Ham Tea and Mass Meeting, on Saturday, March 26. Price of tea, Adults 9d., Children 6d., 4d. Tea on tables at 4-30. Mass Meeting, commence at 7-30, Mr. J. Whitehead in the chair. The following speakers and clairvoyants will take part: Mr. J. Parker, Mrs. Stair, Mrs. Burchell, Mrs. Beardshall, Mrs. Wilcock, Mrs. Greenwood, and Miss Hall. Solos, etc. Collection at the close. 540

DERBY, Spiritualists Hall, Normanton Road.—Tuesday, March 22, Geo. Horatio Bibbings, B.A., will lecture on 'Spiritualism, v. Orthodoxy.' Questions and Discussion. 8 p.m.

DUDLEY HILL, Tong Street.—Grand Annual Ham Tea at 4-30, and meeting on March 19. After-meeting. Clairvoyance. Addresses, songs, and recitations, violin solos, etc. Tickets 9d. A hearty welcome.

GATESHEAD, St. Cuthbert's Hall, Bensham.—Sunday, Mar. 20, Mr. W. Dowell Todd, of Sunderland, Address. 27th, Mr. Robson, of North Shields. 540

HUNSLET, Oriel Hall, Top of Joseph-street.—On Easter Monday, April 11, in Commemoration of the Jubilee, a Grand Ham Tea, at 5 p.m. Tickets, 8d., 6d., and 4d., also a Great Meeting at 7-30. Any donation, small or large, towards this tea, will be thankfully received. Secretary, B. Wellock. 540

JUBILEE OF MODERN SPIRITUALISM.—The South Yorkshire District Council will celebrate the Jubilee at Parkgate on Thursday, March 31. Address by Mr. E. Marklew, of Manchester. Calisthenics by Parkgate Lyceum (Liberty Group). Experiments in psychometry by Mr. McLeod. Chair taken at 7 p.m. A Public Meat Tea at 5. 9d.

LEEDS, Psychological Hall.—Monday, March 21st, Mr. E. W. Wallis will deliver a lecture, 'Spiritualism Defined, Its Critics Answered.' All invited. Silver Collection. Jubilee Celebration, Sunday, April 3, at 2-30 and 6-30, Mr. J. Farnsworth, of Manchester.

LIVERPOOL, Daulby Hall, 14, Daulby Street.—Services every Sunday at 3 and 6-30 p.m. March 20, Mrs. M. H. Wallis; 3 p.m., 'Spiritual efforts'; 6-30 p.m., 'Spiritualism, a retrospect and a forecast.' Saturday, 26th, 5 p.m., Lyceum Annual Tea Party and Welcome to the British Spiritualists' Lyceum Union Executive. 27th, Visit of the P.S.L.U. Executive. 11 a.m., Lyceum Open Session; 3 and 6-30 p.m., Special Services advocating the claims and rights of the children. Collections in aid of the Union. Friday, April 1, at 7-30 p.m., Lantern Lecture, 'Norway,' by Mr. Reginald Mountfield. Solos by Miss Ada Stander. Proceeds to be devoted to the formation of a Fund for the purchase of a New Organ. Tuesday, April 5, 7-30 p.m., Members' Annual Meeting, when the Statement of Accounts will be presented. Songs, instrumental music, brief speeches, and light refreshments. Admission by invitation cards only. 540

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, Low Hill.—Monday, March 21, local. Wednesday, March 23, Mrs. Hulme, of Manchester. 540

MORSE'S LIBRARY, FLORENCE HOUSE, 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 23, J. J. Morse, 'Is Spiritualism a Failure?' a Jubilee Address. Admission Free.

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Mar. 20 Mr. Mackellar, at 6-30. March 27, Mr. Westgarth, at 6-30. 540

NEWCASTLE-ON-TYNE, Good Templars' Hall, 2, Clayton-street.—March 20, at 6-30, Mr. J. Stephenson, of Gateshead. March 27 and 28, Mr. P. A. Green, of Manchester. 540

NORMANTON, Monday, March 21, at 7 p.m., Mr. E. Marklew will lecture on 'Is Spiritualism a Religion?' 27th, Mr. Johnson will conduct Phenomenal Circle, at 2-30, and at 6 will lecture and give clairvoyance; at 8, the usual after-circle. Mr. Johnson wishes these three meetings to be financially successful, as the entire proceeds will be given to the National Jubilee Bazaar. Normanton friends, old and new, try to make this a success, and do not let our little Society be behind in helping so great an undertaking; each do your level best.—E. Backhouse, sec. 540

NOTICE OF REMOVAL.—The Nottingham Spiritualist Society leave Morley Hall on March 25, and will meet in the Gladstone Lecture Hall, Lamartine-street, St. Ann's Well-road. 540

PATRICROFT, Spiritual Church, New Lane, Winton.—Tea and Concert on March 26. Tea at 5 p.m., Concert at 7 p.m. Tickets for tea and Concert, 9d; after tea 3d. Children under 12 half price.

SECRETARIES Please Note that John F. Back, late of Undercliffe, has removed to 54, Albert-road, Morecambe. Those desiring to make new arrangements, re-dates, please notify. 541

**SMETHWICK.** Central Hall, opposite Windmill-lane.—Trams to door. Come in your thousands to hear Mrs. Rennie, of Ashton-under-Lyne, trance speaker, clairvoyant, and psychometrist, on Sunday, 20th, at 11 and 6-30. Also on Monday, 21st., seance for psychometry at 7-45. Silver collection. 540

**SOUTHPORT.** Psychological Union, Hawkshead Hall.—Opening Meetings: Sunday, March 27th, Mr. J. J. Morse will open the hall, and occupy the platform at 10-45, and again at 6-30. Monday, 28th, Mr. Morse will deliver his lantern lecture on 'Modern Spiritualism' at 8 o'clock. Each evening of the week meetings will be held in the hall, full particulars next week. 540

**LYCEUM JUBILEE DEMONSTRATION.**  
EASTER SUNDAY AFTERNOON.

LYCEUMS to ASSEMBLE on the MANCHESTER ROYAL INFIRMARY FLAHS, at 2-15, and March in Procession to the LARGE ST. JAMES' HALL, when Exercises illustrative of the Lyceum Methods will be given. Chairman, Mr. J. J. MORSE, Esq., Editor of the *Lyceum Banner*.

**PROGRAMME:—**

- 3-0. Opening Hymn, 412, 'Life is Onward.'
  - 3-5. Invocation and Chairman's Address.
  - 3-30. Hymn 306, 'The Lyceum Band.'
  - 3-35. Silver Chain Recitation, 79, 'Children.'
  - 3-40. Musical Reading, 236, 'Trust in God and do the right.'
  - 3-45. Golden Chain Recitation, 136, 'The Teaching of Spiritualism.'
  - 4-20. Marching and Calisthenics.
  - 4-30. Doxology, 324, and Benediction.
- P.S.—The above Programme was adopted on Saturday last at the Delegate Meeting at Hollinwood. J. B. LONGSTAFF.

**INQUIRIES.**

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

GENTLEMAN, mediumistic, desires to join a Private Circle, Southampton. — Address 'Inquirer,' T.W. Office. 540

A LADY in Ipswich, having formed private circle for development, will be pleased to admit two or three fresh members. Apply Ithelma, T. W. office. 539

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THE OLD ORIGINAL TOBACCO AND CIGAR STORES,  
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**YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.**

... : GREAT : ...

**Jubilee - Demonstration,**  
SUNDAY, MARCH 27, 1898,  
IN  
**St. George's Hall, Bradford.**

Afternoon Service, 2-30, Speakers—

Mr. WALTER HOWELL, Mr. J. ARMITAGE,  
Miss PATEFIELD.

The following Talented Soloists will appear—

Miss ANNIE WANERSLEY, of Bradford.  
Miss LILY SCHOFIELD, " "  
Mr. ALDRED HALLAS, " Bass.

In the Evening at 6-30,

Mr. HOWELL, assisted by Mrs. BEARDSHALL and  
Mr. J. PAWSON.

Soloists—

LITTLE BEATIE, of Bradford.  
Miss ANNIE WANERSLEY, of Bradford.  
Mr. MOORE, of Keighley, Tenor.

LARGE CHOIR OF LYCEUMISTS, conducted by Mr  
SURIE, of Bradford.

The Chair to be taken at both services by the Union's President:

Mr. J. SMITHSON, of Dewsbury.

N.B. - The Soloists have been engaged at a great expense, and we hope to have the co-operation of all Spiritualists to make a Jubilee success.

STALLS, 6d., a limited number of tickets. AREA, Silver Collection. GALLERY, Collection taken on entrance.

TEA PROVIDED AT MILTON HALL. Ham Tea, 6d. each.  
ROOM FOR 5,000.

JOHN JACKSON, Sec., 1, Crow Tree Lane, Daisy Hill, Bradford.

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro', Leicester.

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PSYCHOMETRISTS AND HEALERS.  
Disease Diagnosed. Herbal Remedies carefully made up.  
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HENRY WOOD'S STANDARD WORKS.  
'Ideal Suggestion through Mental Photography,' 5s. 6d. 'Political Economy of Natural Law,' 5s. 6d. 'God's Image in Man,' 4s. 6d. 'Edward Burton,' an Idealistic Novel, 5s. 6d. and 2s. 6d. 'Studies in the Thought World,' 5s. 6d. 'Has Mental Healing a Valid Basis?' 3d. Send stamp for particulars to --  
Mr. GEORGE OSBOND,  
Scientor House, Norma Avenue, Stoke, Devonport.

TO CELEBRATE THE YEAR OF JUBILEE.

**A SKETCH OF MR. DAVID RICHMOND'S LIFE**  
(the first Missionary Spiritualist Medium in Great Britain)  
IS NOW ON SALE AT A PENNY EACH.

Elder H. Loader will supply Societies with the tractlets on the shortest notice at half-price. Prof. Loader will also, on the shortest notice, go to any Society to lecture on Spiritualism and Phrenology. For further particulars write. Mrs. J. E. Richmond Loader is a medium, under spirit guidance, for all who wish to know the truth. Address: 5, Stanley-avenue, Ashley-road, Leeds. 549

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It cures CONSTIPATION.  
It cures SICK-HEADACHE.  
It removes all LIVER and KIDNEY troubles.  
It is pleasant to take, and differs from all other Purgatives.  
It improves the appetite and cures INDIGESTION.

Dose: A Teacupful at Bed-time only.

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NORTH PARADE, HALIFAX.

**J. BLACKBURN, D.M.,**  
Doctor of Magnetics, Psychometrist, etc.,  
108, BRIGHTON STREET,  
SEACOMBE, CHESHIRE.

Free Diagnosis of disease from article. Enclose particulars of age sex, and state if married; with stamped envelope.

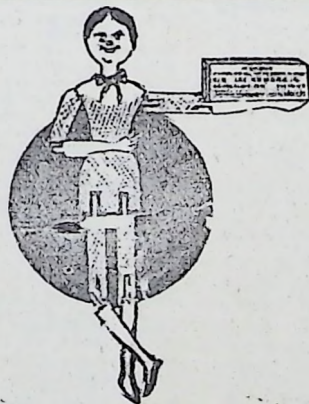
Hours of Attendance: 2 until 6 p.m.

**ASTROLOGY.**—"Magus" gives Map of Nativity, Mental Qualities Health, Profession, Prospects in Life, etc., and Two Year's Directions for 5s. Send hour of birth and other particulars Horary Questions, 1s.

Is prepared to take in patients who need Massage Baths, Electricity Sea-shore and Healthy. Terms inclusive, 25/- per week.

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Dr. BLACKBURN is prepared to give Lectures on Sunday. Societies terms.



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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

**Accrington**—St James st, Lyceum 10 30; 2 30, G, Mrs Hoyle; circle at 8. Wed. 7 30, members' 26, China st., Lyceum 10 30; 2 30 & 6, circle at 8

**Ashton**—Church st. (off Warrington st.), 2 30, 6 30, S Featherstone. Tues. 7 30, Miss Cotterill

**Ashington**—Spiritual Temple, 5

**Barrow-in-Furness**—Psychological Hall, Dalkeith St, Lyceum 10; 11 and 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, 6 30, Walter Howell

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

**Bloomsbury**: Lyceum 11; 3, 6 30, T Timson Mon. 7 45

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

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

**Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Miss Smith

**Boothle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, R C Craven. Mon. 8. Tues. 8, Seance

**Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Waddilove

**Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, North street, Lyceum, 9 30; 2 30, 6, Lyceum Mon. at 7 30 Tues. 7 45

**Guy street**, Lyceum 10; 2 45, 6 30, Monday 8, Wed. 8

**Bury**—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, B Plant. Wed. 7 30, Miss Knight

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

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

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

**Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Mr R A Brown

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

**Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30, J N Bowmer. 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, Tues. 7 30

**Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, E W Wallis

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

**Lancaster**—Athenium, St Leonard's Gate, 3 30 and 6 30

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

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

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

**London—Camberwell New Rd**—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6, Library, 6 30, W E Long. 8 p.m. members' circle

**Battersea Park Rd**—Temperance Hall, Doddington grove At 7, Mrs Boddington. 17th, Thurs. 7, Mr Swindlehurst and Mr Dale. 24th, social

**Briston**—8 Mayall rd., 7, Mr Dale, psychometry. Thurs. 8, mems. circle

**Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr and Mrs Webb. Tues. 8, Mrs Wood. 24th, Thurs. 7 30, Mr Swindlehurst. T. W. on sale

**Canning Town**—Co-op. Hall, Braemar rd., Lyceum 10 30; 11 30, discussion; 7, Mr and Mrs Weedemayer. Mon. 8, inquirers. Tues. 8, members Thurs. 7 30, Mr Shaw

**Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Peters and on Thurs. 8,

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

**Longton**—Post Office Buildings, 2 30, 6 30, Miss Smith; after-circle, 8, and on Mon. 7 45. 23rd, Mr Bibbings. Thurs. 7 45, choir

**Macclesfield**—Cumberlan street, Lyceum 10 30; 3, Mrs Rushton. 6 30, S Place

**Manchester—Aradwick**—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Miss M E Nuttall; 8 30, mems circle. Wed. 8, Mrs Hyde, 23rd. Fri. 8, members

**Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mon. 8 15, members, and magnetic healing. Thurs. 8, Mrs M H Wallis. E W Wallis, 24th

**Harpurley**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Miss Knight. 23rd, Miss Cotterill

**Patrioist**—New In. Winton, 3, 6 30, Mr Pickhall Tues. 8, Miss Chadderton. Thurs. 8, members' circle

**Pendleton**—Cobden st., Lyceum 10 30 only; 2 45; 6 30, Miss Chadwick. 21st, Mon. 8, special circle, Mr Bewick. Thurs. 8, public. 24th, Mrs Porter

**Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30, 3, 6 30, Miss Ada Leak. Mon. 8, social. Wed. 8 15, J B Tetlow. 23rd

**Merthyr**—Central Hall, 11; 2 30 and 8,

**Meabourgh**—Lees Arcade, 2 30, 6. Tues and Thurs 7 30, circle. Fri. 7 30

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

**Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Smith. Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle

**Pendle st.**, 2 30, 6, Mrs Taylor. Tues. 7 30, Mr Ward. Sat. 19th, Mrs Britton, 7 30

**Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, Mr Stevenson Mon. 7 30. See Prospectives

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

**Oldham**—Coronation st., Mumps, 3 & 6 30, Mrs Robinson Tues. 7 45, Sat., 7 45, Mrs Haslop

**Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, J Armitage

**Plymouth**—Oddfellows' Hall, Morley st. 11, J Evans, 6 30, Mr Clavis. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Loome. T Won sale

**Preston**—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, W Rooke, and on Monday, 7 30 Thur. 8, members' circle, open to friends.

**Raustenall**—Lyceum 10 30; 2 30, 6, Mrs Hyde

**Ridston**—2 30 and 6, Miss Skipper.

**Rock Ferry**—Hall, Union st., 3 and 6 30. Thurs. at 8

**Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Miss Cotterill. Mon. 8. Wed. 8, public circle

**Ryton**—Hall, Union st, Lyceum 10. 3, 6. Mrs Newton. Wed. 8

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

**Sheffield**—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3, 7, J Gratton. Mon. 8

**Stathwaite**—Laith lane, 2 30, 6, W Johnson

**Southport**—Foresters' Hall, 3, 6 30, Mrs Stair Wed. 7 45

**Hawkhead Hall**, 10 45 and 6 30

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

**Stalybridge**—Progressive Sety, 3, 6 30, Mrs Hyslop Wed. 7 30, Mrs Cropper. Thurs. 8, members'

**Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, J C Macdonald Mon. 7 30, Mrs. E Cropper

**Sunderland**—27 Ann street, 6 30. Daily 8

**Walsall**—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, J B Tetlow

**Warrington**—Temperance Hall, Academy st., 3 and 6 30, Miss R Scott and on Mon. 7 45

**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

**Adwalton**—At 2 30 and 6, Mrs Falla

**Armley (near Leeds)**—Theaker lane, Lyceum 10 30 2 30, 6 30, D Jagger. Mon. and Sat. 7 30, circles

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

**Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, J C Spencer. Monday 7 30

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

**Birstall**—Railway ter. 2 30, 6, Mrs Hall. Tues. 7 30, public circles

**Bradford**—Boynon st., West Bowling—at 10 Lyceum, 2 30, 6 Mr Worsman and Mrs Fawcett. Thursday 7 45

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

**Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, J Parker

**Otley rd.**, Lyceum, 10 30; 2 30, 6 30, Mrs Nicholson

**Spicer st.**, Little Horton lane, 2 30, 6, Mrs Bury

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

**Temperance Hall**, Leeds rd., 11 developing circle, 2 30, 6 30, Mrs Russell. Mon. & Wed. 7 45

**Brighouse**—Martin st. Lyceum 10; 2 30, 6, 11, couple

**Cleckheaton**—Walker st. Lyceum, 10; 2 45, 6, Mr Barraclough Mon. in old room, 7 30. Thurs. 7 30, public meeting. Cleckheaton (No. 2)

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

**Eland**—Newcombe street. Lyceum 10; 2 30, 6, G Featherstone

**Halifax**—Winding road, 10 30; 2 30, 6, T Postlethwaite. Mon. 7 30

**Raven st.**, Queen's rd, 2 30, 6 30, Mr Watkin

**Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Bailey

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

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

**Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Miss Patefield; 7 45, circle. Mon. 2 30, circle, 7 30, E W Wallis. Tues. members, 8. Sat. 8, public circle

**Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Miss Smith

**Morley**—2 30, 6 30, Mon. 2 30, 7 30, Local. Tues

**Normanton**—Queen st, 2 30 and 6, Mrs Markham. 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, Mrs Hulver

**Rothwell**—Lyceum, 10; 2 30 and 6, Miss Harrison. Sat. 8

**Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Madam Henry. After-circle at 8

**Hollis Hall**, Bridge st, circle at 11; 3, 7, G Featherstone. Mon. 7 30

**Shipley**—Market Buildings, Teal Court. 2 30, 6, J T Todd

**Skipton**—Temperance Hall, 2 30, 6, Mr Back

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

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

**Windhill**—2 30 and 6, Geo. Lewis

**Yeadon**—Town Side. Lyceum 10; 2 30 and 6, Mrs J Colbeck. 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, Miss Butterworth. Thurs. 7 45, Public circle

**Barnsley**—George Yard Mission Room, 2 30 and 6, Mrs Holiday

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

**Bishop Auckland**—Temp. Hall, Gurney Villa, 2 & 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 Firth. Mon. 2 30, 6 30. Wed. 7 30

**Walton street**, Hall lane, Public circle 10 30; 2 30, 6, Mrs France. Mon. 7 30

**Bristol**—24, Upper Maudin st. 11, 6 30

**Cambos**—Spiritual Evidence, 2, 5 30

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

**Clitheroe**—3, Nth Cross Cottages, Salt Hill 11, 6 30

**Dearnley**—Spiritual Temple, 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 Crompton. Mon. and Thurs. 7 30, circles

**Dundee, N.B.**—Giffillan Hall, Wed. 8, room 3

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

**Felling**—Hall, Charlton row. 2 30, 6,

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

**Gateshead**—Cuthbert's Hall Bensham. Sun. 6 30, Weds. 7 30 (see Prospectives)

**47, Kingsboro' terrace**—6 30, Mr McClelland. Thurs. 7 45.

**31, Ripon st.**, 6 30, open circle

**Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6. Bethel Lodge, Tues., Sat., 7 45

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

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

**Hunslet**—Oriental Hall, Top of Joseph st., 2 30, 6 30, Mrs Beardshall. Mon. 2 45 & 7 30, Mrs Hoyle. Tues. and Sat. 8, public circles

**3, Bottom of Joseph st.**, 2 30 and 6, Mrs E Wood Tues. 7 30, Thurs. 7 30

**Goodman Terrace**: 2 30 and 6, Mrs Cam. Mon. 7 30, Miss Tempest. Thurs. and Sat. circles 7 30

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

**Leicester**—Craftern st., 11, 6 30, T Muggleton. Wed. 8, circle

**Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Taylor. Mon. 7 45, Mrs Falla. Thurs. Sat. 7 30, public circles

**Westfield rd.**, 2 45, 6 30. Mon. 7 45, Sat public circle, 7 45. Thurs. mems circle, 8

**28, Back Adelphi st.**, circle 10 30, 2 45 & 6 30, Mon., Thurs., Sat. circles, 7 45

**Liverpool**—Phoenix Hall, Low Hill, Mon. 8, local. Wed. 8, Mrs Hulme

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

**London**—277 Battersea Park rd, 11 and 7. Wed. 8, circle

**Bow**—193, Bow road, 7, Mrs Clegg, clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle

**Camberwell**—33 Grove lane, at 7.

**102, Camberwell road**, at 7, Wed. 7, healing; 8, circle

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**Edmonton**—Beech Hall, Hyde lane, 11 and 7, Mr Sloane. Wed. 8, public circle. Thurs. 8, developing

**Finsbury Park**—14, Stroud Green rd, 11 30, inquirers; Lyceum, 3; 7, spiritual service. Tues 7 30, Open Meeting. Wed. 8, members

**Hackney**—Manor Rooms, Kenmuire rd., Ware st., 6 45, Mrs A V Bliss. Wed. 8, members' circle at 155, Richmond rd. at 8

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

**16 Harper street**, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins

**Kentish Town**—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)

**283 Ladbroke grove.** J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance

**41 Balway rd.**—Wed. and Thurs. 8, Mr and Mrs Webb

**Shepherd's Bush**—73, Becklow rd, 6 30, Mr Parish and Mr James

**Stratford**—Martin st Hall, Lyceum 11; 7, Mr J Swindlehurst Thurs. at 41, Salway road

**Mile End**—218, Jubilee st., 6 30, Mr Emms Thurs. 8, public seance

**Manchester—Bradford**: Church st., Shakespeare st., Lyceum, 2; 6 30, Mon. 8, developing. Thurs. 8, public circle, Mrs Morley

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

**Cheetham**—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Miss Richardson. Mon. 8, Mrs Williams. Thurs. 8, O Pearson

**Eccles**—Conservative Club, 2 45 and 6 30, Mr Wood. Wed. 7 45, Madame Henry, 23rd

**Higher Froughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Cropper. Tues. 8, Mr Crompton. Thurs. 8, Miss Chadderton

**Hulme**—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Young Mediums. 8 15, circle. Mon. 8, Mr Hilditch. Wed. 8, mem.' Thurs. 8, clair. & psy.

**Openshaw**—Granville Hall, Geogest. Lyceum 2 30; 10 30, 6 30, Mr Kay. Thurs. 8, Mrs Beresford

**Longsight**—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, Mr Standish; 8 15, circle. Tues. 8 15, Mrs Newton. Thurs. 8, public circle

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

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

**Progressive Church**, Boundary rd., 2 30 and 6 30

**Minrore**—Over the Store, Dale st., 3 and 6 30, Mrs Butterworth. Tues. 7 45, J Woods, junr.

**Monkwearmouth**—Hall, Roker avenue, 6 30

**Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30

**Nelson**—Albert Hall, 2 30 and 6, Mrs Foran Wed. 7 30, circle

**Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mr McKeller Mon., Sat. 8, circles

**Winters Cafe**, 30, Cloth Market, Wed. 7 30, Newport (Mon.)—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions

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

**Oddfellows' Hall**, Saville st., 6 30,

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

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

**Perkinsville**—6,

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

**Rochdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Moore

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

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

**Seaton Delaval**—5 30

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

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

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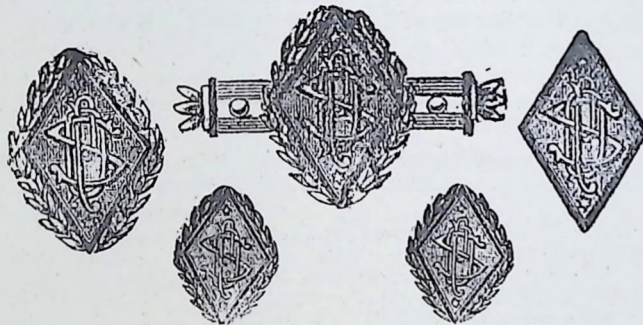
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