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A Truth Worth Knowing.

By L. H.

A LONDON CLERGYMAN was recently interrogated by a member of his congregation as to whether it was possible for man to hold communion with the departed, as claimed by Spiritualists? His reply and example are well worthy of imitation by those who have not the patience to devote a month's study to the subject before they, with indecent haste, rush into print to denounce it as a fraud or a delusion; while others, convinced of its truth, with equal temerity and ignorance, dub it of the devil. The discreet answer of this gentleman was that 'he would first investigate, and in due course his answer would follow.' The investigation having taken place, the rev. gentleman's reply to his interrogator was to the effect that Spiritualism *was* true, and that unless he denied the evidence of his own senses, he was bound to come to that and to no other conclusion; but, he added, 'I cannot see the good of it.'

Now, it may fairly be affirmed that this question, as to the good of Spiritualism has been the most frequently and completely answered. It is not because the question has not been fully met that we hear it so often put, but rather because our literature is not circulated over a wider area.

It is to be feared there are too many 'phenomena hunters' in our ranks, who, while thoroughly convinced of the truth of spirit-return, rest content with the knowledge they acquire, without the slightest attempt to scatter the good seed in the highways and byways, that it may spring up into bud, leaf, flower, and beauty.

If there be one message that comes from the spirit world more sacred than any other, it is the unanimous testimony to the egregious folly of hiding one's light under a bushel, when we see all around us a great spiritual awakening, and so many groping through the darkness of creed and dogma toward the light. Of a truth, 'He that knoweth his master's will and doeth it not, shall be beaten with many stripes.'

The scattering of the seed is the paramount duty of every Spiritualist worthy of the name; for, is it not what the angels are ever urging us to do? Shall we, whose souls have been illumined with the sunshine of this glorious gospel of facts, indolently and selfishly bask in that sunshine while so many are hourly passing into the great beyond in a state of outer darkness?

When they are brought to the seance-room, earth-bound spirits frequently inform us they would have given the world had they been cognisant of this knowledge while in the flesh; for then, indeed, they would perforce have lived a more useful life, and would have had less to regret and undo.

The vague hope of the churches in some dim and distant 'resurrection day,' when man shall be miraculously re-incarnated, and thus once more be brought under the power and dominion of matter and the ills that flesh is heir to—founded alone on records and traditions which three-fourths of the human race do not believe,—is proved by spirit return to be a gross fallacy, and absurd in the extreme.

The phenomena of Spiritualism demonstrate that man (a spirit *in* the flesh), can commune with his own kith and kin who have passed out of the flesh; and that the latter can establish the fact that they still live, love, and learn, and take with them all that really constituted themselves, only leaving behind the fleshly garment, which was but the material medium that enabled them to sense the external world. Thus is immortality ever brought to light, and the sequential spirit-life is proved to be in accordance with Nature's laws.

— There can, therefore, be no such thing as a physical resurrection, which implies a resuscitation from death unto life of the material form; but, as spirit return clearly proves that man survives the shock of death, and that life is continuous, the corollary is obvious that a 'resurrection' can have no meaning, and should be made to give place to that much more intelligible term 'evolution.' All that death really means is the elimination of the immortal spirit from the earthly tabernacle through which it operated, manifested, or functioned; and, by the aid of which, it was brought into direct relationship with the objective or external side of Nature.

Can any reflecting mind conscientiously deny that this supreme truth is worth knowing? Is it not infinitely better than the vague and hazy hope of the Believer, tortured by an ever-recurring doubt? But putting aside the fact that spirit people can by their return, prove absolutely and beyond all possibility of doubt that they are, if anything, even more alive after the change of so-called death, is it not more in harmony with our experience, even of natural law, that life should be sequential rather than miraculous? The fact that the spirits

may and do return proves also that they are neither transported to that material heaven of the Churches (located, perchance, on some distant star, circling the stellar spaces), nor yet isolated from all creation on some fiery orb, which we please to term hell!

Is it not a good thing to learn from the very lips of the so-called dead themselves that heaven is harmony of mind, as the natural outcome and effect of the practice of virtue; and, conversely, that hell is inharmony of mind as the outcome and effect of leading the vicious life?

What a poor consolation, at best, the Churches offer to the widow, to the orphan, and to 'Rachel weeping for her children because they are not'!

What a sweet consolation on the other hand does Spiritualism afford in its sure and absolute knowledge. How it gladdens the mother's heart to know of a truth that her prodigal son, whom she often loves best, is neither caged for ever in a hell of fiery torments, nor yet engaged in the eternal, monotonous, and intolerable round of a Moody and Sankey service in heaven.

Is it not a good thing to know that there is a bright and glorious future of progress for all; and that man neither dies nor is damned, but can, under certain psychic conditions, make known his presence after the death change? Has not the momentous question, 'If a man die shall he live again?' agitated the minds of the most profound thinkers in all ages? Is it not a good thing to know that Spiritualism furnishes the ready answer?

Is not this living knowledge calculated to become a mighty factor in influencing the world for good?

Is it not calculated to break down to a considerable degree the grinding system of selfishness in the mad rush to become rich in this world's goods, to the detriment and suffering of so many? Are not its solemn truths calculated to cause man to pause, and consider the necessity of laying up the treasures which fade not away, by his good deeds, sincerity, and self-sacrifice in striving to benefit and bless others? For the returning spirits testify to the fact that this is the only way we can become angels, and acquire that peace which passeth all understanding, which is heaven.

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 164.

DIRECT WRITING.

MODERN SPIRITUALISM is the first religion to take scientifically demonstrated 'facts' for its foundation. It is truly the grandest religion bestowed upon mankind; those who are brought under its influence should aim to become intelligent, well-balanced, intuitive, reasonable, and progressive in all directions. The phenomena are so startling that we should not reproach those who will not accept them without the clearest personal evidence. The training many have had prevents them realising that we are spirits now, with powers which we are but beginning to faintly realise. I wonder not, therefore, that anyone unfamiliar with spiritual phenomena should draw the line at 'Direct Writing,' and say, like Rogers, the poet: 'I cannot believe it, because it is impossible.' They have no place in the existing fabric of their thought into which such facts can be fitted. Other knowledge is oftentimes accepted on second-hand evidence, but that of Spiritualism is so new, so strange, so apparently opposed to science and our religious beliefs, that some consider it an offence against their intellectual status if they are asked to even look into the evidence.

The facts of spirit return are so numerous, the modes of manifestation so varied, and the minds who have investigated and been completely satisfied, so intelligent, that it is a wonderful surprise to many that it has not been received and welcomed with open arms. There is nothing fantastic about any part of the phenomena; a plain statement is made through each instrument used, whether it be for trance or inspirational speaking, clairvoyance or automatic writing; those who work behind the veil, and cause the manifestations, claim to be human personages, who once went through earth's pilgrimage as we are doing. Things of little moment seem to get accepted and known about rapidly, but the world has a faculty of overlooking the deeper things which belong to the spirit. Bits of evidence continually get into our journals, which startle for a time, and are then forgotten. Again, some test of spirit identity, through some medium, is written about; it also creates a few days' talk and is passed over. When a vast number of such statements are given, one would think the press would take note and ask 'what after all do these things mean?'

The *New York Herald* and *London Telegraph* have sent explorers to Africa and elsewhere. Why do they not set themselves to explore mediumship, and tell honestly what they find. It was a newspaper paragraph regarding writing on closed slates which first set me thinking about Spiritualism. I had certainly no bias in favour of the subject, and was as fully convinced as any one could well be that all that had ever been written regarding spiritual appearances had been fabricated, or arose from some delusion. The world was worked on regular lines, and we had no need for the ghost. Not that I was opposed to the thought of immortality. I had pondered over the subject for years, but felt that no evidence had ever been, or ever would be, forthcoming on this question. It was the newspaper paragraph appearing at intervals with its strange fact now, or the exposure of some medium at another time, which made me at last face the question and say to myself: What is behind this continual investigation on the part of some? Are the people who are on this quest weak-minded? Have they run across some power such as magnetism, and are incapable of seeing its meaning? I had never knowingly been in touch with a Spiritualist, never read a spiritual book, did not even know that Spiritualism had a literature, but I felt if any subject was worthy of investigating, surely the continuity of human life was of the utmost importance. A Dr. Slade had come to London, and was getting communications from spirits on closed slates—so the London correspondents gave it out. In the provincial journals for weeks there were paragraphs on the subject. Then, one morning, we hail the intelligence that the medium had been found playing tricks; that two distinguished scientific men who went to him exposed the *modus operandi*. When this exposure took place, I had decided to see for myself what was to be known on the subject. I set to work, little thinking what a valuable and instructive realm I was entering upon. I did not expect that my thoughts would be overturned, or that I would satisfy myself entirely that the claims made were well founded, but I caught an indescribable joy when the certainty of a future progressive life was made manifest by the phenomena. I literally staggered for days under the illumination—the sudden blaze of light was so great. Naturally sceptical, free from all fear of the theological devil, I set to work and proved every link in the chain of evidence till I was satisfied that spirit return was a natural fact. The metaphysical and theological methods of demonstrating immortality, from the earliest time to the present day, are a philosophical mist. You can argue yourself into or out of it, and prove either side; but, when you receive a message from a loved one whom you had mourned as dead; that is an incontrovertible fact that you can hold in your heart for all time—the gulf between the two worlds has been bridged; you have settled the question.

Through mediumship, in its several forms, the presence of loved ones has been abundantly demonstrated.

It is now becoming manifest that theology depends far more upon Spiritualism to demonstrate the manifestations recorded in the Bible, than Spiritualism depends upon theology for anything.

The case of direct writing, recorded in Daniel v., where fingers appeared and wrote certain words on the walls of the king's palace, which a medium was got to interpret, would be valueless to this age but for the fact that similar things have transpired in our time.

Sir William Crookes, president of the British Association, surely a cool, clear-headed man of science, has recorded that in the presence of a modern Daniel—Daniel D. Home—he has seen luminous hands, not belonging to anyone present, write with a pencil. Once, with Miss Fox, he says, he was holding her hands in one of his, the other holding a pencil, when a 'luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.' Another time, with Home, he had asked for a message, and the spirits said they 'would try.' A pencil and paper were lying on the table, and presently the pencil rose upon its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried, with no better result. At last they got a message through the alphabet, 'We have tried to do as you asked, but our power is exhausted.' All this is just as valuable in the way of evidence as if the message had been written.

Not Sir William Crookes only, but hundreds of other persons of repute (Mr. and Mrs. S. C. Hall, Wm. and Mary Howitt, among others), testify to the same facts. Sir Wm. Crookes was regarded by anti-Spiritualists as the prophet, the new Balaam, who would curse the enemy, Spiritualism. But, as Alfred Russel Wallace so aptly says, 'When after a patient trial, lasting many years, he decided against them, and their accepted prophet blessed the hated thing as an undoubted truth, their tone changed, and they began to suspect the judge's ability, and to pick holes in the evidence on which he founded his judgment.' Sir Wm. Crookes has survived all the calumny with which he was pelted, and though he has never withdrawn any single thing he formerly said in favour of the reality of spiritual phenomena, his compeers in science admit him as one of the first of physicists, though they would no doubt like him to abjure his strong testimony regarding Spiritualism.

Robert Dale Owen, after the striking events that met him in Naples, set himself to question every bit of evidence that could

be offered. Going to Paris in 1858, he came into touch with a Russian nobleman, who had published a work in which was recorded that he had received some 500 messages written directly by spirits, the book containing *facsimiles* of sixty-seven messages, the majority of which these obtained in old cathedrals. Robert Dale Owen investigated most fully: he interviewed the parties who had been witnesses, and was thoroughly satisfied there was no flaw in the chain of evidence, and but for the fact that the Government or clergy of France had prohibited such experiments in churches or public buildings, he would have been able to verify the phenomena for himself. His father, Robert Owen, was dying in England at the moment, and he had to hurry there. Since they had last parted, a new world had opened to the son; the old philanthropist, his father, had been for years an unwavering believer in Spiritualism—he spoke of the future life with the same undoubting certainty that he would of any earthly event which he expected would occur. The passing over of the old hero, one of the truest, noblest, purest, and best men that the world had ever seen—was the most peaceful that could be witnessed.

Robert Dale Owen soon afterwards, in America, saw much direct spirit writing. One case is especially pointed and clear. Sitting in circle in 1861, he asked if they could have direct writing in the light. He took a sheet of clean paper from the inside of a quire, and held it, together with a pencil, on his knee, when they were snatched away. Then for six or eight seconds they heard a pencil writing; raps spelled, 'Take it up' When he did so, there was written in pencil, in a bold, dashing hand, the words, 'The North will conquer.'

Each age has to extend the limits of the possible; what is miracle to-day becomes a common-place event to-morrow. Telescopes and microscopes were once things to be discarded, now we see they reveal the lesser world of matter and the larger worlds in space.

The seeker after truth has to keep his eyes continually open and his judgment continually on the alert.

One thing Spiritualism may claim, viz., that the evidences for its wonders are not scanty, but numerous, and have been repeated all over the world.

Robert Chambers, of Edinburgh, when in America, investigating among mediums, along with Robert Dale Owen, went with an unbelieving friend to Foster, the medium; the 'friend' only went on urgent solicitation, having no belief in the possibility of anything transpiring. Much took place of an eventful kind, still the 'friend' called for a real test of spirit intercourse, whereupon Foster requested him to think of a deceased friend. Then he bade him write on a slip of paper a number of *first* names, among them the first name of his friend and, on another slip, a number of names, among them the family name of his friend, keeping the writing concealed. The gentleman wrote out both lists accordingly, the total number of names being twenty-three. At Foster's request he then tore the names asunder, made up each separately in a pellet, and held the pellets under the table, in his hand, the palm open. Then Foster, who was sitting opposite to the gentleman, taking up Mr. Owen's hat, held it by one hand under the table, and said: 'Spirit, will you please select the two pellets that have your name and surname written on them, from that gentleman's hand, and put them in Mr. Owen's hat.' In less than two minutes raps came. Foster brought up the hat, and handed the two pellets which it contained, unopened, to the gentleman, who undid them without showing them to the company, merely saying, 'These are the two pellets, with the name and family name of my friend.' Foster suddenly exclaimed, 'Here is his first name on my arm.' He bared his arm, and they all saw written on it, in large pink letters, the word 'Seth.' After a minute or two, as they were looking at the writing, it faded out, and Foster asked, 'Will the spirit write the first letter of his family name on the back of my hand?' holding it out. Dr. Chambers and Mr. Owen watched it closely; there was not the least mark on it, but after the lapse of a short time, pink marks began to appear, gradually growing more plain, until they saw and read, very distinctly written upon the centre of the medium's hand, the capital letter 'C.' Then for the first time the gentleman showed the other the pellets. The name was Seth C. Foster followed further by saying the spirit was the gentleman's father-in-law, which was admitted.

Now, this is of much more value to the world, as to the power of spirits to write, than the handwriting at Balshazzar's feast. We do not know the recorder of that story, but all the world knows Dr. Robert Chambers as one of the cleverest men of his time, the author of 'The Natural History of the Vestiges of Creation,' and other works. We also know Robert Dale Owen as a man of great natural, intellectual endowments, a scholar, a ready writer, with a vision that had become enlarged through facing all problems that he had met through life. Direct writing in this fashion on the arm and hand of Foster was not alone vouched for by Chambers and Owen, but S. C. Hall, Wm. Howitt, and many others witnessed and attested similar phenomena; while Sir Edward Bulwer Lytton, who made him the hero of his 'Strange Story,' had him at Knob-worth, and witnessed similar marvels. The Bible handwriting on the wall was called a 'miracle,' the direct writing is simply done by spirits in accordance with a higher law to which we are beginning to open our eyes; it is in conformity with a law which, as yet, we do not fully

grasp. Men of science experiment with dust and ashes for years, sometimes without much result; Owen and Chambers experimented with higher matters than Argon and Helium, and deserve our blessings, for they have helped to build up the record of facts, which will some day startle the world when it really recognises that we are living amid spiritual verities.

(To be continued.)

A Thanksgiving Sermon.

By COL. INGERSOLL. Continued from page 165.

WORKS OF THE WORLDLY.

WHAT HAVE the worldly done?

In 1603, Lippershay, a Hollander, arranged lenses so that objects were exaggerated. He invented the telescope. He gave countless worlds to our eyes, and made us citizens of a universe.

In 1610, on the night of January 7, Galileo demonstrated the truth of the Copernicum system, and in 1632 published his work on 'The System of the World;' and what did the Church do?

Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible, recant. For ten years kept in prison—for ten years, until released by the pity of death; then the church—men filled with the Holy Ghost—denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

In 1609 Kepler published his book, 'Motions of the Planet Mars.' He knew of the attraction of gravitation, and that it acted in proportion to mass and distance. Kepler announced his Three Laws, and found they mathematically expressed the relation of distance, mass, and motion. Nothing greater has been accomplished by the human mind. The third law of Kepler, I am inclined to think, is the greatest triumph of the human intellect.

Then came Newton, Herschel, and La Place, and the astronomy of Joshua and Elijah faded from the minds of intelligent men. Jehovah became an ignorant tribal god. Astronomy became a science, and Christianity became a superstition. (Applause.)

Men began to see that the operations of Nature were not subject to interference. That eclipses were not caused by the wrath of God; that comets had nothing to do with the destruction of empires or the death of kings; that the stars wheeled in their orbits without regard to the actions of men. In the sacred East the dawn of science appeared.

A few years ago a few men became wicked enough to use their senses; wicked enough to look; wicked enough to listen. They began to see; they began to reason. They forgot heaven and hell long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and deposited in water. They found that these rocks put together would make 70,000 feet in thickness. They found that the coal was once vegetable matter. They made the best calculations they could. They found that it would require many million years to produce this coal.

They examined the chalk cliffs; they found they were composed of microscopic shells of minute organisms, that is to say, of the atoms of these shells, or dust; that this had settled over areas as large as Europe, and in some places the chalk was a mile in depth; and that this required many millions of years. Lyell, the highest authority on the subject, says that it must have required, to cause the changes that we know, at least two hundred million years.

Think of these vast deposits caused by the slow falling of infinitesimal atoms of impalpable dust, through the silent depths of ancient seas! Think of the microscopical forms of life, constructing their minute houses of lime, giving life to others, leaving their mansions beneath the waves, and so through countless generations building the foundations of islands and of continents.

Go back of all life that we know—back of all the flying lizards, the armoured monsters, the hissing serpents, the fanged horrors; back of the Laurentian rocks to the eozone, the first of living things that we have found; go back of all mountains, seas and rivers, back to the first incrustation of the molten world; go back of wave, of fire, and robe of flame, back, back to the time when all the substance of the earth blazed in the glowing sun with all the stars that now wheel about the central fire; go back; think of the days and nights that lie between! Think of the centuries, like withered leaves of time, that strew the desert of the past! Think, think of the countless ages!

Nature does not hurry. Time cannot be wasted—cannot be lost. The future remains eternal, and all the past is as though it had not been—just as though it were to be. The infinite knows neither loss nor gain.

We know a little something of the history of the world. The worldly have told it to us. We know a little something of the human race; and we know that man has lived and struggled through want and war, through pestilence and famine, through ignorance and crime, through fear and hope, on the old earth for millions and millions of years. (Applause.)

At last, at last, we know that the infallible popes, and the countless priests and clergymen, the gentlemen who were

'called,' the gentlemen who were filled with the Holy Ghost; we know that presidents of colleges, we know that kings emperors, and executives of nations—we know that they mistook the blundering guesses of ignorant savages for the wisdom of an infinite God.

At last we know that the story of creation, of the beginning of things, as told in the 'sacred book,' is not only untrue, but infinitely absurd and idiotic. (Applause.) Now we know that the inspired writers did not know, and that the God who inspired them did not know. (Renewed applause and laughter.)

We are no longer misled by myths and legends. We rely on facts. The world is our witness and the stars testify for us.

What have the worldly done?

They have investigated the religions of the world, the sacred books, the prophecies, the commandments, the rules of conduct. They have studied the symbols, the ceremonies, the prayers, the sacrifices; and they have shown that all religions are substantially the same, produced by the same causes, and that all rest on a misconception of the facts in Nature, that all are founded on ignorance and fear, on mistake and mystery.

(To be continued.)

The Philosophy of the Spirit Circle.

Those who are unacquainted with the practical workings of spirit-communication are disposed to ask, 'Why is a table, a circle of sitters, or a medium, necessary to enable a spirit to communicate? If my mother or relations in the spirit world desire to speak to me, why do they not come to me direct without the intervention of such absurd processes?' We reply that every act in Nature must take place in accordance with natural law and appropriate agencies. Man's spirit is pure intelligence, and his body is the instrument of that spirit, having organs adapted to give expression to the various forms of intelligence. The many acts of life are, therefore, 'spiritual manifestations,' and it may be asked, How is it that the intelligent principle or spirit within man can operate on the various organs? We know that a man *wills* to think or act, and he immediately does so. We observe that his body is composed of a number of dissimilar structures pervaded by imponderable forces, which, for want of a better name, are called 'electricities' and 'magnetisms.' It is also understood that something analogous to these magnetisms constitute the spirit-body both in this life and after death, and these electricities connect the inner or spirit-body with the outer or physical body, thereby bringing about all the varied and complex phenomena of life. The interior spiritual principle is in like manner connected with the spiritual body by much finer magnetism, and thus the intelligence of man is brought into immediate correspondence with the gross matters constituting the body.

Let it be further noted that the visible body of man is composed of bone, tendon, muscle, tissue, blood, fluids, nerve, nerve-aura, organs of special sense, etc., which are very different in composition and function. The invisible magnetisms and electricities differ as widely in quality and function as the structures of the external body, notably so in persons of opposite temperaments. As it is through the agency of these invisible elements that spirits are able to manifest themselves, we can now comprehend somewhat of the philosophy of the spirit circle, which is thus constituted: A family party of from three to eight persons sit around an ordinary table, with the palms of their hands placed lightly on the top of it. The peculiar magnetisms of the sitters, if the circle is harmonious in its constituents, mingle and accumulate over the table, and form a lever of a semi-physical nature, with which the spirits work. If the sitters throw off that electricity which is nearest in quality to physical matter, then the spirits will not be able to approach it or operate upon it, and the circle will be a failure; no phenomena will occur. If, on the other hand, there is some person present who produces an emanation of a quality near to that of which the spirit-body is composed, then the spirits can operate upon it, and from that to a lower magnetism derived from some other member of the circle, till physical objects can be moved. The person who gives off this fine spiritual magnetism, which enables spirits to communicate, is called a 'medium.' If the magnetism of the various sitters do not blend or harmonise into one combined instrument, the spirit will not be able to use it, because it will be fragmentary or disjointed.

Sometimes a party of investigators may sit for many nights, and produce no results; but if a neighbour joins them with the proper temperament, success at once will crown their efforts.

If the general magnetism of the medium and of the circle be of a certain quality, the table will be tilted, or objects will be moved: if of another kind, raps will be produced. Other forms of the magnetism enable the spirits to perform wonderful phenomena: such as the direct writing, the spirit-voice, and the carrying of fruits and flowers to the circle. A change in the conditions gives opportunity for the intellectual phenomena, such as the control of writing, speaking, impressional and trance-mediums. These various processes also require specific qualifications and practical knowledge on the part of the operating spirits, whose magnetisms have to harmonise with the various conditions in the circle.

These very interesting considerations explain why it is that spirits adopt such means as tilting tables, making raps, etc., in order to be understood. These means are said to be undignified and unworthy of the high position of spirits. The fact is, that spirits are limited by conditions, the same as their brothers in the flesh, and hence they are necessitated to adopt the means of communion at their disposal.

The body, or plane of the spirit is composed of one kind of substance, and the body and surroundings of the sojourner in the flesh is constituted of matter in a very different state, hence the necessity for a 'medium' to connect the two. Mediumship is thus seen to be a matter of temperament. Some families are mediumistic, and if they form a circle round a table, they are certain to

receive the phenomena. Other families are quite opposite, and can obtain no results, though they sit for years. The presence of some persons is so detrimental to the success of a circle that no manifestations will take place while they form part of it, and thus they come to the conclusion that the Spiritualists are deluded.

The mediumistic faculty, in all its forms, can be cultivated by sitting in the spirit-circle, which tends to perfect and spiritualise the magnetism of the sitters by their mutual action on each other and by the influence of the spirits.

Every family should have its spirit-circle and its mediums. It is the true 'family altar,' and in combination with it all forms of religious, intellectual, or æsthetic exercises may be associated, according to the taste or needs of the sitters. Do not delay one day longer to inquire into the merits of Spiritualism.

The Professor's Tales.

STORIES FOUNDED ON FACT.

VII.—A WRONG RIGHTED.

By W. A. CARLILE.

[The phenomena recorded in these tales have been collected from many reliable sources, their grouping or combination alone being the work of the author. Thus, though the tales as they stand are partly fiction, they are founded upon well-established facts.—W. A. CARLILE.]

'Now, LANDLORD,' said HARRY Baker, on the morning following his arrival at the inn, 'I want you to tell me all the sights of Lyncombe, for I am going to spend the day here.'

'Well, sir, I hardly know,' answered the host. 'There's a good view from the cliff, up by the old hall; and there's the shore, and the woods, and that's about all.'

'I think I'll try the cliff first, and the others afterwards,' and Harry, shouldering his photographic tripod, and carrying his camera in one hand, set off on a photographic expedition. After a steep climb, he found a wide view of sea and sky spread before him, and for some time he stood entranced with the beauty of the dancing waves and the white clouds flying over the blue sky. Then he looked around for a suitable place on which to stand his photographic apparatus. As he did so, he caught sight of a building near at hand. 'This must be the old hall which the landlord spoke of. When I get back, I shall ask him why it has been allowed to fall into such disrepair. But it's a quaint old place, and I must have a nearer look at it.'

With these thoughts, Harry clambered through a gap in the hedge, and stood in the deserted garden. He made his way through the weeds that covered the path, and presently he found himself near the building. 'This is the most desolate place I have ever seen,' he said, 'and I shall certainly have a photo of it.'

In a few minutes the camera was focussed upon the building, the cap removed, and then replaced. Harry took out the wooden slide, and was about to put it away when a thought struck him. 'Suppose the exposure has not been long enough, the negative will be spoiled, and as I can't come here again, I shall have to go without my picture of desolation. I have a good mind to develop the negative before I leave, but where can I get a dark room?'

He looked up at the shuttered windows of the hall. 'Plenty of dark rooms there if I can only get in,' and he advanced towards a door in front of him. To his surprise it yielded at his touch, and the young man entered.

'It's not darkness that's wanted here,' he said, 'but light,' and he produced a box of matches from his pocket. Hardly had the flame of the match flared up, before the door behind him shut with a clang, which shook the house, while the sound reverberated in thunder through the deserted dwelling. 'Curious,' he said, 'that the match burns steadily, and there's not a breath of wind. The door can't be hung right,' and Harry tried to dismiss the subject from his mind, though it kept recurring to him as he moved along the dark passage.

He lit a small lamp which had a red glass. This he used for developing, and, by its dim light, he entered a room on the left of the passage. Then he set to work to develop the negative.

He placed his chemicals upon a table which stood in the middle of the room, and was in the act of bending over them, when he had a strong impression that he was not alone. He turned sharply round to see who it was that was looking over his shoulder, but he could see nothing, though the red light of his lamp made everything visible around. 'This deserted old house is making me nervous,' he thought. 'I wonder if there have been any murders or suicides in it, perhaps in this very room,' and he shuddered in spite of himself as he looked around. In a few moments his attention was absorbed in his work, and the photograph was fixed on the plate. Then Harry gathered up his apparatus, and, with the lamp in his hand, left the room, and retraced his steps along the passage. His nervousness had returned, and whether his negative was a good or a bad one, he had no intention of entering the house again. He threw the door open, and breathed more freely as he stepped out of dense gloom into the bright sunlight which flooded the scene without. He closed the door behind him, but as he did so, he heard a sound as if a heavy bolt had been shot into its socket. 'My imagination,' he said, 'is playing me strange tricks to-day. It is impossible that the door can have bolted itself.'

As he thought thus, he raised the latch and pushed against the door, but it resisted his utmost efforts, for the door was actually bolted.

'There must have been somebody in the house, after all, but it is strange that I saw no one,' and Harry hurried from the spot. He stopped at the place where he had left his camera, and taking the negative from its box he proceeded to examine it. But hardly had he glanced at the photograph before he started with surprise.

The picture was an excellent one, and every detail of the old hall stood clearly defined, but what had attracted the attention of the young photographer was the figure of an old man who stood in the foreground of the picture. Harry had seen no one near when he exposed the plate, but now, standing out in bold relief, was the photograph of this ancient man.

'It is certainly strange that I should have seen no one, but the figure is quite in keeping with this desolate place, and it improves the

picture.' With this thought in his mind Harry replaced the negative in its box, and soon had all his photographic apparatus neatly packed up. He did not remove the camera from its tripod, but, taking hold of the stand, he swung it over his shoulder, and prepared to leave the spot. As he turned round he saw the original of the photograph standing before him.

'It's a very good picture, sir; I saw it while you were examining it.' For a moment Harry was too much astonished to reply, then he stammered: 'I didn't know that there was anybody here beside myself.'

'Perhaps not, sir,' answered the old man, gravely. 'Not many people come here now, but there were too many in the days of the old Squire,' and the old man sighed as he spoke.

'I don't quite understand you, my friend.'

'It is soon told, sir, and I ought to know, seein' as I was gard'ner here for nigh on forty year,' and again the old man sighed. 'Ah, sir, the garden was very different then to what it is now,' and with a melancholy look, the old man surveyed the wilderness of weeds.

'But why has the place been allowed to fall to ruin?'

'Well, sir, we were all as happy here as could be when the old Squire brought home a young wife, from furrin parts. She soon made a change in our quiet ways, for the Squire let her do just as she pleased. There was dancin' parties, and garden parties, and huntin' parties. There was racehorses in the stable, and a yacht in the bay. Then, when the young woman had spent most of the Squire's money, she runs off with somebody else. That, sir, fair broke the Squire's heart. He went away and died, and the place became what it is.'

'But why doesn't some person buy it, and live in it?'

'They say it's haunted, sir.'

'And I can quite believe it,' said Harry, with a glance at the building. 'Is there any murder connected with it?'

'Not to my knowledge, sir, and I ought to know. But there is rather a curious thing I would like to show you, if you would be so good as to come with me,' and the old gardener looked anxiously at Harry.

An expression of relief, however, passed over his face when Harry answered cheerfully, 'I shall be glad to see all you have to show.'

'This way then, sir, if you please. You can leave your telescope here, for nobody will meddle with it. People are too frightened of the ghost to come near the place,' and again the old gardener sighed.

'All right, my friend, lead on.'

The old man slowly moved towards the cliff, to a place where a path led to the shore below. Down this path he descended, closely followed by the young man. They reached the rocky beach. Great boulders were all around, but passing these by, the old man pointed to a pool of water which was enclosed by rocks. 'At full tide, sir, the water flows into that basin, which is very deep.'

Harry glanced up, and saw that the precipice above the pool was nearly perpendicular, and at the top, the rocks overhung the cliff below. He looked at the pool, but its depth could not be seen, owing to the fact that it was full of seaweed. 'Is this what you have to show me?' he asked.

'Yes, sir.'

'It is certainly very curious and interesting,' said Harry, politely.

'But would you be good enough, sir, to go to the edge and look down.'

'I can see nothing but seaweed,' answered Harry, when he had reached the brink.

The old man touched Harry lightly on the arm. 'Are you sure that is all, sir?'

With the touch a marvellous change came over the young man's sight. The pool appeared as clear as crystal, and far down through the transparent waters, he could see the bottom, bright with shells, which lay upon the silver sand. But in the middle of the basin lay a strange object. Harry looked more closely, and saw that it was a skeleton. By its side lay something bright and glittering.

'What is that shining object by the skeleton?' queried Harry of the old man, whose hand still rested lightly on his arm.

'That is gold, sir, and now you can go and tell the people that the old man was not a thief, after all.'

The touch was removed from Harry's arm. In a moment the vision disappeared, and the young man saw only the darkness of the pool, with the yellow seaweed lazily moving on its surface, under the impulse of the gusts of wind which eddied over the water.

The young man turned to his guide for an explanation. But the gardener had gone, though how he could have clambered out of sight in less than a second of time was a puzzling mystery.

Harry called, but there was no answer. Then, with a sharp look out on every side, he ascended the cliff. His photographic apparatus stood where he had left it, and Harry, who was in no mood for further adventures, returned slowly to the inn.

'What do you think of this picture, landlord?' said the young man, after dinner.

'It's wonderful like, sir, but it must have been taken ten years ago, for I see you have the gardener in it.'

'Where is the old man now?'

'Nobody knows, sir, but perhaps you have not heard the tale about him.'

The young man answered in the negative.

'Well, sir, the Squire thought a lot of him and trusted him in every way, but one day he sent the gardener to the bank for money to pay some bills, for the Squire's wife spent a lot of money, but the old gardener kept the money for himself, and was seen no more in this part of the country.'

'The old man did not steal the money; he fell over the cliff.'

'Like enough, sir, for the night was very stormy, and it would be quite dark when he got back, but I thought, sir, you were a stranger in these parts!'

'Never mind about that. The old man fell into the pool under the cliffs, and you will find the gold there.'

The landlord stared at the speaker. 'Dead Man's Pool, sir?' he ejaculated.

'Go and drag the pool, and you will find the gold and the skeleton of the man you thought was a thief. I will give you this five-pound note for your trouble if you go at once.'

The landlord needed no second bidding, and from the window of the inn Harry soon saw him leading several of the fishermen to Dead Man's Pool. The search was successful, but Harry would give no explanation of the matter, and the fisher-people used to whisper among themselves that he must have seen the ghost. They were confirmed in this opinion by the fact that from that day forth the hall ceased to be haunted by the spirit of the old gardener.

'What are the lessons to be learned from this tale, Professor?' queried the Doctor.

'They are almost too numerous to mention, but I will touch upon only a few.'

'First, then, the thoughts of the dead can affect the living. This proves that the powers of the departed spirit are as great, if not greater, than when imprisoned in the body. Second: Memory is unimpaired by the death of the body, and the desire to right what is wrong is with them an impelling motive as with us. Third: The spirit in this case took to itself a materialised body, or it could not have impressed the photographic plate in the way it did. These are the three principal points to which I would direct your attention.'

'Very good, and now let me ask a question or two. How was it that the form was photographed when the young man could not see it?'

'In reply, I must refer you back to hypnotism. Three of us are in a room. The third person mesmerises me, and tells me that you have left the room. Then, though you stand in front of me, I am quite unable to see you. In fact, if I run up against you, I am surprised at the invisible obstruction which bars my way.'

'I see your meaning. The ghost, though it might be visible to one who was in a normal state, held Harry in a state of semi-hypnotism.'

'Exactly so. When the spirit chose to be invisible, it seemed to be so to the hypnotised person. When it chose that the skeleton should be seen, Harry saw it.'

'You may be right, Professor, but the explanation seems rather a complicated one. A spirit is near, and, instantly, you have thought-reading, materialisation, hypnotism, and other effects.'

'Just so, and when an electric current passes near, you have the swing of a compass needle, the ringing of an electric bell, the fusing of metals, the electric light, and many other phenomena.'

'That is true, answered the Doctor, thoughtfully, 'and in the same way, when a psychic force is near, we may have many and varied phenomena of a psychic nature?'

'Think not I am come to send peace on earth: I came not to send peace, but a sword.'

'For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.'

'He that believeth and is baptised shall be saved; but he that believeth not shall be damned.'

Of course 'the time for taking isolated passages has gone by. We must take Christ's sayings as a whole in order to judge truly and justly.' This is the old orthodox fashion of scriptural exegesis, when a passage is found to conflict with Christian tenets and doctrines. The above-quoted verses, it is true, do not embody the whole of Christ's teachings; nevertheless, they are a part of the whole, and as such, entitled to examination and criticism.

I will grant that we cannot guarantee the reliability of the records handed down to us. The early Christian fathers were not particularly noted, either for their veracity or competency, where the gospels were concerned. But this only makes matters worse. As Professor Huxley said: 'If the writers of the gospels have taken fiction for truth, the survivals of Pagan superstition for religion, in one department of spiritual knowledge, what guarantee have we for their infallibility in other departments?'

'W.' says, 'I do not know where it is said in the Bible that Jesus acquiesced in slavery,' but a system must be judged by its works. 'By their fruits shall ye know them.' Christ made no repealing declaration, yet any well-informed person knows that the abolition movement was bitterly opposed by nearly all the religious Christian bodies in England and America, thus showing that they considered their opposition quite consistent with their Christian beliefs. 'For some 1,800 years almost, Christianity kept slaves, bought slaves, sold slaves, hired slaves, and stole slaves. Pious Bristol and godly Liverpool, less than 100 years ago, openly grew rich in the traffic.'

Further, 'It would be an impossible task to separate the good which has come to the human race through evolution on the one hand and Christianity on the other. They are inseparable.' We do know what evolution has done for man; that he is the descendant of palaeolithic savages who had struggled slowly up to civilization through immense periods of time; but why this fact should be bracketed with the claims of Christianity I fail to see. As 'Enos' very properly points out, there is another side to this. Surely 'W.' has read the history of the 'Dark Ages,' that period of sacerdotal power between the sixth and fourteenth centuries of our era. Again, it is of no use to point out to individual Christians who have led noble self-sacrificing lives. The willingness of a man to suffer martyrdom for his religion merely proves his sincerity, not that his faith has had a divine source. 'W.' admits that there are unbelievers who lead good lives, but puts this down to early Christian training, and to their being descendants of Christians. The logical inference of this is, that without these preliminary advantages, an unbeliever would never reach the standard of a good life, which I deny.

I am glad to hear that your correspondent has met with much kindness from Spiritualists; but why qualify it with the statement that 'I am not blind to the fact that there is a deal of human nature among them yet?' It is news to me that Spiritualists ever claimed exemption from the frailties which beset poor humanity.

Just a few words in conclusion, sir. Our religion is to a great extent eclectic; but we are not obliged to bracket our noble philosophy with Christianity. Spiritualism is strong enough to stand by itself, and, I make bold to say, will flourish, not with the help of our Christian friends, but in spite of them.—Sincerely yours, D. Manchester.

Sir,—I have no intention to participate in this controversy beyond this letter, unless a special reason afterwards necessitates my doing so, for it has already sufficiently able debaters to take care of their respective positions. In the consideration of this subject there are two essential principles which ought to guide us, viz., that Spiritualism is supposed to accept any truth from whatsoever source it may be derived, and recognise every ethical principle of any practical value, independent of its alleged profane sacred or divine origin, and that in the interpretation of Christ's teachings and commands, more attention must be paid to the *spirit* than the *letter*, literal or verbal expression thereof. To me it would be very unfair and illogical to contend that Christ had no moral standard for universal guidance. Whether his commands were original, or taught by his ethical predecessors in the distant past, or otherwise, does not in the least affect their inherent moral value because simply endorsed by him or anyone else. Hypercriticism is too often associated with opposition to Christianity in any form, and bitter denunciation of an inconsistent profession hurled at and mistaken for what *primitive* Christianity really is. Are the following commands void of any ethical import, or utterly impractical in any social condition?: Mark xii. part of 31st verse, 'Thou shalt love thy neighbour as thyself.' In these words have we not Socialism advocated in its highest and most comprehensive sense? Matthew v. 9, 'Blessed are the peacemakers, for they shall be called the children of God.' How many wars would have disgraced British history, and defaced the character of the Christian professors, if they had implicitly obeyed this precept? The fact is that an alleged political necessity, and a national ambition for territorial expansion, or, to use a more modern term, 'colonisation,' has been the chief cause of the wars, unjustly and mistakenly attributed to Christianity. 'Peace makers,' without a gross abuse of logical rules, cannot possibly be designated 'peacebreakers.' If so, all the dishonesty in the world might, with equal fairness, be directly attributable to the existence of the worthy maxim, 'Honesty is the best policy,' because those who professed it acted hypocritically. Again, Matthew v. 42, we read 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.' Some, in their extravagant and unwarrantable interpretation of this passage, contend for its strictly literal meaning, and that any applicant had a claim upon the generosity of his more wealthy neighbour, and if an inveterate drunkard asked for money to again make a beast of himself, you could not consistently with this command refuse to comply.

In these cases we must take into account the general tenour of Christ's teachings, and measure them by the ethical principles he

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.

SPIRITUALISM AND CHRISTIANITY.

Sir,—Most of us are accustomed to the abstract reasonings and metaphysical subtleties of theologians by which they seek to maintain their position as defenders of the Christian faith. The building up on assumed premises, unwarranted inferences, and, above all, the *suppressio veri* modes, are common knowledge to those who have taken the trouble to search into the claims of the orthodox sects. Without adopting the aforementioned methods I should like to say a few plain words with regard to the controversy now going on in 'our paper.' After reading 'W.'s' letter the first impression that struck me was that the title was a misnomer; it should have been 'A Defence of Christianity.' Shorn of all the reasons adduced in favour of its teachings, its claim simply amounts to this: Unless Christianity and Spiritualism go hand in hand, the latter has but a poor chance of holding its place in the world as a moral force and power which make for human good.

Is this true? I assert, most emphatically, No! Are not Christians (using the term in its broadest sense) our greatest opponents to-day? Speaking from my own experience, I have found that Atheists, Agnostics, and Freethinkers generally, will listen courteously to accounts of our phenomena and philosophy, while on the other hand the bare mention of the word Spiritualism, among the orthodox community, is enough to create a commotion, and the unfortunate individual who has the temerity to broach such a subject is either howled down with Christian texts, calmly, even insolently ignored, or looked upon with ever-increasing suspicion. Your correspondent says: 'It' (Christianity) 'is essentially a religion of love.' At the risk of being prolix, may I quote a few verses from the Christian scriptures:—

'The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend; and them which do iniquity;

'And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

'So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

'And shall cast them into the furnace of fire:

'Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

inculcated and exemplified. To do otherwise would place us in a most illogical position, alike applicable to the teachings of any other great moral reformer, or to the philosophy and teachings of Spiritualism itself. The same method of reasoning will apply to the other portions of the verse, viz., 'From him that would borrow of thee turn not thou away.' Does it really mean that if an intended murderer applied for the loan of a razor with which to cut his wife's throat, or for a gun to shoot his neighbour, we are morally bound, in accordance with Christian principle, to comply? Why, the very conception of such an interpretation carries with it its own refutation. It would be as unfair to contend that when Christ said (and equally hypercritical), 'I am the vine, and ye are the branches,' he actually meant that he was in reality a grape tree, and his disciples the actual branches thereof. I have simply indicated the line of argument which ought to be taken upon this question.—Yours truly,
Blackpool, March 13, 1898. JNO. ARNSWORTH.

SIR,—'W.' suggests that there are two distinct forms of Christianity: (1) that which we get from the 'fountain head,' and (2) that which has come to us through the Churches of all kinds. One, he suggests, is pure Christianity; the latter, we are left to assume, is impure Christianity. Whether 'W.' will accept the logic of that proposition, or not, I cannot say; like the Scotsman, 'I ha'e ma doots.' Let us consider the fifth paragraph of his last letter: 'It is only in comparatively recent times that people have been allowed to read the Bible for themselves; formerly, the priests kept it under lock and key, and only allowed their exegesis to go forth to the people.' If the people only got the exegesis of the priests, is it not that, and not anything else, which is responsible for the good as well as the bad? Can a system which has received the maximum of study for 1,899 years from the most enlightened nations on the face of the earth (and the scorn of the remainder), which is yet either not understood, or too well understood, which defies all attempts at interpretation, to interpret which all fresh attempts only create new divisions, which in one place says to do is necessary, and in another place says only faith is necessary, and both on the same authority, which yet defies satisfactory interpretation, and therefore understanding, be considered logically to have sufficient restraining power to reform the people of the world?

If the tyranny of the priests was 'in human nature,' and not in Christianity, and Christianity failed to cleanse the 'human nature' of the priests of this terrible crime, is not that a final and lasting proof that Christianity lacked sufficient 'restraining power over the vicious and intemperate' to be considered an 'effective moral force'?

'W.' says: 'The much-maligned word "believe" can have a perfectly legitimate and ethical meaning.' Very good! Possibly true. But Christianity has undoubtedly held up this will-o'-the-wisp, 'Believe and be saved.' Whether men have interpreted the word aright or not is beside the mark. If they have, then Christianity has taught the efficacy of faith. If they have not, then Christianity has, we will say, taught the necessity for works, but in so loose and vague a manner as to be generally misunderstood and ignored by laity and priesthood alike, and it is, therefore, in this respect, non-effective as a moral force. We are not here concerned with what Jesus or his disciples, or anybody else intended to teach, but what they did teach; or, to be still more explicit, what impressions they have actually conveyed to the human mind in reference to the necessity of right conduct in the pursuit of an ideal—heaven.

The passage quoted by 'W.' in this connection, like most of the reputed sayings of Jesus, is so vague, that it has led to such an unending discussion, to so much doubt and uncertainty, that in the absence of Jesus to put men right, they have adopted a combination of the most likely and the most agreeable interpretations. But if 'Christianity' has been 'effective,' it would have prevented such a possibility. If Spiritualism can give no clearer, no more definite idea to the people than Christianity has done, of the relative bearing of 'faith' and 'works' on the human character, and consequently on the after-life of the individual and the race, it will be no better than Christianity, and will not long survive it. It is because I am certain that Spiritualism does give a clearer message that I say it is superior to Christianity.

But this question of 'belief' does not depend entirely upon the passage quoted. The idea that belief is more effective than works received considerable colour from the story of the crucified robber: 'This day shalt thou be with me in Paradise.' Whatever was hereby intended, we cannot doubt that it conveyed to the mind of Christian people the idea that the faith of the dying robber (at the eleventh hour) was more powerful in bringing about his salvation than his evil-doing was in the other direction. This is from the 'fountain head,' and can, therefore, I suppose, be relied upon. With reference to the impression conveyed, the following cutting from the *Christian Witness* is interesting:—'It may then be affirmed, without fear of contradiction, that the Dissenters have most powerfully promoted this grand object, for which some hundreds of the established clergy are spending their lives. From the Restoration to the rise of Methodism, Dissenters stood up alone in defence of the best of causes. They alone maintained the depravity of human nature, which no baptismal waters could wash away; they preached the doctrines of justification by faith alone, and regeneration by the Holy Spirit.'

It is no use letting our sentiment, or our prejudices, run away with our reason. If Christianity, at the 'fountain head,' had not made it possible for men to cheat themselves and each other on the question of belief; if it had not contained the elements of which this great fallacy is composed, and in various ways indicated the actual compound, the belief must have of necessity fallen to the ground long ago.

'W.' suggests that the New Testament will furnish us with an accurate view of the life and teaching of Jesus. Does he mean that we have to lay all the essential parts side by side, and judge of the whole, or that we have to select certain parts and ignore others? If the latter, what parts? In the second paragraph he questions certain people and certain sects, as differing in their interpretation of the New Testament. Although it is true that they have differed on many points, it is also true that they and others have all agreed that 'belief,' or 'faith,' was an absolute necessity, though some have

placed a little more reliance on 'faith' and less on 'work,' and *vice versa*, than others. None of the Christian sects have denied that faith was a necessity, that I am aware of, yet most of them presumably read the New Testament. But seeing that so many different impressions have been, and still are, gathered therefrom, by what rule can I hope to succeed where so many have failed? If a sincere desire to discover the truth will do it, I can try, but in that case it would not appear that Jesus, or Christianity, had been very successful in generating a spirit of sincerity in Christians, seeing that so few succeed.

Further on 'W.' says that 'Christianity degenerated into various sects, partly because of the love of power,' etc. If the love of power is an evil, or a producer of evil, how comes it, if Christianity has not been a failure, that this love of power was not eliminated in those who came most under the influence of Christianity? How came Christianity to degenerate, when it is claimed to be a source of ever-increasing regeneration?

'W.' does not know where it is said in the Bible that Jesus acquiesced in slavery.' Can he tell me where slavery was condemned? It was condoned by Paul, the immediate follower of Jesus, according to the 'fountain head.' Paul alluded to slavery by ordering the slave to return to his master. 'W.' mentions Socialism as being in harmony with the teachings of Jesus. Suppose, then, that slavery was an institution at present, existing in England, can he imagine a Socialist, a public advocate of morality and humanity, during several years never once alluding one way or another to the evil? English Socialists, mere ordinary men, to-day vehemently denounce all forms of slavery, including bond-slavery, although it does not actually exist within some hundreds of miles of the country. The people who set the example of liberating the slave, who agitated for the abolition of slavery, were citizens of a nominally Christian nation, but the non-Christians therein began and carried on the agitation, in spite of the bitterest opposition of the Christians, who quoted Paul as having favoured slavery. The bitterest enemy to its abolition was the Christian Church in America. Ænos.

[We shall not have space for any more letters on this subject at present. Let each one reason matters out for himself, and hold fast to that which is good.—Ed. 'T.W.']

CARDIFF SOCIETY OF SPIRITUALISTS—ST. JOHN'S HALL

OUR SERIES of special meetings, in celebration of the Jubilee of Modern Spiritualism, found most fitting culmination on Tuesday evening, 15th inst., when Mr. J. J. Morse (London) gave his interesting lantern lecture, entitled 'Modern Spiritualism: the story of its origin, growth, work, and workers.' By the aid of a fine, powerful lantern, kindly manipulated by Mr. Blackmore, a large number of excellent views were shown of places, persons, spirit-photographs, slate-writing, and other phenomena, etc., identified with the movement. Mr. Morse's pithy and interesting explanatory remarks upon these received additional force as being largely the result of his own personal reminiscences during nearly three decades of active service in the Cause. Commencing with the earliest features of the movement, and tracing its growth as sequentially as the magnitude of the subject admits in the scope of one lecture, Mr. Morse presented a mass of information which gave, so to speak, a bird's-eye view of Modern Spiritualism, from birth to Jubilee, such as could not be so effectually done in any other way. We are too apt to measure the scope and importance of our Cause by our own narrower personal experiences, and to be brought thus face-to-face with such notable scenes, and so many eminent and faithful workers, by one who knows whereof he speaks, is highly educative, inspiring, and encouraging. In spite of bad weather there was an excellent audience, and warm commendations of the lecture were freely expressed.—E. A.

YORKSHIRE UNION OF SPIRITUALISTS.

MONTHLY CONFERENCE, held at Barnsley, March 15, 1898. The attendance of delegates was somewhat small, owing to the difficulty in reaching Barnsley. The president, Mr. Smithson, of Devsbury, took the chair at 1-30, and intimated to the assembly the sad news of the passing on of Mrs. Collins, wife of our ex-president, and moved that a vote of condolence be sent to Bro. Collins in his sad bereavement. Seconded by Mr. Archer, and carried in silence.

The planning of speakers was next gone through. It was decided to hold the April Conference at Cleckheaton Co-operative Hall (special services). The minutes were read and adopted, and the following hon. members were enrolled: Mrs. France, of Brighouse; Mrs. Emma Green, of Stairfoot, Barnsley; Mrs. Mellors, Barnsley; Mrs. Webster, Atercliffe, Sheffield. Placed on probation, Mr. T. E. Morgan, of Sheffield.

Notice of motion by Mr. Blaimires: That the Union secretary shall not be entitled to claim a speaker for an unrepresented society when a delegate is claiming.

The following societies have responded to the appeal of the Union for a collection at one service on behalf of the Jubilee Propaganda Fund: Milton Hall, 9s. 7d.; Brighouse, 7s. 2d.; Halifax (No. 2 Society), 5s.; Birstall, 4s. 6d. Elland Society have decided to give a service, and the Hull Society have decided to hold a week's mission, and give half collection to the Union and pay speakers' expenses, which is a very liberal offer. Hope all societies will assist in the Jubilee Fund.

A large audience present in the evening, the platform being adorned by delegates. Mr. Archer, Birstall, took the chair, Mr. Smithson officiating as organist, and Mr. Watkin, of Rothwell, gave a very interesting address. Mr. Smithson also gave a very able address, which was very attentively listened to. The secretary gave a recital. The members expressed their satisfaction at the visit of the Union, for they had made great preparation for the comfort of the delegates.

Our next Conference, Cleckheaton Jubilee Celebration.
P.S.—Friends arriving in Bradford before dinner, to the meeting in St. George's Hall, Sunday, March 27, can have dinner at Milton Hall, Rebecca street.
J. J., Sec.

WITH THE LONDON PROGRESSIVE SPIRITUALISTS.

THE duties of organising secretary call upon Mr. Swindlehurst to be continually visiting the many centres of spiritual work. Meetings have been conducted in Battersea, Shepherds Bush, and Stroud Green. At Battersea, Mrs. Webb kindly assisted, as also did Mr. Dale, in giving the phenomenal side of Spiritualism. His reception has been marked with the true fraternal spirit. Enthusiasm has been a most prominent feature of the meetings, and the wave of rejoicing, which is rapidly overspreading the movement, is making itself felt in the north, south, and east of London. The Stroud Green meeting asked the Organiser to give some account of the work accomplished through the Federation propaganda, and a hearty vote of thanks, with a 'God speed you,' coupled with a desire for other visits, testify to the success of the missioner's labours. The second weeks' work commenced with an open-air meeting in Stratford Grove. A goodly number of local workers turned up to assist, Mr. Clegg presiding. Short addresses were given by Mrs. Clegg, Messrs. Davis, Weedemeyer, Davis, Peters, Bullen, Greenwood, and Mr. Swindlehurst. The meeting was orderly and well attended; an earnest and appreciative spirit seemed to permeate the audience. On all hands the meeting was voted a success, and a desire expressed for others weekly. In the afternoon a special meeting of Spiritualists was convened by Mr. Clegg to discuss the 'ways and means for future propaganda work.' This Conference gathering was well attended. Mr. Swindlehurst explained the position of the National Federation in relation to local societies and district associations. In no case did the Federation desire to swallow up or absorb Societies, its motto being to help the weak, to encourage and assist local efforts, and in all propaganda pleaded for individual liberty for each worker as they did for each Society. A good tone pervaded the Conference. Earnest speeches were made by Mr. Clegg, Mr. Davis, Mr. Drake, and many others. Mr. Adams struck the key-note when he said 'We want better organisation for active propaganda work.' Mr. Drake insisted, amid applause, that 'All public workers for Spiritualism should get in touch with all manner of reforms and all conditions of thought. That this was an essential feature for successful mission work.' Mr. Davis moved, and Mr. Ward seconded, a resolution that another Conference be called in a month's time, and that Mr. Clegg be Secretary *pro. tem.* Thus Spiritualism in London is getting more and more in touch with the active Spiritualism of the country, while the busy workers are fast realising the desire for closer unity between the workers themselves. A vote of thanks to Mr. Swindlehurst for his advice and counsel closed the Conference. The meeting at 7, in the Martin-street Hall, Stratford, was literally packed. A splendid and enthusiastic spirit prevailed. Most excellent music and hearty singing led to an earnest and impassioned address from Mr. Swindlehurst. The humanitarian points in his address were loudly cheered, his pleas for the truly religious and social side of Spiritualism being greeted by frequent applause. Mrs. Webb again assisted by giving clairvoyant descriptions.

Items of Interest.

No 'Correspondence' next week.
 SHORT REPORTS only next week, please.
 OUR JUBILEE NUMBER, next week, price 2d. Don't miss getting it!
 GRAND JUBILEE NUMBER next week, with Illustrated Supplement, Price 2d.
 A GRAND SYMPOSIUM next week, on 'The Past, Present, and Future of Spiritualism.'
 We shall attend to report the mass meetings next Sunday in St. George's Hall, Bradford.
 O.P.S. FUNDS.—Received, with thanks, from Mr. G. Colbeck, 9s. 9d.—(Mrs.) M. H. WALLIS.
 GRAND DOUBLE NUMBER of the *Lyceum Banner* on Saturday, April 2. Order at once. See advt.
 MR. BIBBINGS has been on the track of the Vicar of Ratcliffe-on-Trent, but that gentleman did not respond.
 LONDON friends have our hearty thanks for help extended to the *TWO WORLDS*, which is now on sale at all meetings.
 PROSPECTIVE NOTICES should not be written on post-cards, but enclosed in an envelope, accompanied by the requisite stamps.
 NEXT SUNDAY, March 27, will be a Lyceum field day at Liverpool. We wish every success to the work of the workers there. See Prospectives.
 CHANGE OF ADDRESS.—Mrs. Ida Ellis wishes to remind our readers that they have removed to larger and more central premises at 33, South Beach, Blackpool.
 WE ARE PLEASED to notice that London friends are cordially co-operating with Bro. Swindlehurst, recognising his zeal and appreciating his earnest, rugged eloquence.
 AT LAST the dry bones in the West Countree are stirring into life, and the parsons are on the rampage. Our 'Correspondent-at-large,' Rev. C. Ware, has roused them up. Good!
 WILL CORRESPONDENTS please excuse a little delay in reply to letters, owing to great pressure of business? All shall have attention in due course.—Yours obediently, J. and J. BURCHELL. [ADVT]
 MR. W. WALKER, of Buxton, late of High Peak, will speak at the Central Meetings, Coal Exchange, Manchester, on Sunday, March 27. His old friends should take this opportunity of hearing him.
 THE INCREASED activity and enthusiasm in our ranks is stirring up the preachers against us. But they imagine a vain thing if they think to put us down by slander and abuse. That only helps us to grow strong.
 A KINDLY ACT IN A KINDLY SPIRIT.—Kindly allow me space to heartily thank all those good friends who have so generously responded to my private appeal for help towards the expenses incurred in connection with Mrs. Place's serious illness while at Longton, in connection with *Federation work*. My expectations in this have been more than realised. A list of the donors has been sent on with the amount.—A. SLEDLEY, Park Mount, Belper.

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?

MR. MORSE'S lantern lecture on 'Spiritualism,' delivered for the Marylebone Association, at the Cavendish Rooms on the 7th inst., was very successful, the large audience testifying warm approval.—L.H.

BRADFORD.—Most of the halls will be closed next Sunday on account of Jubilee at St. George's Hall. It is a great pity that all the friends do not combine to make these great meetings thoroughly representative and successful.

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?

JUNIOR SPIRITUALISTS' CLUB.—The concert and ball advertised on the cover, we regret to say, has been cancelled owing to the serious illness of a highly-respected member. A telegram to the above effect arrived too late for us to remove the advt. Friends, please note.

LANCASHIRE LYCEUM DEMONSTRATION.—The next meeting of delegates will be held in the Temperance Hall, Tipping street, Ardwick, on Saturday, 2nd April, 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.

DEATH'S CHIEFEST SURPRISE.—An Address through the mediumship of E. W. Wallis, Manchester. Mrs. M. H. Wallis, 164, Broughton-road, Pendleton, Manchester. Price 2d. A report of an address delivered through Mr. Wallis, at the Cavendish Rooms, London, on October 31, 1897. Full of sound common sense and inspiring sentiments, expressed in clear terms, which are at times eloquent. The preface descriptive of Mr. Wallis's mediumship written by himself is exceedingly interesting. A good document to hand to inquirers.—*Lyceum Banner*.

It is claimed that the Indian spirits have more strength to control than others because they are nearer to earth, and probably have more leisure and inclination. However this may be, the peculiar phase is passing away. There are less and less Indian controls, and higher and more strictly spiritual intelligences communicate. This is most desirable, and the passing away of the Indians in capacity of a doctor is also to be congratulated. It was a strange freak of human nature to give implicit trust and confidence to a spirit Indian doctor, who would be the last to be consulted when he held the medicine bag in the primeval forest.—*Hudson Tuttle*.

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.

WE HAVE READ with much satisfaction a full report of an address, through the mediumship of Mr. E. W. Wallis, published in a handy pamphlet (Manchester: M. H. Wallis, 164, Broughton-road). It is entitled 'Death's chiefest surprise,' a phrase which occurs in a well-known poem by Sir Edwin Arnold, here printed as an introduction to the address. In a pleasant homely way, but with a certain poetic tone pervading it, the address gives a great deal of just such information as most beginners need. Indeed, the whole spirit and drift of it are so wholesome and informing that only good could come of its wide use as a missionary tract. Its price is only twopence. An 'Introductory Note,' of a useful personal kind, describes the medium's feelings before, during, and after his address: really interesting.—*Light*.

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.

SHEFFIELD.—The ninth annual conversation and ball in connection with the Sheffield Psychological Institute at the Cutlers' Hall, proved a most enjoyable function. Between 500 and 600 guests assembled, and the miscellaneous programme proved highly entertaining. The president, Mr. J. Holmes, gave a brief opening address, and dancing was indulged in to the strains of Mr. W. Hawksworth's band. Mr. A. Cohen acted as M.C. Musical programme by Miss Alice Jeffrey, Miss Mabel Mansell, Mr. G. Royle, Mr. H. Scolah, M. H. Vincent, Mr. Henry Page, Mr. H. Royle, accompanist, and Mr. W. Hardy had charge of the programme. During the evening various objects of interest were exhibited and experiments in mesmerism, hypnotism, psychometry, clairvoyance, palmistry were also given. Professor victor Holberry, secretary of the Institute, gave exhibitions in palmistry and mesmerism, Miss C. H. Jones and Mr. Mason spoke on psychometry. Mr. Bowmer recited 'The Seance,' from the *TWO WORLDS*.—*Sheffield and Rotherham Independent*.

GONE ONWARDS.

IN LOVING remembrance of my dear husband, James M. Smith, who entered the higher life, March 20, 1895. 'Arisen.'—(Mrs.) J. M. SMITH.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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LONDON WHOLESALE AGENTS:

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

FRIDAY, MARCH 25, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

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

Special Notice.

OUR GRAND ANNIVERSARY NUMBER next week will be full of good things, including a report of the Yorkshire Demonstration on Sunday, at Bradford. Special articles, from a number of faithful workers and mediums, will constitute a Symposium of the Past, Present, and Future of Spiritualism. An eight-page Supplement will be adorned with portraits of eight veteran workers, and altogether we shall present our readers with a paper which will, we hope, be worthy of the momentous occasion, and of service to the Cause. The price will be, Twopence.

The Queen and the Spirit World.

THE QUEEN, as is well-known, is a strong believer in the reality and near presence of the spirit-world. A writer in the current number of the *Quiver* states that Mrs. Oliphant's 'Little Pilgrim in the Unseen' was of great interest to the Queen, who, since the death of the Prince Consort, has had a special liking for writings dealing with the mystic and unseen:—'She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for her Majesty's dislike to second marriages, especially the re-marriage of widows.'

It might have been added that belief of this kind in the spiritual world was one of the links which bound together Her Majesty and the late Poet Laureate in affectionate sympathy. In one of his published letters to the Queen, the poet wrote: 'If the dead, as I have felt, though silent, be more living than the living—and linger about the planet in which their earthly life was passed—then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen.' Sentiments such as these were sure of arousing an echo in the heart of the Queen. Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad: 'The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he, who has left me nearly thirty years ago, surely blesses me still!'

IF THE DISCLOSURES from the unseen world were all of the most exalted character, they would afford us no true idea of the numerous grades of moral and mental development existing there. Spirits create their own environments; carry their own heaven, or their own hell. It becomes externalised and is their home, the home of their preference, until, aspiring to something better, and courting high influences, and looking to God for light, they gradually rise to a state less unworthy of the yearnings of an immortal being.

'The dog that brings a bone will carry one.' Remember this whenever the gossip doth approach thee, and guard thy tongue lest thou be beguiled to speak ill of thy friend and neighbour. He hath his faults, and so hast thou; then seek to so live as to show him the way by which his faults may be overcome. Gossip is the first stone that is ever hurled at the beautiful temple of friendship. Avoid its use as thou wouldst avoid the slime and ooze of the cesspool. The latter poisons the body, while gossip shatters the soul.—*Banner of Light.*

Of What Think Ye P

'Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be virtue, and if there be any praise, think on these things.—*St. Paul.*

'Such as are thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed by the thoughts.—*Marcus Aurelius.*

ONE OF THE great primal forces ever in operation, unseen in its action, but potent in its influence, is the agency of thought, both as a creator in the world of matter, and a subtle influence in the growth of mind and the development of character. It has been said that 'Matter is the handmaid and plaything of thought.' It undoubtedly is the material with which the unseen operator works, and which he manipulates with such consummate skill.

Artist, inventor, and manufacturer, are alike the possessors of this subtle intelligence, that moulds a universe and uprears a cathedral, invents a steam engine and adjusts (with delicate precision) its every minute part, copies Nature's pictures on the canvas, and solves the deepest problem that mathematical science can propound. By thought is Society held together. Self-interest, and the highest form of Altruism, the real and the ideal, the practical and the Utopian, alike owe their origin and impulsion to the thought-sphere. This being so, the quality of this unseen force, with the direction it takes, cannot be the unimportant detail which some unreflective minds assume it to be.

To accuse an individual of thoughtlessness infers the reverse of the complimentary; it puts the person concerned a standard lower in the life-school, and subtracts from the weight of any opinion he may formulate.

To direct thought into right channels, stimulate its exercise and subject it to the control of the will, are important objects; in educational efforts, the mere acquisition of knowledge is secondary to the discipline and training which all education worthy of the name should impart.

It is of less consequence that we should remember the names of some long since defunct royalties, with the dates of their troublous reigns, than that we should acquire the power of concentrating thought upon some given subject, and following it out to its logical conclusion. It is good to know, it is essential to know; but the very qualities that the efforts to obtain the knowledge stimulate and encourage, may result in more real and lasting good than the end aimed at.

This brings us to the more ethical aspect of the subject. In reading over the above quotation, it will at once be seen what an apt comment are the words of the Stoic philosopher to the advice sent by the Apostle Paul in his Open Letter to the Church in Philippi. It is advice whose meaning is as obvious and as suggestive to-day as it would be in the first century to the men and women of that ancient Macedonian city, for human nature is similar in all ages and in all countries: its divergences are those of custom, of locality, of social and religious training; but in its needs and aspirations we find that 'touch of nature which makes the whole world kin.'

Roman emperor and Jewish apostle, out of their diverse experiences, had arrived at the same conclusion—the vital importance of guiding thought into right channels. There is a wide catholicity in the phrasing used by the latter. It is as though he said: 'Seek the good wherever it may be found. Detach the true from the false, as gold is withdrawn from the baser metal. Purity exists, seek it as the needle draws to the magnet. Have a quick eye for just and honourable dealings, nor overlook the minor courtesies, the little kindnesses, the things that are lovely and of good report, think of these things.' 'For such as are thy habitual thoughts, such also will be the character of thy mind.'

Weighty words, full of meaning, and capable of infinite application, making one ashamed of the shallowness and the triviality which are too apt to mark the mental process we dignify by the name of thought!

We all know how artistic tastes may be stimulated and encouraged by what the eye dwells upon. Surround a child with pictures and works of art, and a love of beauty may be developed that might otherwise have lain dormant.

The things that are honourable and just and pure, may be studied from the life as well as in the abstract. They are illustrated again and again in the lives of those around us, not unadulterated virtues it may be, but capable of detachment from the alloy mixed up with them, if we will only cultivate the eye to see, and the generous instinct to acknowledge their presence. Nothing is so likely to dwarf our own virtues as a cynical disbelief of their existence in others; and the happiness that springs from the habit of seeing the better side of human nature is one not to be despised.

'Smother the evil by great accumulations of good,' for the mind has limits set to its receptivity, as a vessel can only hold a given quantity. Every wholesome habit of thought, every deliberate choosing of the good in preference to its opposite, sets forces in motion, of whose effects we are little conscious, and whose influence we cannot gauge. Only when we arrive in that sphere where, we are told, 'thoughts are things,' shall we realise their potency, and, it may be, have to regret that we paid court to the shadow and neglected life's great realities.

A. E. FITTON.

Jubilee Jottings and Bazaar Buzzes.

A PLAIN TEA will be provided for friends from a distance on Easter Sunday.

FRIENDS who can give flowers or plants for the Flower Stall will be cordially thanked.

SOCIETIES in Manchester and district are closing on Easter Sunday for the Jubilee demonstrations.

FOR THE CROWN FUND.—Mrs. Jane Stott, 5s.; Jas. Reynolds, Isle of Wight, 5s.; W. R. Tomlinson, 5s.

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

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.

MRS. A. VINCENT BLISS, of London, writes that she will be at the Bazaar during the four days, and will take part in the 'Borderland' department.

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.

ROYTON. March 6, One of my guides asked for a halfpenny collection as the friends were going out, which realised 1s. 7½d. for the Bazaar Fund.—Mrs. J. A. JOHNSTON.

IT HAS TAKEN nearly two years to arouse the enthusiasm, but it is gaining flood-tide at last, and those who do not participate in the good work, will regret the missed opportunity.

BOOKS.—Spiritual and other books, will be gratefully received for sale at the bookstall, new or second hand, by Mr. B. C. Wallis, 164, Broughton-road, Pendleton, Manchester.

MISS McCREADIE, of London, writes that she will be coming to the Bazaar on Easter Monday and Tuesday, and will be pleased to give her services in the 'Borderland' department.

I NEVER saw a face look pleasanter than that of the gentleman who handed over a sovereign to a collection on Sunday. It was good to see the generous spirit look out through those eyes!

WILL our friends in Bolton observe that Mrs. Emily M. Booth, 2, Fortune-street, Burnden, Gt. Lever, nr. Bolton, will be glad to collect and receive goods or cash in the interest of the Bazaar.

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.

MRS. GREGG, Mrs. Hyde, and Miss E. A. Smith have kindly promised to take part in the 'Borderland' department. Mr. R. Lynch has kindly promised to send two pianos, for use and on sale, and an American organ, to the Bazaar.

IN THE Borderland Department, phrenology, palmistry, psychometry, and clairvoyance will be given by a number of friends. Mr. Wilfred Rooke, of Manchester, and Mr. T. Timson, of Leicester, will give phrenology, etc., at intervals.

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.

SOVEREIGN FUND.—Amount already acknowledged, £27. Received since last week: Mrs. Morgan £1, A friend (E.) £1, R. Catling £1, Mrs. Beaman £1, T. Everitt (London) £1, T. E. Walters (London) £1, Mrs. Whitehead (per Miss Thorpe) £1.

HAVE you seen the fine display of photos of spirit-people, mediums, and workers, done by Mr. Lambert, of 144, Branch-road, Burnley, and exhibited by Mr. Wilkinson at his bazaar lectures? If not, don't miss the chance if it should come near you.

I HAVE received for the Bazaar Fund, from Mr. Thos. Jones, 11s.; Mr. Roe, Derby, 7s.; Mr. Howarth, from a public tea, Blackpool, £3 16s.; Mrs. Briggs and Mrs. Thompson, seance, Liverpool, 8s.; Mrs. Hunter, from a circle at Shaw, 6s.—A. SMEDLEY.

LEEDS AND ARMLEY friends can obtain tickets for the Bazaar, Tea, and Demonstration on Good Friday, from Mr. Lowrey, 3, Grafton-street; also information *re* trains. If they will purchase tickets early, arrangements can be made to secure cheap fares and possibly a reserved saloon carriage.

RE THE SUGGESTED DEAF AND DUMB STALL.—We regret that we misread the letter by Mrs. Townsend last week, and stated that her parents were both deaf and dumb, which was not the case. She is stone deaf and half blind, but her heart is in the work, and she sincerely desires a great success for the Bazaar.

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.

ROCHDALE, Penn-street: 20th, Mrs. J. A. Johnston, the medium for the day, asked permission to have an after-circle in aid of the N. F. Bazaar Fund, which was granted, the circle collection realising 5s. One curious feature in the clairvoyance was that one spirit had the same name as herself, which was acknowledged to be so.

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

How close we are to Good Friday! Have you made up your mind as to your part in the rejoicings? If not, please be prompt.

NOTICE TO COLLECTORS.—Arrangements will be made for the reception of goods at the St. James's Hall on and after March 31.

CONTRIBUTIONS RECEIVED AT THIS OFFICE.—1s. 6d. from Mrs. S. Martin. 3s. 9d. collected at 31, Ripon-street, Gateshead. 18s. 3d. collected at special meeting by Mr. and Mrs. Wallis, at Eccles, and from halfpenny collections, 10s. 9d. From W. J. Grindley, Chester, 1s. 6d. From W. J. Burrows, Birmingham, 3s. From E. L. Smith, Chester, 10s.

NOTICE TO COLLECTORS OF BAZAAR GOODS.—Mr. James Swindlehurst will be at the St. James's Hall, Oxford-street, Manchester, on and after Thursday, March 31st, to receive all goods intended for the National Bazaar. Will all collectors and parties forwarding articles, please address them to J. Swindlehurst, St. James's Hall, Manchester, as early as possible after Thursday, March 31?

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.

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.

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?

THE following is a preliminary list of stalls and stallholders. The names marked * are those of the responsible ladies and gentlemen. This list may be subject to revision or extension:—

AMERICA (Mediums' Stall).—Mesdames *Crossley, *Gregg, *Green, Hyde, *Newton, Nock, Stair, and Misses Smith and Thorp.

AUSTRALIA.—Mesdames *H. Boddington, *Butterworth, *Swindlehurst, Miss Reeves, and Miss Savage.

BOOK STALL.—Messrs. *E. A. Browne, *J. B. Tetlow, *B. C. Wallis.

CANADA (O.P.S. Stall).—Mesdames *Donnelly, Fitton, *Pearson, *Porter, K. T. Robinson, *M. H. Wallis, and Miss A. Cockins.

ENGLAND (Lyceum Stall).—Mesdames *Chiswell, *Greenwood, *Entwistle, *Raine, Misses A. Chiswell, E. Entwistle, C. Entwistle, Meakin, Newman, and Mr. H. Keeling.

FLOWER STALL.—*Mr. and Mrs. Pearson, *Mrs. A. Rushton, Misses K. Browne, *Burton, Byrom, G. Green, E. Pollitt, *Williams.

GREECE (Fine Art Stall).—*Mrs. Boden and Miss Rotherham.

INDIA AND WALES.—Mesdames Adderley, Brown, Butler, Deakin, Tetlow, Venables, Brearley, Clark, Sherburn, Vann, and Misses E. Aldridge, Gibbs, and Venables.

ITALY (Art and Fancy).—Mesdames *Radcliffe and *Hunter, and Misses E. A. Smith and E. Macdonald.

HONG KONG, and Japanese Tea Gardens.—*Mr. G. E. Aldridge, and Misses A. Aldridge, A. Cockins, A. Collins, N. Williams.

NORWAY (Pottery and Toys).—Mesdames *Williams, *Savage, *Lambert, and Miss L. Cockins.

SPAIN.—Mesdames *Burton, Coppack, *Duke, Hartley, *Holgate, *Massey, Richardson, Thompson, and Miss Holt.

SCOTLAND.—Mesdames *E. Browne, *Markham, *Nettleship, *Pemberton, *Summersgill, and Miss F. Pemberton and Master A. Noakes.

SHILLING STALL.—Mesdames *Lamb, *Stafford, and *Williams.

SWITZERLAND.—*Mr. and Mrs. Lawrence, and Misses Cotterill and Lawrence.

MOCK AUCTION.—Mons. Hugh, Jean, and Strait-un.—The Trefolds.

SPECIFICATION OF ORGAN (for sale).—Two manuals, compass CC to G, 56 notes; pedal organ, CCC to F, 30 notes; 16 stops. *Great Organ*: 1, open diapason (large), 8ft., 56 pipes; 2, open diapason (small), 8ft., 44 pipes (bass and groved); 3, stop diapason, 8ft., 56 pipes; 4, viol de Gamba, 8ft., 44 pipes (bass and groved); 5, principal, 4ft., 56 pipes; 6, fifteenth, 2ft., 56 pipes; total, 312. *Swell Organ*: 7, open diapason, 8ft., 56 pipes; 8, Lieblich Geduct, 8ft., 56 pipes; 9, subclonal, 8ft., 44 pipes (bass and groved); 10, voix celeste, 8ft., 44 pipes; 11, gemshorn, 4ft., 56 pipes; 12, oboe, 8ft., 56 pipes; total, 312. *Pedal Organ*: 13, Bourdon, 16ft., 30 pipes. *Couplers*: 14, swell to great; 15, swell to pedal; 16, great to pedal. *Composition Pedals*: Two double-acting pedals to great organ, two double-acting pedals to swell organ. Pedal Bourdon, new concave and straight; College of Organists' scales; balance centre pedal to swell; total pipes, 654; action work nearly all new; case painted and grained, front pipes decorated; complete, with organ seat; erected and kept in tune and order for a period of twelve months. The above details refer to the *grand organ* which will be kindly and specially built for our use on Good Friday and Easter Sunday in the St. James's Hall by Mr. Geo. Benson, of Manchester.

Mrs. Porter, of Patricroft.

Societary Doings.

THIS WEEK we give the portrait of a lady who has been doing good, useful, and acceptable service in the cause for several years. We have not had any opportunity of personally hearing her speak or give clairvoyant descriptions, but have heard very favourable reports regarding her abilities in both directions. She is of a motherly, sympathetic, and cheerful disposition, and, being naturally gifted with good psychic powers, should render efficient service to the Cause as time passes on. New mediums are springing up on all sides, and as the movement extends we shall doubtless find that the little band of faithful workers, who for many years have borne the heat and burden of the fight, will grow to an army of soldiers for the truth. We wish success to all sincere, earnest, and faithful spiritual workers.—Ed. 'T.W.'

Mrs. Porter writes, in reply to our questions: 'I was born in Pendleton, near Manchester, and belonged to the Congregationalists there when I grew up, my father being a prominent member, but, having to remove on account of his work, he lost touch and fell away from them. Then I went to the Church, being attracted by the music. About fifteen years ago I went to my first Spiritualist meeting, and heard Mr. J. B. Tetlow, who, being under influence, came off the platform, and walked to me, and taking me by the shoulders told me he thought I ought to be "out in the work." He frightened me so much that I did not go again for some time, but, being a natural clairvoyant, I often saw spirit people. My father passed over shortly afterwards, and he came very often to visit me. I could see him quite distinctly, and one time he told me to go to the hospital, where one of my children was, and to go 'at once,' or I should be sorry. I thought it was too late to go then, it being ten o'clock at night; but next morning I received a post card to go at once, as she was very ill, and when I arrived I was informed that she had passed away at two o'clock in the morning, just four hours after my father had been. Four years ago I was very ill, and went to several doctors, but not getting better I saw Mrs. Singleton Moss, who told me that it was spirit influence that acted upon me, and advised me to come out in the work, as I should not get better until I did so. I acted upon her advice, and am pleased to say that since I became a public medium I have had good health, and am fully satisfied that the spirit friends knew what was the best for me.'

I should like to speak to the good tests I have had through Mrs. Porter. When sitting with her, my father, who had been passed on over 18 years, controlled her and spoke to me on personal matters, which was especially convincing, and many other things.—ANNIE CLUTTERBUCK.

After suffering and being unable to work for two years, I took your advice, and am now quite well and am able to follow my employment.—JOHN JARVIS, Tunuydd Llan, Festiniog, North Wales.

Two friends from Flixton came to my house on Thursday, Nov. 19, 1896, to see Mrs. Porter. I never left their presence. I sent for her. They then handed her a photo. wrapped in brown paper; she instantly began to describe the person on the photo., told them he had been absent from home three weeks (which was correct), and described the place where he was last seen. She then asked for a slate, and drew a plan of the place where the body was (she having said, whilst under influence, that the man was drowned). I was so anxious about the case that I got Mrs. Porter to go with me and show me the place. Although she had never been there before, she took me to the exact place as described on the slate. She then pointed out to me the daughter of the deceased man, and the place where the body was, which proved to be right, as it was found three weeks afterwards, it being brought up by the dredger at work close to.—Mrs. Lowe, 514, Liverpool-road, Peel Green, Patricroft.

About 3½ years ago, my son, who lives about seven miles from here, went to a spiritual meeting, and had his spirit-sister described to him. He was told that she would come home to her mother if they would have a sitting. Twelve months later, I and Mrs. Clutterbuck and another lady, had a sitting with Mrs. Porter in my own home (she was a stranger to all at the time), when my daughter, who had passed on nearly 10 years, controlled Mrs. Porter, and gave me her name, which is a very uncommon one, and spoke to me in the same loving way she always did, saying, 'God bless you, my mother, 'tis I, Felicia, come to comfort you.' Afterwards, Mrs. Porter gave clairvoyant descriptions of my two little girls, who were burned, telling how they met their death, giving both names, proving to me beyond all doubt the truth of spirit return.—Yours, MRS. JONES, 21, Cannon-street, Eocles.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

A SOCIAL GATHERING

of Members and Friends of the above Association will be held at the FRENCH DRAWING ROOM, ST. JAMES'S HALL (Entrance in Piccadilly), On MONDAY, APRIL 4, 1898, at 7-30 p.m. MUSIC, REFRESHMENTS, ETC.

Tickets (including Refreshments), 1s. each, will be forwarded by any of the following ladies and gentlemen upon receipt of P.O. and stamped addressed envelope:—Miss ROWAN VINCENT, 31, Gower-place, W.C.; Miss FLORENCE MORSE, Morse's Library, 26, Osnaurgh-street, Euston-road, N.W.; Mrs. EVERITT, Lillian Villa, Holders Hill, Henden, N.W.; Mr. A. J. SUTTON, Woburn House, 12, Upper Woburn-place, W.C.; Mr. W. T. COOPER, 82, East-street, Marylebone-road, W. Also of the Hon. SECRETARY, at the Sunday Meetings.

N.B.—Early application for Tickets is particularly requested.

[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, Dodington-grove: 17th, Mr. J. Swindlehurst (organiser S.N.F.) again gave many useful hints re mediumship and development. Mr. Dale followed with psychometry. His descriptions of traits of character, etc., from articles given, recognised as essentially true. We look forward to enjoying a fuller evening with Mr. Dale. On Sunday, Mrs. H. Boddington, with solo and address, mentioned the prospective Lyceum for New Hall, Henly-street. Messrs. Adams, Boddington, Wyndoe followed. After-circle, with usual attendance. *Prospective*: At Temperance Hall, Dodington-grove, Battersea Park-road, Thursday, 24th, at 7-30, our last Social and Dance, at above hall. Tickets, 6d. Sunday, 27th, 'Evangel.' Opening of the New Hall, Henly-street, on 3rd April. (541)—BOW: 20th, We spent a pleasant evening. Miss Gadbury read a very interesting paper on 'Mediumship.' Mr. Drake related experiences, telling how he drifted from a Methodist to a Materialist, then to a Spiritualist, which was much appreciated. Wednesday, A very successful meeting.—CAMBERWELL, 33, Grove-lane, S.E.: A well-attended meeting. An address on 'Biblical Spiritualism,' by one of Mrs. Holgate's guides. At the after-circle several clairvoyant descriptions were recognised, while Mr. Lambden, under control, performed very successful healing.—CANNING TOWN, Ford's Park-road: Tuesday, Miss Marsh's control gave an excellent evening; Mr. Marsh presided. Sunday, Mr. Webb's address was very instructive. CO-OPERATIVE HALL, Braemar-road: Mr. Savage's guides delivered an interesting and instructive address on 'Mind over matter'; well received. Good clairvoyance.—CAVENDISH ROOMS: Address by Miss Rowan Vincent, entitled, 'The influence of Spiritualism upon life and character.' Numerous audience much interested. Clairvoyance excellent, mostly recognised. The M.A.S. choir effectively rendered the part song, 'The Sabbath Day' (Mendelssohn).—EAST LONDON, Workman's Hall, Stratford: Mr. Peters, after a short address, gave very successful psychometric readings. The rapidity and conciseness with which he gives them is very marked, most descriptions being recognised at the time. Next Sunday, Mr. Sherwood. MANOR PARK CENTRE: Monday, Mr. Peters gave a grand address, and his guides gave clairvoyance and psychometry, well recognised. Thursday, Mr. Sloan's impressive address and wonderful psychometry delighted the audience. 20th, Mr. Davis gave a splendid address, and his guides gave good clairvoyance and psychometry, well recognised.—HACKNEY: Mrs. E. Vincent Bliss's first time. Her control gave a very instructive address on 'Spiritualism, its uses and abuses,' rightly contending that reverence should accompany the communicant for spiritual guidance and help for both planes. Mrs. Bliss gave normal clairvoyance, nearly all recognised. We trust to have her again at an early date. On Sunday next, Mr. J. Swindlehurst, organiser of the National Federation, at 6-45, clairvoyance by Mrs. Hellier—ISLINGTON, Wellington Hall, Upper-street: Mr. Strong gave a reading. Mr. Brenchley gave his experience from Christianity via Materialism to Spiritualism. Mrs. Brenchley gave an experience she had during the past week.—KENTISH TOWN, 85, Fortess-road: Sunday evening, harmonious meeting. Very successful clairvoyance, several proofs given by Mrs. Spring. Full attendance. *Prospective*: Sunday, at 7-30. Mondays and Thursdays at 8. Tuesdays, 3 to 5, Seance for Ladies only. Wednesday, Developing Class at 8. Friends wishing to join, write Acting Secretary.—MILE END, 218, Jubilee-street: 17th, Miss Marsh's clairvoyance very good, all recognised. Well attended meeting. 20th, Mr. Emms gave an excellent and able address on 'Modern and ancient Spiritualism' and 'The Jubilee,' highly appreciated.—NORTH LONDON, 145, Stroud Green-road: Trance addresses through the mediumship of Messrs. W. Walker, and our venerable friend W. Wallace, who was in good form and convalescent from his late illness. Subjects, 'The good of Spiritualism' and 'The Spheres.' On account of the Jubilee meeting at Stratford being on Wednesday, the members' circle will be held on the Tuesday.—SHEPHERDS BUSH, 73, Becklow-road: Friends from the Battersea Society. Mr. Parish sang 'The dying Christian,' and Mr. James recited 'Maud Müller.' Mr. Parish read an interesting paper on 'Christianity and Spiritualism,' showing that the true Christian must be a true Spiritualist or nothing at all, and vice-versa, everyone seeming pleased. We have to thank Mr. Parish for a very effective motto which adorns the wall of our outer room, which he kindly presented to us soon after our rooms were opened.—SOUTH LONDON, Surrey Masonic Hall, Camberwell, S.E.: The morning circle was well attended. Mr. Beel conducted, and the results were good. At our evening service, Mr. W. E. Long gave a trance address on 'And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.' The explanation by the guides was very satisfactory to all. After-circle, attended by over 50 members, conducted by Mr. Beel.—STRATFORD, Martin-street Hall, E.: Mr. J. Swindlehurst's visit to East London should be the means of arousing Spiritualists to a sense of their duty to the public propaganda. His address on Sunday evening was full of the beauties of our philosophy, and our duties to God and humanity. Mrs. Webb's clairvoyance was very successful. *Prospective*: March 27, Mrs. Phillips; April 3, Mr. Davis; 10th, Mr. W. O. Drake. Everything is complete for a real jubilee celebration on Friday, 25th. Tickets 6d., programmes free.

SPECIAL NOTICE.—The Junior Spiritualists' Club Concert has had to be cancelled, owing to the serious illness of a highly respected member. This news came too late for us to remove the advt. from the cover.

JUBILEE OF MODERN SPIRITUALISM.—At the Surrey Masonic Hall, Camberwell, on Easter Sunday, Grand Evening Service, at 6-30. Easter Monday, at 7-30, Jubilee Social Evening Party. Tickets, 6d. each, off W. E. Long, 12, Lowth-road, Camberwell, S.E.

LONDON FEDERATION PROPAGANDA.—Mr. Swindlehurst will attend or conduct meetings, as follows: Sunday morning, March 27, at 11

Open-air Meeting, in Canning Town, off Barking-road; evening, at 7 o'clock, Hackney Society. Monday, Co-op. Hall, Braemar-road, Canning Town, at 8; collections. Also on Wednesday evening, at 7-30 prompt, Mr. T. Everitt in the chair, a Grand Combined Jubilee Demonstration, in the Town Hall, Stratford; Mr. Swindlehurst, representing the National Federation, Mr. White, and other speakers. Tickets, 6d. All Spiritualists invited.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 16th, Miss Cotterill gave very good clairvoyance and psychometry. 20th, Miss Nuttall's first visit; her guides gave very good addresses and clairvoyance. 14th, The Craven Combination of Variety kindly gave their services in aid of the society.—BRADFORD, Church-street: 17th, Mrs. Morley gave very good clairvoyance and psychometry. 20th, Disappointed by medium, we had an open circle, when friends did the best they could.—CENTRAL SERVICES, Coal Exchange: A very fine discourse through Mr. J. J. Morse on 'The spirits' gospel,' a Jubilee address, in the course of which it was remarked that evidence of spirit existence and power of communication has been recorded in all ages of the world's history, and the movement which dates from 50 years ago must not be considered as the first reply to the old, old question: 'If a man die, shall he live again?' All human experiences are marked by epoch of rise, fulness of attainment, and decline; and these do not come at haphazard, but arise from certain causes, and come for certain purposes, and we are entitled to ask, 'What were the causes which produced the movement known as Modern Spiritualism, and what is the effect sought to be produced?' Fifty years ago men's minds were in a very unsettled state, clouds of doubt and discord hung over humanity, and the old lights which had served during former generations, were beginning to show their inadequacy for modern requirements. At this juncture, the spirit message was brought to man by those who were the most interested in opening up means of communication, and of bridging the chasm which separates the spirit world from this. They had discovered what it means to 'die,' and they know what existence is on the other side of the grave, but they did not come merely to assure men of the soul's immortality, because a few brief years would prove that fact to every person; they came to teach men where the doctrines of theology were misleading and erroneous, to tell what the life beyond is, and what preparation is necessary to fit men for its enjoyment. They came to preach the spirits' gospel, which has blessed and educated the world, which teaches that death is powerless to affect love and memory, that man must encounter the consequences of his acts done on earth, good as well as ill; that the good improve, the bad grow better, until all attain the state of perfection intended by the divine mind. The spirits have pleaded for human justice, freedom, and happiness; they have opposed, with all earnestness, wrong, vice, ignorance, and superstition. They have pleaded for the divinity of human nature, and for the beneficence of God. Their gospel has stayed the tears, cleared away the doubts, and removed the fears of men; the angels have given men the sublime evidence that for them death has no sting, the grave no victory. Miss Murray sang 'The promise of life' in excellent style, Miss Rotherham being the accompanist. Next week, Mr. William Walker, of Buxton, will deliver an inspirational address on 'The floodgate of thought,' Mr. Wallis having to attend the meetings of the Yorkshire Societies' Conference.—COLLYHURST-STREET: 16th, A pleasant evening with Madame Henry, who gave splendid clairvoyance and psychometry. 20th, Mr. T. Taylor gave short addresses, and Miss Knight gave excellent clairvoyance to large audience. Lyceum: Recitations by Lizzie Cowle, Hugh Arundale, Arthur Arundale, Philip Smith, James Smith. Grand session. Children, 82; adults, 25.—ECCLES: 16th, Mr. Wallis gave an eloquent address on 'If Spiritualism be true, what then?' Mrs. Wallis gave excellent clairvoyance, all recognised; both for the benefit of the Bazaar; collections, 18s. 2½d. 20th, Mr. Woods, jun., gave splendid addresses on 'Light, more light,' and 'Behold I make all things new.' Clairvoyance excellent, all recognised.—HIGHER BROUGHTON, Hilton-street: 15th, Excellent clairvoyance and psychometry by Mr. P. Bewick. 17th, Grand address by Mr. J. B. Tetlow, and splendid psychometry. 20th, Lyceum: 22 present. Readings by the children. Singing very good. Mrs. Fitton officiated at piano. 2-45 and 6-30, Mrs. Cropper. Good addresses and good clairvoyance, also grand recitation by Miss Minnie Cropper, of Ashton Lyceum; highly appreciated. Good after-circle, conducted by Mr. Smith.—LONGSIGHT, Grey-street: 15th, Mrs. Cotterill spoke well, and gave good psychometry. 17th, circle. 19th, Mr. Standish gave a nice address and good clairvoyance. 18th, Social; well attended.—OPENSHAW: A subject was handed to Mr. Kay, 'Is God an unchangeable God; if not, why pray?' He enumerated many points, and criticised the old dogmatic teaching to prove that God (or the Divine power) is not changeable, and that lip prayer was useless. The best prayers are good and charitable deeds. Good clairvoyance.—PATRICROFT, New-lane, Winton: 15th, Good time with Mr. Kay. 20th, Mr. Pickethall's first visit. He spoke well on 'Behind the mystic veil' and 'A call to manhood'; both good and instructive. His little daughter, Florrie, sang two nice solos.—PENDLETON: 17th, Miss Cotterill gave clairvoyance and remedies with psychometry in a very good manner. 20th, Miss Chadwick on 'How can we see God?' and 'The use of prayer,' and clairvoyance. The addresses were very good, and the clairvoyance in nearly all cases recognised.—SALFORD: 16th, Mr. Jas. B. Tetlow gave several striking instances of his prowess as a psychometrist. To some in the audience, the exhibition of psychic *finesse* displayed seemed truly wonderful. To us who know Mr. Tetlow when 'in form' need we say we expect 'good things.' 19th, Mr. Orr's 'At Home' was immensely successful, all the tickets being sold some days before the event. Mr. Morse and Mrs. Brown (Cheetham) assisted at the reception, some 70 to 80 guests, including church officers, committee, and members, being formally introduced to Mr. Orr by the president (Mr. James Bracegirdle), assisted by the secretary. A letter of apology from the Mayor and Mayoress of Heywood was read, expressing sincere regret at being unable, through official duties, to attend. Mrs. M. H. Wallis and other prominent workers were present.

Little Maud being unable to sing for us, through a severe cold, some friends from Stockport contributed the second act from 'My Sweet-heart,' with dresses, effects, etc., which was exceedingly well received. A tempting display of confectionery, ices, etc., thoughtfully provided by Mr. Orr at his own expense, were dispensed during the evening. 20th, Miss Leak, of Bury, being her first visit, was scarcely *en rapport* with her audience, but hope to see her again soon. Prospective: Next Sunday, March 27, at 6-30, p.m., Mrs. Hulme. Wednesday, March 30, at 8-15 p.m., Miss Chadderton.—SOUTH MANCHESTER: Thursday, Mrs. Wallis gave a splendid address and good clairvoyance. Thursday, 24th, Mr. Wallis will give an address, and all inquirers into Spiritualism would do well to come and hear him. Sunday, Our medium disappointed us, but a friend gave us an excellent address, which was greatly appreciated. Successful after-circle.

HULME SOCIETY, Junction-street. Special Notice.—The Committee beg to inform all friends that their New Room is now lighted by Electric Light, and also heated by steam. The Hall will be let for Entertainments, Parties, etc. Terms on application to the Secretary.

PATRICROFT. Spiritual Church.—Friends, don't forget Tea and Concert, on Saturday next. Tea at 5 prompt, concert at 7 p.m. Tickets 9d., children under 12 half-price. Be prompt at tea, so that the concert may start to time. Our Swinton friends have a long programme, concluded by a grand sketch, entitled 'Dumpling Hotel, the Model Lodging House.'—T. Littlehales, sec. 541

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: A splendid time with Mrs. Waterhouse, 'As ye sow so shall ye reap.' Handled very cleverly, clairvoyance very successful. After-circle, all services well attended. CHINA-STREET: 13, Mr. F. Hepworth's controls were much appreciated. Mr. G. Smith's controls gave every satisfaction in answering written questions. His psychometry was correct.—ASHTON-ULYNE: Tuesday, Mrs. Hulme gave a good address and clairvoyance. Sunday, Mr. S. Featherstone gave excellent addresses on 'Is Spiritualism destructive or constructive?' and 'Ministering angels,' both appreciated as being educational. After-circle, Mrs. Horne and Haslem. Very good audience.—BACUP: Very pleased with Miss Butterworth and her guides. Good addresses on 'After death—what? and 'Past, present, and future religion.' Clairvoyance very fair.—BARROW-IN-FURNESS: 13th and 14th, First visit of Mr. Will Phillips, of Nottingham. The lectures were full of spiritual truths, guidance, and comfort, and warmly appreciated. Monday, in Cavendish Square, he spoke well. The Salvation Army accompanied him with some 'music' (?). We shall welcome our brother again, God speed him. 20th, Morning, Mr. Dobson spoke upon 'Our church,' Evening, Mr. Proctor, on 'The page of Nature's word' (G. M. Nettleship).—BLACKPOOL, Albert-road: 20th, Miss Smith having booked herself for two places (Longton and Blackpool), we were in a dilemma, but the Federation assistant secretary sent Mr. Leaver, of Accrington. In the afternoon a service of song, entitled, 'A terrible lesson,' was given in grand style by the choir, Mr. Howes giving the connective readings. It was a splendid success in every way.—BURY: Wednesday, Mrs. Robinson gave her service for Banner Fund, nice address and clairvoyance. Sunday, Mr. B. Plant, good addresses and clairvoyance. Good audiences.—CLITHEROE: Mr. Alder, of Burnley, late of Clitheroe, spoke well on 'Where are our dead?' Good clairvoyance. DUKINFIELD, Railway Station: 17th, Mr. Hilditch gave good clairvoyance, all recognised. 20th, Mr. Crompton gave good addresses and psychometry. After-circle, Mr. Crompton and Mrs. Peat. HOLLINWOOD: Mr. Pearson conducted the circle; good clairvoyance and psychometry. Sunday, Mr. Greenlees conducted the services. Overflowing audiences; clairvoyance excellent. LEIGH: Mr. Pilkington, on 'Heaven contrasted with hell,' and 'Materialism or Spiritualism, which?' dealt with both subjects in his usual gentlemanly manner, drawing the audience with him to a higher platform of thought.—MACCLESFIELD: Mr. S. Place gave a good address; subject, 'Who is God?' MILNROW: 15th, Mrs. Mort gave excellent clairvoyance and psychometry. 20th, Mrs. Butterworth gave very interesting addresses. Clairvoyance very good, and psychometry for sickness.—MORECAMBE: 13th and 14th, The control of our old friend, Mrs. Winder, gave between 40 and 50 descriptions, mingled with homely advice and warnings, none the less effective for being given in plain, unvarnished Yorkshire dialect; descriptions mainly recognised.—NELSON, Pendle-street: 20th, Mrs. Taylor gave good discourses and clairvoyance.—OLDHAM, Mumps: 20th, Mrs. Robinson's guides gave good addresses and clairvoyance. A good time. (We are not aware that any of your reports have not been inserted.—Ed. T.W.)—SHAW: 15th, Mr. J. Young gave excellent tests in clairvoyance. 20th, Mrs. Halkyard gave splendid addresses on 'Life's conquest' and 'Deeds, not creeds.' Good clairvoyance.—SOUTHPORT, Forester's Hall: Mrs. Stair's guides spoke well on 'What do men know of heaven?' and 'The message of St. Paul and its significance,' and gave impromptu poems on the words Death, Friendship, Love, and Immortality.—STALYBRIDGE: 16th, Mrs. Rennie, address and clairvoyance to good audience. 20th, Mrs. Hyslop gave good addresses and clairvoyance, assisted by Miss Chadderton, in the afternoon, with good clairvoyance.—STOCKPORT: Mr. J. C. Macdonald's inspirers discoursed well on 'What do we worship, and are we worthy worshippers?' also treated written questions in a fine, eloquent style. After-circle, Messrs. Jackson, Rawlinson, and other promising young mediums took part. Under the leadership of our musical director (Mr. G. Halsall), several friends gave grand instrumental music, and the choir rendered well 'Consider the Lilies' (by J. L. Hatton).

MIDLANDS.

BELPER: On Sunday, March 6 and 13 and intervening week, we had a successful mission, conducted by Mr. Proctor, of Barrow-in-Furness. Meetings well attended, many strangers hearing the gospel of Spiritualism for the first time.—BIRMINGHAM: We should like to convey the appreciation that was expressed by the audience on

Sunday last of Mr. B. C. Wallis's lecture on 'Has man a soul?' It was not the less valuable because read from manuscript instead of being delivered with closed eyes. It contained much well-selected and verified data, and carefully-reasoned arguments. First treating the subject as one of intellectual inquiry, he examined the three sources of knowledge, claimed to be authoritative, viz., revelation, intuition, and experience. The first, as a supernatural source, could not stand the canons of logic; the second might, and in some cases did foreshadow the truth; but the latter was the only one of evidential value. Applying this test to experiences in Spiritualism during the last 50 years, he adduced evidence for his affirmation that *man was in reality a soul, not possessing a soul as a kind of appendage*. The lecture was well put together, and delivered with a fine degree of sensibility, but with just a little nervousness, which doubtless continued practice will remove. OZELLS-STREET SCHOOLROOM: Mr. Griffin Hodson gave an address, 'The day of judgment,' for which he has our grateful thanks. Miss Hodson sang most beautifully.—DERBY, Traffic-street: Pleasant day with Mr. Inman and his daughter. Questions dealt with in a splendid style at each service. Very good clairvoyance.—HARBURY: Crowded meetings at the home of Mr. H. Smith. Excellent addresses by Mrs. Knight's guides and Master Taylor. Good clairvoyance, and a splendid lecture by the guide of Mrs. Overton on 'Consider the lilies.'—LEICESTER, Town Hall-square: Mr. H. Clark gave a very intelligent and logical discourse from the remarks made by Mr. A. J. Waldron during his recent debate with Mr. G. H. Bibbings. CRAFTON-STREET: Mr. Muggleton's control gave a capital address on 'Many are called, but few are chosen,' well appreciated. QUEEN-STREET: Mr. W. Phillips conducted memorial service in memory of Mrs. Smith. Previous to address, in most appropriate words, he spoke to the bereaved friends of the comforting assurances that Spiritualism gives, also referring in a very kindly and sympathetic manner to his slight acquaintance with Mrs. Smith. His guides spoke on 'She is not dead.' A most impressive service. Clairvoyance by Mr. Iliffe.—LONGTON, 20th, Miss A. E. Smith spoke on 'Death' and 'God is light and God is love; come let us reason together,' in a most masterly manner. Clairvoyance mostly recognised. In the evening of 14 delineations 13 were fully recognised. At the after-circle she gave 15 clairvoyant descriptions, all recognised, and a collection was taken for the National Bazaar, which realised 7s. She devoted the Monday's service to very successful phenomena.—NORTHAMPTON: Mr. Lote, of Derby, gave three very good and instructive addresses to good audiences, also gave some medical psychometry, his usual success. NOTTINGHAM, Morley Hall: 20th, Mr. Marklew's lectures were exceedingly thoughtful. He answered four good questions from the audience at night in a most masterly manner.—RADCLIFFE-ON-TRENT: 15th, Mr. and Mrs. Clarke, of Nottingham, kindly helped us with kind words and clairvoyance. 20th, Mr. Kilborn and Fred Smith, psychometrist, repeated the deed and did us good. This being our last meeting in our old mission room, it was fitting our friend who helped us to open the door here should be present. We have no intention of being off or going far away. 17th, A friend obtained Mr. Barret's lecture room, and secured Mr. G. H. Bibbings to answer questions and reply to some reports preached by the vicar with the avowed objects of damaging our Cause, but, like all such foolish efforts, it is turning out greatly for the spread of truth.—SMETHWICK, Central Hall: 20th, Most successful services with Mrs. Rennie. Remarkably clear and convincing clairvoyance. Seance for psychometry on Monday. Highly gifted phenomenal medium.

NORTHERN.

CAMBOIS: Mr. Philips, Gateshead, related his experiences in Spiritualism. Mr. Whiteman gave a short address on 'Spiritualism,' highly appreciated.—CARLISLE: Mr. Crone read a poem, followed by clairvoyant delineations by Mrs. Lambert, nearly all recognised. Evening, Mr. Winder, chairman, read a splendid article from the *Progressive Thinker*, and Mrs. Lambert gave astounding clairvoyance, in some instances both names given, sceptics convinced. Harmonious singing; good, intelligent audience; a brotherly and sympathetic feeling pervading the whole. Mrs. Lambert has undoubtedly established herself a favourite in Carlisle, and many inquired when she was coming again. Next Sunday, Mrs. Johnson, of Gateshead.—FELLING: 6th, Mr. Robinson, of Southwick, on 'Mediums and manifestations,' pointed out the need for a higher development of mediums. 13th, Mr. Cras made a few remarks on healing, and magnetised eight patients. Very successful. Should be kept busy.—GATESHEAD, St. Cuthbert's Hall: Mr. W. Dowell Todd, of Sunderland, lectured on 'The dangers and advantages of mediumship' to a very attentive audience. 31, RYON-STREET: An open circle, some good phenomena. The collection taken was for the Propaganda Fund; 3s. 9d. was realised. 47, KINGSBORO' TERRACE: Disappointed by Mr. Clelland, our old friend, Mr. Wilson, gave a good address on 'Mysticists' mysticism, prophets' propheticism, and benefactors of the age.' Kingsboro' Terrace Hall is not going to be closed.—LINTZ: A grand meeting at Mr. F. Barnes's. The guides of Mr. A. Mason spoke remarkably well on 'What is spirit, whence and whither?'—NEWCASTLE-ON-TYNE, Good Templars' Hall: 20th, Mr. J. Stevenson gave a splendid address on 'The facts and philosophy of Spiritualism.' Sorry that home talent is not more appreciated, at least by Newcastle audiences. 3, ADDISON-ROAD, HEATON: 20th, Mr. Lashbrooke gave a splendid address on 'It is noble to seek truth and beautiful to find it.' The speaker was in good form, and the audience had a treat.—NEW DELAVAL, at the house of Mr. Hall: A good and sound address from the leading control of Mrs. Hume (a French professor), who lived upon this plane one hundred and forty-two years ago, and spoke of progression from his own experience. Fifteen personations were well recognised, this being a most striking phase of mediumship. Remarks from an old Scotch lady who lived at Falkirk when on this plane, and clairvoyant delineations from an attractive little girl spirit. There is a great spirit of inquiry in this district.—NORTH SHIELDS, Oddfellows' Hall: 16th, Mrs. Smith, of South Shields, gave good clairvoyance, much appreciated. It was her first attempt away from her own Society. We hope it will not be the last. 20th, Mrs. Young, of South Shields, although unwell, gave remark-

able clairvoyance, nearly all of 24 descriptions recognised. LEWIS HALL: 15th and 17th, Mrs. Yeeles gave successful psychometry to large audiences. 20th, Mrs. Yeeles again came before a large audience and gave successful clairvoyance.—PERKINS VILLE: Mr. J. G. Gray, of South Shields, was with us for the express purpose of addressing an audience on the passing on of our Lyceum scholar. His guides discoursed 'Death vanquished.' Many tears were shed by relatives and friends.—SPENNYMOOR, Victoria Hall: Brother Scott gave a grand lecture on 'Is science superior to Christianity?' Afternoon circle, clairvoyance good, eight delineations of spirits, seven recognised. Good address.—WEST HARTLEPOOL, Lynn-street: 20th, A crowded hall to hear Mrs. Fairen, of Gateshead, who, although in ill-health, gave a most intellectual trance address, and about 24 psychometric tests, very convincing to inquirers. A most enjoyable day. We hope to have this lady again soon.

W A L E S .

BARRY: 20th, Our resources were severely taxed to find accommodation for the largest meeting ever held in this district. The guides of Mr. F. Silby, of Cardiff, gave a most forcible and eloquent address on 'Spiritualism and the Bible,' conclusively showing its relation to the present day phenomena with which it is identical. Thoroughly enjoyed by all.—CARDIFF, Society of Spiritualists, St. John's Hall: 20th, An excellent, thoughtful address was given by Mr. E. G. Sadler, upon 'The use of prayer.' 18, CHARLES-STREET: 14th, Mr. Oaten's guides spoke pointedly as to the motives of inquirers, asserting that if Spiritualism is anything, it is that which shall teach you of your future life. Mr. Dowdall's control gave very satisfactory psychometry, and very successful clairvoyance. 20th, Mr. S. Longville spoke in his usual eloquent style on 'Man's duty to God and to his neighbour.' Clairvoyance, by Mrs. Dowdall's control, was very successful. 198, COWBRIDGE-ROAD: 6th, Experience meeting for the friends. Ten spirits manifested, and gave personal proof through Mrs. Preece's mediumship. 13th, 'Who is Jesus? (question asked by stranger) and what do the spirits think of him?' splendidly dealt with through Mrs. Preece. 20th, A friend asked if the mediums would speak on 'Come unto me all ye who are weary,' etc. Both Mrs. Preece and Mrs. Williams, under control, gave great satisfaction in response. Good clairvoyance by both ladies and Mr. Konetrick.—NEWPORT: 16th, Address on 'The life we live and the life hereafter.' 20th, 'Jehovah, the consuming fire—God.' Clairvoyance and psychometry by Miss Alice Wayland. Very successful healing. All welcome. Seats free.

WESTERN.

PLYMOUTH: 16th, Address by Mrs. Freeman, 'Nature's unveiling.' 20th, Morning, Mr. W. Evans gave an excellent address from Longfellow's poem, 'A psalm of life.' Evening, Mr. J. Evans' control on 'Does Spiritualism demonstrate the immortality of man?' Mrs. Trueman's clairvoyance, out of 21 descriptions only one not recognised.

YORKSHIRE.

BARNESLEY, George Yard: Mrs. Holliday gave a short address and clairvoyance. Evening, address on 'God's love and God's nature.' All stayed to after-circle. Mrs. Roberts's guides gave clairvoyance. All readily recognised. COOKE'S BUILDINGS, Wellington-street: Mr. Campion gave interesting and instructive addresses, creating a good feeling. All well satisfied. Good after-circle.—BRADFORD, Boynton-street: Our president, Mr. Worsman, gave good addresses, also named a baby. The ceremony was gone through with telling effect. Clairvoyance by Mrs. Fawcett. TEMPERANCE HALL: 19th, Coffee supper and lime-light and lantern entertainment given by Mr. Yendon for the benefit of the Lyceum. The scholars went through the marching and calisthenics, which pleased all. A pleasant and successful time.—HULL: Good addresses by Mrs. Gregg on 'Worship, its origin and uses,' and 'Onward, ever onward.' Several stirring remarks in connection with our anniversary to large audience, well received.—HUNSLET, Oriol Hall: 14th, Mrs. Stair delivered splendid lectures, and gave impromptu poems on 'Love,' 'Wisdom,' and 'Divinity.' Good audiences. 20th, Mrs. Beardshall delivered beautiful discourses on 'Spiritualism, the light to the world,' and 'Charity.' Clairvoyance good, church full at night. WILLIAMSON BUILDINGS, off Dewsbury-road: We opened our new rooms on Sunday, when we spent a good time. 3, GOODMAN-TERRACE: Splendid address and good clairvoyance by Mrs. Camm. Hope to have her again soon. Good after-meeting, all well pleased. 3, BOTTOM OF JOSEPH-STREET: Mrs. Walton gave very good addresses on 'Catch the sunshine,' and 'I am the true vine.' Good clairvoyance and good after-meeting by Mrs. Walton.—NORMANTON: Mrs. Markham discoursed well on 'God is love.' Clairvoyance readily recognised, several names given. Good after-circle. Mr. Johnson gave good evidence of life after death. 27th, Mr. Johnson, 2-30 and 6-30; 8 o'clock, circle for National Jubilee Bazaar.—ROTHERHAM: 13th, Mr. Rooke's first visit has been a very profitable one. His discourses, 'The dear departed' and 'Problem of life,' were very satisfactory. His poetical clairvoyance was the talk of the day, every description being recognised.—ROTHWELL: 6th, Mr. Seekins spoke beautifully, psychometry excellent. 13th, Mrs. Smith spoke well on 'Catch the sunshine.' Clairvoyance nearly all recognised. 20th, Mrs. Harrison spoke eloquently to good audiences on 'The truth shall make us free' and 'Am I my brother's keeper?' Clairvoyance and psychometry good. Hope to have her again.—SHEFFIELD, Hollis Hall: Mr. Oates, of Attercliffe, kindly gave excellent addresses on 'Love' and 'Seedtime.' Very much appreciated. Mr. McLeod gave clairvoyance. Monday, Mr. C. Shaw took questions, and followed with psychometry.—SKIPTON: 20th, Mr. Gladstone. Afternoon, subject was given him by a member 'Why has Spiritualism come among us, and what benefit has it done to humanity?' Well answered. Evening his experience, also very good. SOWERBY BRIDGE: 13th, Mrs. Lambert spoke on 'The blessings to be derived from spirit communion,' and the good she had received. Her clairvoyance was very successful, only one description being unrecognised out of a number. 18th, Miss Hunter spoke on 'The

triumph of love' (suggested by the singing of a hymn), the speaker claiming for Spiritualism that its mission was to establish the brotherhood of man upon earth, and its triumph would be great. Clairvoyant descriptions were given to crowded audience, which were very successful. Collections on behalf of the Yorkshire Union Propaganda Fund amounted to 18s. and 31s.—WAKEFIELD, Queen-street: Mr. J. Pawson's guides gave an excellent address on 'The Prodigal Son,' also named a child of Mr. and Mrs. Whiteman, George Arthur, spiritual name, 'Harold.' Evening, The memorial service of Mrs. Wrigley, one of our sisters who passed to the Summerland a fortnight ago, subject, 'If a man die, shall he live again?' which was given in a plain and simple manner, that man does live after death. Clairvoyance and psychometry successful.

RECEIVED LATE.—LONDON, Edmonton: Mr. Sloane's address and psychometry were very good. FOREST GATE CENTRE: Messrs. Sloane, Gibbs, and Humphrey, and Mrs. Whimp, rendered efficient services. BIRMINGHAM, Bloomsbury: 20th, Mr. T. Timson gave splendid addresses on 'Where are the dead?' and three subjects from the audience. Successful clairvoyance. TRANMERE: Successful meetings. Mrs. Butler gave an encouraging address, psychometry, and clairvoyance. WARRINGTON: Miss Scott gave good addresses, clairvoyance, and psychometry.—(Reports need to be delivered by the first post on Tuesdays, otherwise they are too late to go into their place among the others.)

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

BELPER. Jubilee Hall.—On Sunday, the 27th inst., Jubilee Celebration Services will be held, conducted by Mr. John Farnsworth, of Manchester. Morning, 10-30. Subject: "The inner power of Spiritualism." Evening, 6-30. "An attempt to prove the historic value of Spiritualism." 541

CARDIFF, 198, Cowbridge-road, Canton.—March 27, 6-30 p.m., Tuesday, 8 p.m. Mediums, Mrs. Williams, Mrs. Peeeco, and Mr. Konetrick; trance addresses, psychometry, and clairvoyance. 541

CHANGE OF SECRETARY. All letters and communications to be addressed to Arthur Fell, Corresponding Secretary, 18, Brook-street, Lancaster. 541

DERBY. Spiritual Mission, Traffic-street.—March 27, Madam Henry, Speaker, Clairvoyant and Psychometrist, 2-30 and 6-30. 29th, a Conversazione, Madam Henry will give palmistry. There will be songs, recitations, art gallery, museum, etc. 7 p.m. April 3, Mrs. S. J. Foster, Speaker, Clairvoyant and Psychometrist, 2-30 and 6-30. Monday 7-30. Collection for National Bazaar. 541

PELLING. Hall of Progress.—On Sunday, April 3, we are going to hold a Grand Jubilee Celebration, two services, 2-30 and 6-30, and the following speakers will occupy our platform: W. H. Robinson, J. Stephenson, J. Clare, a lady medium, and others. Mrs. Stanfield and her family will give us solos at each service. Tea will be provided for friends coming from a distance. Collections. Hoping the friends will turn up in good numbers.—J. Hall, sec. 541

GREAT HARWOOD. Britannia Street.—Tuesday, April 5, 7-30, Mr. G. H. Bibbings; subject, "The Spiritualists' God." 541

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Mar. 27, Mrs. Robson, of North Shields, short address, followed by clairvoyance and Psychometry. April 3, Mr. James, of Newcastle. 541

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.

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Services every Sunday at 3 and 6-30. Mar. 26, 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, 64, Low Hill.—On Wednesday, April 6, a Grand Conversazione will be held in the above hall, when Mrs. L. A. Peters will be present. Dancing, 7 to 12. Tickets, 9d. each. 541

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 30, Special Jubilee Celebration. Admission Free.

Mrs. YEELES, of North Shields, begs to announce to her many friends that Easter Sunday is the anniversary of the opening of Lewis Hall, North Shields, which was specially built by that lady for the cause of Spiritualism, and it is her intention on this occasion to hold a Grand Tea and Concert on April 11, when she hopes to receive the kind patronage of her friends. Tickets, including tea and concert, one shilling each, to be had from Mrs. Yeeles, 4, Seymour-street, North Shields.—W. Wardley Morton.

NEWCASTLE-ON-TYNE. Good Templars' Hall, 2, Clayton-street.—March 27 and 28, Mr. J. A. Green, of Manchester. April 3, Mr. J. H. Lashbrooke. 541

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Mar. 27, Mr. Westgarth, at 6-30. 541

NOTICE to Platform Speakers and others. Change of address: Mr. S. G. Watkinson, 140, Effingham-street, Rotherham, Secretary.

NOTICE OF REMOVAL.—The Nottingham Spiritualist Society have left Morley Hall, and now meet in the Gladstone Lecture Hall, Lamartine-street, St. Ann's Well-road. 541

PERKINS VILLE.—On Good Friday, April 8, in commemoration of the Jubilee, a Grand Tea will be held in the hall at Old Pelton Village. Tickets, adults 9d., children under 14 half-price. Come, all welcome. 541

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. Special services. Grand treat. Mr. G. H. Bibbings, B.A., will deliver inspirational addresses at 11 and 6-30 on April 3, and at 7-45 on Monday following. Friends from near and far invited. Come! 543

SOUTHPORT. Psychological Union, Hawkshead Hall.—Opening Meetings: Sunday, March 27, Mr. J. J. Morse; morning, 10-45, 'Spiritualism a revolution'; evening, 6-30, 'Death a revelation.' Monday, 28th, Mr. J. J. Morse, at 8, 'Modern Spiritualism.' Miss Dorothy Kilby will sing 'The promise of life.' Tuesday, 29th, Miss Smith, Clairvoyance and Psychometry. Wednesday, 30th, Mr. John Lamont, 'Spirit and body.' Clairvoyance by Miss Smith. Thursday, 31st, Mr. S. S. Chiswell, 'Spiritual gifts.' Clairvoyance by Miss Smith. Friday, April 1, Mr. J. C. Macdonald, 'Spiritualism, the Liberator.' Clairvoyance by Mr. Macdonald. 541

TODMORDEN.—In Commemoration of Spiritualism the Committee of the Spiritual Society have decided to give a lecture on March 31, when Mr. Swindlehurst will speak on 'Spiritualism, what is it?' A limited number of questions will be taken. All friends will be welcome. 541

LYCEUM JUBILEE DEMONSTRATION. EASTER SUNDAY AFTERNOON.

LYCEUMS to ASSEMBLE on the MANCHESTER ROYAL INFIRMARY FLAGS, at 2-15, and March in Procession to the LARGE ST. JAMES' HALL, when Exercises illustrative of the Lyceum Methods will be given. Chairman, 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.

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, 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 hop to have the co-operation of all Spiritualists to make a Jubilee success.

STALLS, 6d., a limited number of tickets. AREA, Silve 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.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

- Secretary: J Swindlehurst, 159 Hammond street, Erosion S.N.F. Assistant Sec.: W Harrison, 37 North street, Burnley
- Accrington**—St James st, Lyceum 10 30; 2 30, 6, circle at 8. Wed. 7 30, members' 26, China st., Lyceum 10 30; 2 30 and 6, Mrs Summeragill, circle at 8
- Ashton**—Church st. (off Warrington st.), 2 30, 6 30, Tues. 7 30, J Savage
- 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 J Farnsworth
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, Mrs M H Wallis
- Bloomsbury**: Lyceum 11; 3, 6 30, Mon. 7 45
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, T Hands
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, choir services
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, W J Mayoh
- Boole, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8, Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Booth
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, North street, Lyceum, 9 30; 2 30, 6, Mr J Parker 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, Mrs Rennie Wed. 7 30, Mrs Hulme
- 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 Johnstone. 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, Mrs Smith
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
- Derby**—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30. Wed. 7 30
- Glasgow**—4 Carlton place, 11 30, 6 30.
- Great Harwood**—Britannia st., 2 30 and 6
- Heywood**—Temple, William st., Lyceum 10; 2 30 and 6, H Collins Tues. 7 30 22, Mr Hyde
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, Miss F A Barlow
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30 Mon., 7 30
- Lancaster**—Athensum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
- Queen st.**, 10 45, 6 30, J Chaplin Tues. Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, Lyceum Union Executive (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle
- London**—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, door closed at 11 15; 3, Children's Lyceum; 6, Lending Library; 6 30, W E Long, 'The Message and the Man.' 8, members' circle.
- Battersea Park Rd**—Temperance Hall, Dodington grove At 7, Evangel Thurs. 7 24th, Social and Dance, tickets 6d
- Brixton**—8 Mayall rd., 7, Mr Green, psychometry. Thurs. 8, mems. circle
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr Walker Tues. 8, Mrs Bird T. W. on sale
- Canning Town**—Co-op. Hall, Braemar rd., Lyceum 10 30; 11 30, discussion; 7, Experience meeting Mon. 8, J Swindlehurst. Tues. 8, members Thurs. 7 30, open meeting
- Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Sherwood Thurs. 8, Mr Peters
- Forest Gate**—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Peters. Thurs., Thurs. at 8, circles at 19, Oakhurst rd
- Langton**—Post Office Buildings, 2 30, 6 30, after-circle, 8, and on Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 6 30, Rev A Rushton, lime-light illustrations
- Manchester**—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Miss Schofield. 8 30, mems circle. Mon. J C Macdonald, in aid of Bazaar Fund. Wed. 8, P Bewick, 30th. Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mr Standish Mon. 8 15, members E W Wallis, 24th. Thurs. 8, Mrs M H Wallis, 31st.
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mr Postlethwaite. Mon., 28, Unfurling of the New Banner by E W Wallis. 30th Mrs Greenlees
- Patricroft**—New In, Winton, 3, 6 30, Mrs Hyde Tues. 8, J B Tetlow Thurs. 8, members' circle
- Pendleton**—Cobden st., The Children's Day, 10 30 2 45, and 6 30. 28th, Mon 8th, developing circle, Thurs. 8, public. 31st, Mr Moulding
- Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30 3, 6 30, Mrs. Hulme. Mon. 8, social. Wed. 8 15, Miss Chadderton, 30th
- Merrthyr**—Central Hall, 11; 2 30 and 8,
- Mexborough**—Lees Arcade, 2 30, 6. Tues and Thurs 7 30, circle. Fri. 7 30
- Milton**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Miss Skipper. Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle
- Pendle st.**, 2 30, 6, Mr Mason (Rishton) Tues. 7 30 Sat Mr Riding, 7 30
- Albert Hall**, 2 30, 6, Lily King. Wed. 7 30, circle
- Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 10 45, 6 30, Mrs Green and on Mon. 7 30. See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, F Swinfield
- Oldham**—Coronation st., Mumps, 3 & 6 30, Miss Chadwick Tues. 7 45, Sat., 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, W Johnson
- Plymouth**—Oddfellows' Hall, Morley st. 11, Mr Forbes, 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30, W Evans. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, circle at 8, Mr Leeder, and on Mon. 7 30 Thurs. 8, members' circle, open to friends.
- 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 Peman. Thurs. 7 45.
- 31, Ripon st.**, 6 30, Mr Wightman
- Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6. Bethel Lodge, Tues, Sat., 7 45
- Hollinwood**—Factory-Fold, Lyceum 10 30; 3, 6 30, G Smith
- 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, C Place. Mon. 2 45 and 7 30, Mrs Beanland. Tues. and Sat. 3, public circles
- 3, Bottom of Joseph st.**, 2 30 and 6, W Green. Tues. 7 30, J T To id. Thurs. 7 30
- Goodman Terrace**: 2 30 and 6, Mr Lewis. Mon. 7 30, Thurs. and Sat. circles 7 30
- Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, circle
- Leicester**—Craftern st., 11, 6 30, Mr Spiers. Wed. 8, circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mon. 7 45, Social. Thurs. Sat. 7 30, public circle 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, Mr Crichton
- 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 rd, 7, Miss Findley, clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
- Camberwell**—33 Grove lane, at 7. Thurs. 7 30 102, Camberwell road, at 7, Wed. 7, healing; 8, circle
- Manor Park**—Temperance Hall, 7, Mr Bullen. Mon. 8, Mr Peters. Thurs. 8, Miss Marsh
- Marylebone**—Cavendish Rooms, 51, Mortimer st. W 7, G H Bibbings, B.A. 'I appeal unto Caesar' Solo—Miss Bessie Jones
- Edmonton**—Beech Hall, Hyde lane, 11 and 7, 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. Tues. 8, members
- Hackney**—Manor Rooms, Kenmuire rd., Mare st., 6 45, M J Swindlehurst and Mrs Hellier, clairvoyant 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, Fortess road, N.W. 7, Mrs Spring, psychometry. Mon., Thurs. 8, Wed. developing (see London News and Notes)
- 283 Ladbrooke grove.** J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
- 41 Salway rd.**—Wed. and Thurs. 8, Mr and Mrs Webb
- Shepherd's Bush**—73, Becklow rd, 6 30, Mr Bradley
- Stratford**—Martin st Hall, Lyceum 11; 7, Mrs Phillips. Thurs. at 41, Salway road
- Mile End**—218, Jubilee st., 6 30, Miss Young Thurs. 8, public seance
- Manchester**—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mon. 8, developing. Thurs. 8, public circle,
- Central**—Coal Exchange Hall, Market Place, off Market st., 6 30, W Walker (See advt. on front of cover)
- Cheetham**—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Monday 8, Mrs Williams. Thurs. 8, O Pearson
- Eccles**—Conservative Club, 2 45 and 6 30, R A Brown Wed. 7 45, Mrs Porter, 30th
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Thompson. Tues. 8, circle. Thurs. 8, Miss Knight
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Lamb. 8 15, circle. Mon. 8, Miss Knight. Wed. 8, mem. Thurs. 8, clair. & psy.
- Openshaw**—Granville Hall, Georget st. Lyceum 2 30; 10 30, 6 30, Mrs Newton. Thurs. 8, Miss Cotterill, 31st
- Longsight**—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, I Pichall; 8 15, circle. Tues. 8 15, Miss Chadderton. 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
- Milnrow**—Over the Store, Dale st., 3 and 6 30, Miss Halkyard. Tues. 7 45, circle
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 J Berry. Mon. 7 30
- Nelson**—Albert Hall, 2 30 and 6, Wed. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mr Westgarth 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. J B Tetlow
- Summer st.**, 2 30, 6. Tues. 7 45
- Penn st.**, Lyceum, 9 45; 2 30 and 6. Wed. 7 30
- Seaton Delaval**—5 30
- Seghill**—5 30
- South Shields**—16 Cambridge st., 6. Tues. 7 30
- Wakefield**—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30
- Queen st.**, Westgate, 2 30, 6, Mrs Taylor. Wed. 7 30
- West Pelton**—Cottage meetings 5 30
- West Hartlepool**—Lynn st., over Graham's shop, 2 30, 7. Mr Mansfield Wed. 7 30, public circle
- Whitworth**—Market street, 2 37, 6.
- Ravenshall**—Lyceum 10 30; 2 30, 6, R C Craven Rishton—2 30 and 6
- Rock Ferry**—Hall, Union st., 3 and 6 30. Thurs. at 8
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Miss Lambert. Mon. 8, Wed. 8, public circle
- Royston**—Hall, Union st, Lyceum 10 3, 6. 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, Messrs Heywood & Bentley Mon. 8
- Slaithwaite**—Laithe lane, 2 30, 6, Mrs Brooks
- Southport**—Foresters' Hall, 3, 6 30, Mrs Gregg Wed. 7 45
- Hawkshead Hall**, 10 45 and 6 30, J J Morse, and on Mon.
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Secty, 3, 6 30, B Plant Wed. 7 30, 30th, Miss Knight. Thurs. 8, members'
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30. Mrs L A Peters, and on Mon. 7 30
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Miss Ribchester. 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, J Holbeck

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

*Barnsley—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Mr Watkin Circles Wed. and Sat. at 8.

*Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Roberts Monday 7 30

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

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

*Bradford—Boynnton st., West Bowling—at 10 Lyceum, 2 30, 6, closed. Thursday 7 45

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

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

Otlely rd., Lyceum, 10 30; 2 30, 6 30, closed

Spicer st., Little Horon lane, 2 30, 6

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

Temperance Hall, Leeds rd., Lyceum at 10 30; 2 30, 6 30, Mr Ashworth and Miss Lindley. Mon. & Wed. 7 45

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

*Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Mrs Falla. 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 Shulver. Thursday 7 30

Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs Stretton

Halifax—Winding road, 10 30; 2 30, 6, 8 Featherstone. Mon. 7 30

Raven st, Queen's rd, 2 30, 6 30, Mr Fielding

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Chas Shaw

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

*Keighley—Heber street Spiritual Temple, 2 30, 6, Mrs Araitage. Mon. 7 30

*Leeds—Psychological Hall, Lyceum 10; 2 30, 6, Mrs France; 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, closed

Morley—2 30, 6 30, Mon. 2 30, 7 30, Mrs Stair. Tues

Normanton—Queen st, 2 30 and 6, Mr Johnson circle at 8, Mr Johnson, for National Bazaar. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson

*Osselt—Queen st. Lyceum 10; 2 30, 6, Lyceum Day

Rothwell—Lyceum, 10; 2 30 and 6, Mr Hopwood Sat. 8

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

*Hollis Hall, Bridge st, circle at 11; 3, 7, Mr Young. Mon. 7 30

Shipley—Market Buildings, Teal Court. 2 30, 6, closed

Skipton—Temperance Hall, 2 30, 6, Mrs Hoyle

*Sowerby Bridge—Hollins lane. Lyceum 10 and 2 30, 6, G Featherstone

*West Vale—Green lane, 6, Wed. 7 30

Windhill—2 30 and 6, closed for Jubilee

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

NON-AFFILIATED SOCIETIES.

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

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

Barnsley—George Yard Mission Room, 2 30 and 6 Mr McLeod

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, circle. Mon. 2 30, 6 30. Wed. 7 30

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

Bristol—24, Upper Maudlin st. 11, 6-30

Cambots—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, Mrs Hopwood. Mon. and Thurs. 7 30, circles

Dundee, N.E.—Giffellan Hall, Wed. 8, room 3

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

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INQUIRIES.

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

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By the Editor.

Our Lyceums: Past, Present, and Future.—By Lex.

The Rise and Progress of the Lancashire District Lyceum
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Spiritual Schools.—By Dr. J. M. Peebles.

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