

THE TWO WORLDS.

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The Rappings: A Voice from the Past.

We quote the following extracts from an article in *Chambers' Edinburgh Journal* for March 26, 1853:

Rappings commenced in America in what may be called a legitimate manner. One night, in the year 1847, the sound of a knocking at the street-door was heard in the house of a Mr. Weekman, in the village of Hydesville, Wayne County, State of New York. When the door was opened, nobody was to be seen. It was immediately shut. Again a loud knocking was heard. Opened once more; no one was visible. From this time, rappings by invisible agency were carried on in a very strange way, much to the annoyance of Mr. Weekman; and for this, or some other cause, he left the house, when it became occupied by Dr. John D. Fox and his family. Mrs. Fox and the Misses Fox have ever since had wonderful things to tell of the spiritual world, and have become the accredited media or prophetesses of the rappings. Mrs. Fox's history of the rapping-demonstration is quite as good as Defoe's account of Mrs. Veal's ghost.

Late in a certain night in March, 1848, she proceeds to say: 'We concluded to go to bed early, and not let the noise disturb us; if it came, we thought we would not mind it, but try to get a good night's rest. My husband had not gone to bed when we first heard the noise on this evening. I had just lain down. It commenced as usual. I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar one by snapping their fingers. The youngest girl is about twelve years old. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound different at that time, only it made the same number of sounds that the girl did. When she stopped, the sound itself stopped for a short time. The other girl, who is in her fifteenth year, then spoke in sport, and said: "Now, do just as I do: count one, two, three, four," etc., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled; and then I spoke, and said to the noise: "Count ten"; and then it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children. I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if an injured spirit, to give me the sound. I then heard the rapping distinctly. I inquired if it was injured in this house. It rapped. Was the injurer living?—same answer. I further understood that its remains were buried under the dwelling; that it was thirty-one years of age, a male, and had left a family of five children, all living. Was the wife living?—silence. Dead?—rapping. How long since?—two raps.'

Attention being now paid to the rappings, it was found they could be methodised, and rules formed for their interpretation. In this new spirit-language, a single rap signified 'Yes,' and the answer 'No,' was indicated by silence. The spirit being asked whether it would spell out a reply if the alphabet were called over, it rapped an affirmative. This was a great step in advance. A printed alphabet being now laid on the table, a person pointed to each letter in succession, and on arriving at the required letter, a rap was heard. The querist then recommenced, until each letter composing the answer was signified. In this way, names and sentences were slowly spelled out, much to the delight of the auditory. When the spirit wanted the alphabet, it always gave five raps. Another feature in the manifestations was soon determined. The spirit appeared to have a will of its own, and would answer only through a favourite interpreter or medium. If this medium was not present, the spirit was exceedingly taciturn. No medium got such ready answers as Margareta, one of the Misses Fox, aged fourteen; and it was considered to be a strange circumstance, that when part of Mr. Fox's family removed to Rochester, this girl included, 'the sounds accompanied them.' The sudden arrival of the manifestations at Rochester created, as may be supposed, an immense sensation. A public meeting was called, to consider what should be done; and a committee having been formed to make all necessary investigations, several learned dignitaries took the matter in hand. It was of no use; all failed to arrive at any satisfactory solution of the mystery. The usual method of invoking the spirits was for a select party to assemble round a table, and to put questions and receive answer through a medium; and thus clergymen, literary men, young ladies, and others

wanted the ghostly revelations in awestruck silence. The Rev. C. Hammond, in his testimony to the rappings, mentions that the spirits did not always confine themselves to raps, but sometimes proceeded to lift the tables, and knock the furniture about in a very curious way; all of which was vastly entertaining and suggestive. He says: 'On the third visit, I was selected from a half-dozen gentlemen, and directed by these sounds to retire to another apartment, in company with the three sisters and their aged mother. It was about eight o'clock in the evening. A lighted candle was placed on a large table, and we seated ourselves around it. I occupied one side of the table, the mother and the youngest daughter the right, and two of the sisters the left, leaving the opposite side of the table vacant. On taking our positions, the sounds were heard, and continued to multiply and become more violent, until every part of the room trembled with their demonstrations. They were unlike any I had heard before. Suddenly as we were all resting on the table, I felt the side next to me move upwards. I pressed upon it heavily, but soon it passed out of the reach of us all, full six feet from me, and at least four from the nearest person to it. I saw distinctly its position; not a thread could have connected it with any of the company without my notice, for I had come to detect imposition, if it could be found. In this position we remained until the question was asked: "Will the spirit move the table back where it was before?"—when back it came, as though it were carried on the head of someone who had not suited his position to a perfect equipoise, the balance being sometimes in favour of one side and then the other; but it regained its first position.' The reverent testifier adds: 'That any of the company could have performed these things under the circumstances in which we were situated, would require a greater stretch of credulity on my part, than it would to believe it was the work of spirits.'

The Misses Fox, and a married sister named Mrs. Fish, now visited New York, for the purpose of spreading the faith. Here, as in Rochester, 'every conceivable test was applied in a manner to satisfy the most sceptical,' but nothing like trick could be elicited.

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 179.

WE HAVE HAD several remarkable mediums, through whom the phenomena of independent spirit writing have taken place times innumerable. The best-known have been Watkins, Dr. Slade, Willie Eglinton, and Dr. Monk, but there are many other workers whom I have met who are regular recipients of these writings. Mrs. Everitt has been for over 30 years seeking to extend the knowledge of spirit communion, without ever obtaining money for the exercise of her gift; many owe her and her husband a deep debt of gratitude for their unselfish labours, their only requital the joy of doing good. No one could come into contact with them without feeling that they were God-fearing, religious people, who have but one aim, to bless and comfort their fellows.

Direct writing is not, perhaps, the leading feature of Mrs. Everitt's mediumship, but I have handled, without the slightest feeling of doubt, many pages which were not written by persons in the physical body. Many Spiritualists are familiar with these writings, many of which relate to the history of the Christian religion. I have seen one message with 794 words, which was executed in five seconds; another of 786 words, which took seven seconds; another of 745 words, which took seven seconds. A singular thing about these direct spirit writings is that there is no indentation on the back, they are as smooth as if they had been lithographed. Sir William Crookes, who has sat several times with Mrs. Everitt, was the first to notice this aspect. Several portions of the writings were in Latin, which they had to get translated, for neither of them claim scholarly gifts. Writings have been given them in closed boxes, in such a manner as to prove what we call solid matter is no obstacle to spirit power.

A remarkable case of direct writing transpired while we were residing, in August, 1896, at the coast, when Mr. and Mrs. Everitt were on a visit. She had written out an automatic message from an old friend in spirit life to his wife on the back of half a sheet of notepaper, which had been torn from a letter. The message bore all the characteristics of the spirit writer. It was handed round to those who knew the writer, when one said, 'How like his writing.' The room was lit up, it was passed back to Mrs. Everitt, who held it in her hands, and was about to pass it to the lady for whom it was intended, when she

suddenly said, 'Why here is something on the other side.' We were all startled to see written on the back a response to the words which had been uttered a few minutes before, 'Yes, it is your husband's writing,' and signed with his initials. This undoubtedly came upon the paper by direct writing. It was a genuine bit of spirit work, as Mrs. Everitt had handed back the pencil to the owner, after writing the automatic message. All this is hard to believe, but it occurred under our very eyes. There is such an accumulation of evidence regarding similar manifestations, and the evidence is cumulative all the time. It will not do to reject these strong statements without the formality of a trial; every new discovery which was unwelcome has been buried in this way.

In the Middle Ages, people who had mediumistic power were regarded as being in league with the devil, as being sorcerers or witches, or as being possessed by evil spirits. The Church and the State were bent on suppressing or punishing all who manifested abnormal faculties. The 'witchcraft mania' grew in intensity and horror, until it culminated in the sixteenth and seventeenth centuries. The whole religious world was permeated with a belief in diabolism, the result of which was that all those having peculiar gifts were exterminated out of this side of life, and the mediumistic faculties, suppressed by centuries of systematic persecution of their unfortunate possessors, so that in this indirect way only the normal faculties survived. Spiritual manifestations had no chance of being looked at in an earlier period, and even within the last half century the fear of witchcraft has hidden many gifts which might have blossomed and blessed the world. Now, however, they cannot be again crushed out, the facts are abounding, and the liberal thought of the age secures at least a measure of tolerance for that which is new and strange. Many will receive the statements made with derisive incredulity, but so long as Crookes, Wallace, Barrett, and Myers maintain their authenticity, others will be bound in time to examine the evidence.

What I could offer as to the reality of direct spirit writing would fill volumes. The most clearly set out evidence has been furnished by a well-known American, for years literary taster to Harper Bros., the well-known publishers of America, and himself a poet of ability. I refer to Epes Sargent, who, in his volume, 'The Scientific Basis of Spiritualism,' gave many striking cases where the power was evidenced. 'One good experiment,' he says, quoting Sir Humphrey Davy, 'is of more value than the ingenuity of a brain like Newton's.' In September, 1877, Epes Sargent took a new unused slate, which he had bought twenty minutes before, to Chas. E. Watkins, a well-known medium for slate-writing in Boston. Mr. Sargent took his own book-slate, and held it out away from him in his left hand. The medium sat three feet from him and did not touch the slate. Although there was no opportunity for the medium to have made a mark on the slate, he satisfied himself again and again that it was entirely clean. Instantly he heard the sound as of the grating of a pencil, and in less than ten seconds there was a rap, apparently on the slate. He opened it, and there was the name of a departed friend, Anna Cora Mowatt. He repeated the experiment several times, getting names and messages from friends, which would have been none the less extraordinary if the medium had known them and their names, which he certainly could not have done. One of the messages was of fifty-two words, given with preterhuman celerity, the writing being at the same time neat and legible. The medium and himself were the only two present, and the sun was streaming into the room at the time. There was no getting away from the fact that a great phenomenon, without manual, mechanical, or chemical appliance, had taken place. The phenomenon was not new to him, he had witnessed it before, but now, if the thing was not true, under these perfect conditions, then he was unqualified to vouch for anything. This was not a case of emotion or credulity, but direct knowledge, and is as worthy of acceptance as thousands of matters we receive without doubt. It is uncommon, but in harmony with the witness borne by men and women of intelligence all over the world. Epes Sargent was a man who never cared to be silent about his Spiritualism. In season and out of season, he was ever investigating and making public his experiments.

Some years since there was a popular preacher in Boston called Rev. Joseph Cook, who had the peculiar knack of popularising scientific subjects, and seeking to bring them into line with Christianity. The crowds read his books on Transcendentalism, on Biology, and thought him a scientific authority. It was a case of playing to the gallery, who believed that Spencer and Darwin were, after all, Christians; that Mr. Joseph Cook had said so, and he must be a profound authority. I suppose for one volume of Spencer or Huxley or Darwin that was read, there were a thousand of Joseph Cook's superficial volumes; but time tries quality, and the permanent literature of the world has to wait for an audience. Already Joseph Cook's books have almost passed out of sight, but the men whose names he linked with his own are gathering laurels, and their work will forward the progressive march of the world, materialistic as it is. Epes Sargent determined to use this popular force—called Joseph Cook, on behalf of Spiritualism, and arranged with him that he should witness the phenomena of direct writing, and, at the same time, that Mr. Cook should declare in his church what he had seen. Accordingly, the rev. gentleman went to the house of Mr. Sargent, accompanied by

four of his friends, there being two friends of Mr. Sargent's also present. The result was that Mr. Cook publicly declared in his church that with five strong lights in Mr. Sargent's library, and while the slates were in the presence of the sitters, writing took place, that all saw the slates were clean beforehand, that writing on one of the slates was given in response to Mr. Cook's own question, that the writings were repeated again and again under these conditions, and he felt bound to say that no theory of fraud could cover the incidents which took place. He could give us no explanation of how the writing had been accomplished, and said he believed that the force which moved the pencil was exercised by the will of the medium, or by a spirit, or by both! It would have been expected that a man who had such an influence on religious thought, whose books were read by the million, would have moved many of his admirers to Spiritualism by his admission, but this was scarcely the case: the new facts were unwelcome, and he got well abused in several religious journals for the courageous way in which he had stated the strange facts he had witnessed. Had it been a thing of little moment on which he had something to say, no doubt his words would have echoed through both continents, but being Spiritualism—well, the sooner respectable people ignored it the better. Truth will conquer, however, at last: such well-sustained facts as spiritual phenomena must one day gain universal acknowledgment.

Dr. A. S. Hayward, of Boston, a man of repute, introduced Watkins to a Dr. Cotterill, of Kansas. The medium asked Dr. Cotterill if he was a Spiritualist? I am an investigator, he said. He had a sitting with Watkins, two slates being placed together with a small bit of pencil between them, and being held firmly by Dr. Cotterill. The pencil was heard writing, and on opening them, this message was found, 'My dear husband,—You may try to deceive the medium, but you cannot deceive your wife. You are a good Spiritualist.' Dr. C. was an old Spiritualist, and his remark was to keep the medium in ignorance in case it might colour the commentary.

Mr. Sargent's volume is filled with crowds of incidents, all giving evidence and testimony from those who, being avowed Materialists, were convinced of spiritual realities. The Hon. John L. O'Sullivan, at one time U.S. Minister to Portugal, and Prof. Rhodes Buchanan, the discoverer of psychometry, under the best test conditions, with a young medium called Philips, got direct writings (small, close, and written backwards), many of them being in Latin. Dr. Slade, when in London, sat with some of the most honoured people in our country. John Page Hopps, Sargent Cox, and Alfred Russel Wallace, alike testify to the reality of the phenomena. Mr. Wallace's statement is so vigorous and clear that I give it with the least condensation: 'Writing came upon the upper part of the slate when I held it pressed close to the under side of the table, both Dr. Slade's hands being on the table, in contact with my other hand. Writing came also on the under side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes.' These phenomena took place in daylight, with the sun shining into the room, and with no one present but the medium and himself. He expressed the hope that no one, who had not taken the trouble to witness the phenomena, would speak disparagingly of the intellectual and perceptive powers of those who, having seen, them declared them to be realities.

:[To be continued.]

SPIRITUALISM says, take my yoke upon you, it is easy, and my burden is light. Be yourself, live your own life, think your own thoughts, learn all you can, accept no man or creed as master, regard all that inspires and blesses as a *help*, find the good in all, be tolerant as you claim liberty, follow after Truth, do right because it is right; love the good, the pure, and the beautiful.

MORAL conduct and a pure life are desirable in a medium, because this character attracts spiritual beings of like or superior excellence. The tendency of true mediumship is to purify and uplift, though that depends on the character of the spirits who influence, for the medium not only becomes the channel through which the spirits thoughts flow, but is more or less identified with the control, and exalted or debased thereby. For the one public medium who is disreputable there are a thousand in private life with the purest and most worthy character. It is not necessary for moral character to be developed before mediumship is sought, for the two may be cultivated together, each receiving valuable aid from the other.

THE time for the great Jubilee demonstration has arrived at last, and everything points to a splendid success. For some years past the Anniversary Celebrations in Manchester have been growing in popularity and success, and this year the Committee, composed of representatives from the various Manchester and Salford Societies, have undertaken a heavy responsibility in engaging the St. James's Hall for Good Friday and Easter Sunday. They have had immense difficulties to contend against, but everything is in a forward state, and every one is on the tiptoe of expectation of great good times. The Committee have held many meetings, and Mr. Orr, the Hon. Sec., has been most indefatigable, and great praise is due to all for the earnest and enthusiastic spirit in which they have laboured.

Warned by a Spirit in the Year 1787.

I HAVE before me an extract of a letter from a gentleman in Barbadoes to a friend, dated 1787, which I will leave for pre-judiced readers to consider.—E. CAMPBELL, Darwen.

The letter runs as follows:—Many people will not believe that departed spirits can appear to mortal eyes, and among the incredulous I was one until convinced to the contrary by the narration of a very affecting story of one that appeared to a youth lately deceased in this place, and which has been so strongly confirmed that I am no longer a heretic.

A very great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately; Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his return at night to rest in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss in a hope that his friend would enjoy a degree of happiness in the invisible world that he could not have expected here. While he was thus employed, he on a sudden saw a glimmering light at a distance from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him that he sank speechless in his bed. After some little time, he recovered from his swoon, and saw the same form sitting in a chair by the side of his bed, and, notwithstanding the terrific appearance of it, he soon recognised the features of his departed friend Ostrahan, who thus saluted him: "Do not be terrified, my dear friend, at my appearance. Be of good courage. Do not be surprised." At these words he recollected his faltering spirits, and offered to take him by the hand. "No, my dear Bob," said the spirit, "I am not to be touched by mortal hands. I am yet ignorant where I am to go, but at present have received a command from the Almighty to warn you of an impending danger that hangs over your brother's head, which he is yet ignorant of. Tell your father that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness, and that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father. You yourself will shortly die, at what hour I know not, and another of your friends will shortly follow. In order to convince you that I am commissioned from above, I will tell you some of your father's thoughts. He designed to have married you at the age of 19 to Miss W——t. This thought and design he has never communicated to any person living. As a further proof, on Sunday night you will be drawn to church by a cause you know not of, and you will there hear the parson, S——c, use these particular words (repeating them, etc.). Fail not to inform your father of your brother's danger." At this he departed from his sight.

Straker was greatly surprised at what was told him, but feared to communicate it to the family. The Sunday night following he attended the funeral of a neighbour to church, and there heard the minister, S——c, repeat the very sentences in his sermon which the spirit informed him would be said.

This made a deep impression on him, and he returned home very melancholy, which his mother took notice of, and asked him the reason. He told her he should shortly die. She asked him how he came to have such a thought, and in answer to her question he told her of his friend's (Ostrahan) appearance to him, which she laughed at, and told him it was a dream. "Madam," says he (a little angry at her unbelief), "since you will have it so, it is a dream." At night he retired to rest with his brother, as usual, but being kept awake some time by uneasy reflections, on what the spirit had told him respecting his brother, he on a sudden saw a very bright light illuminating the whole chamber, which was so beautiful and striking that it both pleased and terrified him. At the same instant he jumped out of bed in order to alarm the family; but hearing a kind of fluttering noise, he looked towards the place, and saw his friend arrayed in celestial glory standing before him. Never did his eyes behold a form so beautiful: dressed in a long white robe, that carried with it an air of inexpressible grandeur, his cheeks appeared adorned with a rosy coloured hue, that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous ecstasy, while he stood some minutes silent to indulge the admiration of his earthly friend.

At length, the celestial inhabitant broke the silence and said, "My dear friend, once more I am come to visit you. I am in a place of happiness, and sent by the Most High to repeat the former command respecting that youth who now lies sleeping in the bed. Why did you delay communicating it to your father?" Straker replied: "I designed to acquaint my father of it, but my mother, ridiculing it as a dream, prevented me. Will you permit me to awake my brother? Your warning him of his danger will have stronger weight!" "No, it is not permitted," related the spirit; "should you awake him he might see me, because I am at present visible to human eyes, but it would also oblige me to depart instantly. You will yourself bid adieu to this world in a few days. Be resigned, and expect the stroke!" "I am not afraid of death," replied Straker; "I think I am prepared to obey the summons of the Most High." "Three hours before your death," said the other, "I shall appear to you. Be mindful of the

injunction laid on you." He then walked very leisurely towards the open window. Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining seraph turned round, and most benignly smiled upon him, and then appeared to soar to the heavens. The morning after this being Monday, he told the particulars of this visitation to his father, who was very much alarmed at the recital, and felt all the agonies of a tender parent at the afflicting thought of losing his beloved son. "My dear son," says he, "I am convinced of the truth of what you have told me, from the circumstance of your marriage. I designed to marry you at the age of 19 years. I must be content to lose you, my dear Bob, since it is the will of the Almighty. I hope you have made good use of your late hours?" "Yes, sir," says the son, "I have endeavoured to prepare myself, by prayer and meditation, for the awful summons." Straker, a few hours afterwards, penned every particular of this visitation, and directed it in a letter to his father. He was soon after seized with a puking, which turned in a short time to its opposite disorder. After being seated in a chair, he presently raised his drooping head, and cried, "I come, I come, my dear friend, I will soon follow." His friends around him, being surprised, asked him the reason of the exclamation. "I have just seen," says he, "my dear friend, Thomas Ostrahan. I shall expire in three hours." On being told that the young lady he courted was in the house, he desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her mournfully exclaimed, "Farewell, my dear M——. May heaven love you as I have done! Farewell, my dear friends." After this he prostrated himself on his face, and after lying some time in that posture, expired with a gentle sigh.

Satan's Soliloquy.

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The devil was in doleful dumps, he wasn't feeling well;
He was troubled over something—what it was he wouldn't tell;
It was not a little matter that could vex the Lord of hell.

He sat cross-legged before the fire, a sorry sight to see;
His chin was resting on his palm, his elbow on his knee;
And he seemed about as grumpy as a devil well could be.

An imp came in for orders, but the devil kicked him out,
Then a demon wanted something, and he got a nasty clout;
The King was in a temper, and the matter got about.

He frowned, and underneath that frown his eyes were almost hid;
He trifled with the poker, hardly knowing what he did;
Then gave the fire a vicious poke, and muttered, 'Fate forbid!'

He then relieved his feelings in this rather lengthy croak:
'It seems I'm but a laughing-stock among enlightened folk,
Good only as a swear-word or to point some wretched joke.'

'They depict me in their smudges as a kind of witless elf,
Or a theologic bogey to be shoved upon the shelf:
If I tried to argue with them they would send me to—myself.'

'When they say, "The devil take it!" they are only in a pet,
And it's all about some trifle, hardly worth a moment's fret;
And I cannot live on trifles, which is all that I can get.'

'When they send folk to the devil, or the furnace down below,
The sent will not obey them, as the senders fully know.
What's the use of sending people where they don't intend to go?'

'They say I'm only able now to frighten babes and fools,
And speak of my defenders as superstition's tools.
A pretty pass they've come to with their science and their schools!'

'The fools are not contented with the knowledge of their sires,
They are working hard against me with a zeal that never tires.
They will dig down into Hades, and will tap the central fires.'

'They will search the very heavens, and will drag them with a net,
They will strain the very ether just to see what they can get.
They are looking for the atom, and will light upon it yet.'

'There was a time, I mind me, when they reckoned I was great.
Earth and air and hell, I fancy, are a very fair estate;
But it lately has been shrinking at a most alarming rate.'

'It was thought I came from heaven, but had settled down in hell,
Or I rose from next to nothing, but had got on very well,
And I find they're still debating whether I arose or fell.'

'According to some fellows who are stuffed with heathen lore,
I'm an antiquated Oriental myth and nothing more.
I have even met with preachers who have shown me to the door.'

'They neglect me and they flout me, and they do not seem to care,
They are getting on without me, which is very hard to bear.
They are learning all about me, so there's danger in the air.'

'The knaves that once were loyal are deserting me in squads,
They say it's time I vanished to the limbo of dead gods,
I suppose when I am banished it will make a lot of odds!'

'I must really think of going if this kind of thing goes on,
I cannot stand such treatment—it would settle me anon.
When a fellow isn't wanted it is time that he was gone.'

'Well! I've had a longish innings, as no mortal can deny.
Some have found me very useful, and may miss me by-and-bye,
But ten to one my passing will not damp a single eye.'

Thus the Many-named lamented as he sat and mused alone,
With a poker for a sceptre, on his very shaky throne.
It was very melancholy, as I think that you will own.

Bristol,

—Richard Phillips.

A Thanksgiving Sermon.

By COL. INGERSOLL. *Continued from page 179.*

CHRISTIANITY WAS BORROWED.

WE HAVE FOUND that Christianity is like the rest; that it was not revelation, but a natural growth; that its gods and devils, its heavens and hells, were borrowed; that its ceremonies and sacraments were souvenirs of other religions, that no part of it came from heaven; but all was made by savage men. We have found that Jehovah was a tribal god; that his ancestors lived on the banks of the Euphrates, the Tigris, on the Ganges and the Nile; that these ancestors could be traced back to still more savage forms.

We have found that all sacred books were filled with inspired mistakes, with sacred absurdities.

'Ah, but,' says the Christian, 'we have the only inspired book. We have the Old Testament and the New.' Let me tell you something. Where did you get the Old Testament? From the Jews? Yes. Let me tell you about that.

After the Jews returned from Babylon, about 400 years before Christ, Ezra commenced making the Bible. We know that Genesis was written after the captivity—that is, a thousand years and more after Moses was dead—because it was from the Babylonians that the Jews got the story of the Creation, of Adam and Eve, of the Garden, of the serpent, of the tree of life, of the flood, and from the Babylonians they learned about the sacredness of the Sabbath. You find nothing about that holy day in Judges, in Joshua, in Samuel, in Kings, in Chronicles, nothing in Job, nothing in the Psalms, nothing in Esther, nothing in Solomon's Songs, nothing in Ecclesiastes—only in books produced by Ezra after the return from Babylon. And when Ezra finished the inspired book he placed it in the holy temple. It was written on the skins of beasts, and there was only one copy.

What became of that Bible? Let me tell you.

Jerusalem was taken by Titus about 70 years after Christ. The temple was destroyed. At the request of Josephus the Holy Bible was sent by Titus to Vespasian, then the Emperor at Rome. And this Holy Bible has never since been seen or heard of, not once, not once. So much for that.

Then there was a copy, a translation, rather, called the Septuagint. How was that made? It is said that Ptolemy Soter and his son Ptolemy Philadelphus obtained a translation of the Jewish Bible. This was made by seventy persons, and at that time the Jewish Bible did not contain Daniel, nor Ecclesiastes, only a few of the Psalms, only a little of Isaiah.

What became of this translation? It was burned in the Bruchium Library forty-seven years before Christ. Never heard of again.

There was another so-called copy known as the Samaritan Roll of the Pentateuch. That happened to be a copy only of a part. It was never considered of value.

Have we a true copy of the Bible that was in the temple at Jerusalem? Nobody knows. Have we a true copy of the Septuagint? Nobody knows. Have we a genuine Bible? Nobody knows.

What is the oldest manuscript that we have of the Hebrew Bible? The oldest that we have was written in the tenth century after Christ, and the oldest we have of the Septuagint is written in Greek, and was written in the fifth century after Christ.

If the Bible was divinely inspired, if it was the word of God, we have no authenticated copy. The original has been lost, and we are left in the darkness of Nature, to be misled by a pretended copy.

It is impossible for us to show that the Bible is correct. We have no standard. Many of the books of our Bible contradict each other. Many chapters appear to be incomplete and parts of different books. The 19th and 20th chapters of 2 Kings and the 37th and 38th chapters of Isaiah are exactly alike, word for word. Why did God inspire men to copy each other? So is the 36th chapter of Isaiah from the second verse precisely the same as the 18th chapter of 2 Kings from the second verse—absolutely, precisely, exactly the same.

It is perfectly apparent that there could have been no possible propriety in inspiring the writers of Kings and the writers of Chronicles, the books are substantially the same. The same is true of Leviticus and Numbers. So other books do not agree either in facts or philosophy. They differ as the men differed who wrote them.

What have the worldly done?

They have investigated the facts of Nature. They have invented ways to use the forces of the world, the weight of falling water, the forces of moving air. They have changed water to steam; they have invented engines—the tireless giants that work for man. They have made lightning a messenger and slave. They have invented moveable type; taught us the art of printing; made it possible to save and transmit the intellectual wealth of the world. They connected continents with cables, cities and towns with the telegraph; they have brought the world into one family; they have made intelligence independent of distance. They have taught us how to build homes, how to obtain food, how to weave cloth. They covered the seas with iron ships, the lands with roads and steeds of steel. They gave us the tools of all trades—the implements of all labour. They chiseled statutes, painted pictures, and 'witched

the world' with form and colour. They have found the cause of and the cure for many maladies that afflict the flesh and minds of men. They have given us the instruments of music, and the great composers and performers have changed the common air to tones and harmonies that intoxicate, exalt, purify, and refine the soul.

They have rescued us from the prisons of fear; they have snatched our souls from the fangs and claws of superstition's loathsome, crawling, flying beasts. They have given us the liberty to think, the courage to express our thoughts. They have changed the frightened, the enslaved, the kneeling, the prostrate, into men and women—clothed them in their right minds and made them truly free. They have uncrowned the phantoms, wrested the scepters from the ghosts and given this world to the children of men. They have driven from our hearts the fiends of fear: they have extinguished the flames of hell. (Applause.)

They have read a few leaves of the great volume of Nature, deciphered some of the records written on stone by the tireless hands of time in the dim and distant past. They have told us something of what has been done by wind and wave, by fire and frost, by life and death, the ceaseless workers, the pauseless forces of the world.

They have enlarged the horizon of the known, changed the glittering specks that shine above us to wheeling worlds, and filled all space with constellations and countless suns.

They have found the qualities of substances, the nature of things. They have shown us how to analyse, separate and combine, and have enabled us to use the good and avoid the hurtful.

They have given us mathematics in its highest forms, by means of which we measure astronomical spaces, the distances to stars, the velocity with which the heavenly bodies move, their density and weight by which the mariner navigates wide and waste seas. They have given us all we have of knowledge, all we have of literature and art. They have made life worth living. They have filled the world with conveniences, with comfort, with luxuries.

And all this has been done by the worldly, by those who were not 'called,' not 'set apart,' not filled with the Holy Ghost, who had no claim to 'apostolic succession.' The men who have accomplished these things had no revelation, no supernatural aid. They were not clad in sacred vestments; tiaras were not upon their heads. They were not even ordained. They used their senses; they observed and recorded facts. They had confidence in reason. They were patient searchers after the truth. They turned their attention to the affairs of this world. They were not saints. They were sensible men. They were not holy; they were honest. (Applause.) They worked for themselves; they worked for wife and child, and for the benefit of all.

To these men we are indebted for all we know, for all we have. They were the creators of civilisation; they were the founders of free states; the saviours of liberty, the destroyers of superstition, the great captains in the sublime army of progress. (Great applause.)

(To be continued.)

SPIRITUALISM, originating in God, who is Spirit, and grounded in man's moral and spiritual nature, is a fact, and infinitely more—a fact, *plus* reason and conscience, a fact relating to moral and religious culture—a sublime spiritual truth ultimate in consecration to the good, the beautiful, and the heavenly. Spiritualism in its higher aspects constituting the foundation stones of all the ancient faiths, proffers the key that unlocks the mysteries of the ages, and its psychic sensitives are God's living demonstrators of a future, conscious existence.—*Dr. J. M. Peebles.*

WE DO NOT as a rule pay anything like sufficient attention to the gaining of publicity for our movement. We ought to utilise the columns of the Press on every opportunity. It is a mighty factor in the education of the public mind, and the mere reporting of meeting after meeting in the Press would arouse public attention to the importance and strength of our movement, and cause inquiry to be made into our philosophy. Short, well-written reports would always be acceptable even in leading papers, although the meeting might not be in any way an unusual or important one. We carry our *toleration* to the extreme point of indifference. This should be altered.—*DEMOS GRAPHO.*

SPEAKING at Cardiff, Mr. Will Phillips said: 'The earnest student, desiring to get close to the great verities of existence, will see *behind* the tipplings, the rappings, the materialised hands, or any of the external phenomena of Spiritualism, realising, with the divine intuitions of the soul, that these are but passing indications of the great tide of being which throbs and pulsates in the unseen realm of causes and potentialities. Anon he will likewise discover that no greater potentiality exists in that realm which psychic science seeks to explore than that of Love. This is the Divine attribute which, diffused and radiated throughout creation, is the potent force by whose energy life on the physical plane, and beyond it into the spiritual, grows, evolves, and ascends, ever nearer to its Infinite Source; the conscious, intelligent exercise of which alone can bring to the peoples of the earth the recognition of their common brotherhood as children of the same Divine Parent.'

The Piper Case.

A FEW WORDS WITH DR. HODGSON.

THE Psychical Research Society may well be proud of its latest discovery, the Piper case. The manifestations of Mrs. Piper in her trance condition are summed up in the report of Dr. Hodgson, the investigator, beyond measure the most extraordinary of their kind that have yet come to us on credible authority. To our views on Dr. Hodgson's report—the result of five years' investigation—we must refer our readers to the article on the case of Mrs. Piper and G. P. in Monday's *Westminster Gazette*. Dr. Hodgson is at present in England, and I have (writes a representative of the *Westminster*) had an interesting conversation with him on the case.

He inclines very decidedly to the belief that Mrs. Piper in her trance state is controlled by the spirit who professes to speak through her. He is not prepared to dogmatically declare that the alternative theory that Mrs. Piper is a transcendent telepathist is untenable. But he is inclined to reject it himself as a complex explanation of the revelations which obliges the most arbitrary assumptions. Dr. Hodgson expressed his belief that could the full account of the G. P. revelations be published, the case of Mrs. Piper would still further astound the world. G. P., it may be remembered, was the young American lawyer who died in 1892, and has since then possessed Mrs. Piper in her trance condition. The case of G. P., Dr. Hodgson declares, is only one among many.

In the second volume of his report, Dr. Hodgson has a still more remarkable case—that of Stuart Brown. In this case the decisive test of which we spoke was applied in a relative degree. The professing spirit spoke of three letters about which he felt some anxiety, and declared that they were to be found in an old writing-desk. The desk, a familiar one to his family, was not at first discovered. It was ultimately found by accident in a portmanteau in an old lumber room, and the letters were of the precise nature and to the very people referred to. The existence of these letters could not have been known to the medium, while the authors of the letters—relations of Stuart Brown—had not the slightest idea that they had been preserved. The test is not absolutely decisive, for it cannot be said that no living being had any knowledge concerning those letters. But Dr. Hodgson thinks that it is almost impossible to apply such a test absolutely. It cannot be proved, he thinks, that the thing or incident which the professing spirit mentions is known to no one living. He hopes some day to be able to give this decisive test in his own person from the other world. Dr. Hodgson has written a letter, which he has carefully sealed and locked away, to be opened after his death. Now if his spirit can reveal the contents of that letter, which is unknown to any living being, Dr. Hodgson will go far to establish his identity from the vasty deep. Objections on the telepathic theory could be raised to this test, but it would be a most formidable weight in the scale of evidence for the spiritualistic theory. Should Mrs. Piper die before him, Dr. Hodgson does not despair of finding other mediums—in fact, he is at present searching for a subject to train in the Piper school.

An important point in these Piper trances is the arrangement of the sittings. Dr. Hodgson declares that the sitters were not selected on any definite principle, but more or less haphazard. Many of the people who came to the sittings were not only entire strangers to Mrs. Piper and himself, but came from great distances. Doctors and scientific men were frequent visitors. They came to make investigation; on no occasion did they hint, then or subsequently, at any fraud or deception on the part of Mrs. Piper. Dr. Hodgson admitted that detectives had never been present. He declared that they would have been of no earthly use. There was no trickery for them to discover. It was the expert in hypnotism and psychology who could alone hope to throw any light on the revelations, and they had not been able to do so.

For each sitting Mrs. Piper was paid 10 dollars. Dr. Hodgson admitted that this payment might be an inducement in many cases for a medium to make use of fraudulent practices. Mrs. Piper, however, had a right to the money, and ten years of investigation had convinced him that its payment was not to be discounted against the value of her trance manifestations. The rumour that Mrs. Piper had before now been exposed in American papers received an emphatic contradiction from Dr. Hodgson. He neither knew nor had received any information on the point. If such information there was, he should very much like to have it. For the present, Dr. Hodgson believes Mrs. Piper to be a genuine case—the only case, he declared, that the P.R.S. has been unable to overthrow.

—*Westminster Gazette*, April 1, 1898.

DANTE'S INSPIRATION.—A Roman correspondent of the *Universe* is responsible for the statement that Mrs. Mulhall, wife of the noted statistician and Secret Chamberlain to the Pope, who is making active studies in the Vatican on this subject, holds the theory that Dante may have received inspiration from the legend of the Irish saint, Fursey, which Bede translated into Latin and popularised throughout Europe. Mr. Gladstone has taken an interest in this theory, and has communicated his ideas on it to the learned lady from whom it emanates.

The Professor's Tales.

STORIES FOUNDED ON FACT. VIII.—THE COLONEL'S DREAM.

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.]

'I HAVE been considering your last tale, Professor, and I find that you have led me into a strange mysterious region, where mental hallucination is inextricably mixed up with external phenomena.'

'I know that, my friend, and to-night I propose to take you a little further in the same direction. You are standing in front of a dark cavern, and I will lead you into it. Then you can turn round at the further end, and looking from the darkness to the light, much that is now obscure to you will be clearly seen. This evening I propose to take you into the realm of dreamland. My story shall be called "The Colonel's Dream."'

It was about nine o'clock on an evening in December when Colonel Bartlett drove up to the front entrance of Raylton Court. Snow had begun to fall as the carriage reached the door, and through the cloud of white snowflakes, the Colonel looked with interest and curiosity upon the stately pile of buildings. In front of him the lighted windows looked hospitably out through the storm, as if promising the traveller a warm welcome within, while to the right and left, the unlighted parts of the building stood grim and ghastly, half hidden by the flying snow—as a grey headland reaches out into the ocean, half-hidden by the white spray of Atlantic billows, as it defies the storm.

Colonel Bartlett had not seen the old home of his ancestors since he was a child. At the time of his grandfather's death, it had passed to the eldest son, and was now in possession of the Colonel's cousin.

'Look here, Tom,' said the Colonel, a few hours afterwards, as he sat with his cousin in the smoking room, 'This place should be mine, not yours, and I am going to turn you out.'

'How do you establish your claim,' answered the other, with a smile.

'It's very easy. This house goes to the eldest sons. I am old enough to be your father, so it should be mine.'

'But your father was younger than mine.'

'That's long ago, and we are dealing with present-day facts. I am older than you, so the place is mine.'

'I am afraid you won't easily convince the lawyers about that,' laughed Tom. Then he added, reflectively, 'But it's strange how the generations of our race get mixed up. Your son is about my age, and yet he belongs to a later generation altogether. Why,' continued Tom, more energetically, 'this sort of thing has been going on all along, and now that I think of it, we have got hopelessly mixed up with our ancestors.'

'Perhaps they belong to a later generation than ours,' said the Colonel, with a twinkle in his eye, as he rose to retire for the night.

'Sometimes I think that's quite possible,' answered Tom, gravely.

'What do you mean?' queried the other.

'I'll tell you to-morrow.'

'You excite my curiosity with your problem, and I shall be kept awake by it to-night.'

'Perhaps so,' answered the other, with a quick look; 'but I hope not, for you require rest after your long journey.'

As the Colonel slowly undressed the matter kept recurring to his mind. 'What does the young rascal mean by saying we can get mixed up with our ancestors? It's sheer nonsense; that's the answer to his riddle.' And with a laugh the Colonel tumbled into bed, and was soon fast asleep.

But the Colonel afterwards maintained that he awoke up about midnight, and his cousin pointed out that, as he was dreaming, he must have been asleep.

'But I wasn't dreaming, for what I saw was with my eyes wide open.'

'You dreamed they were open,' laughed Tom. 'But never mind; let me hear this wonderful dream, I mean waking vision, which has frightened you.'

'Frightened me, indeed, you young monkey. But never mind, this is what I saw.'

'I am all attention, cousin.'

'As I say, I wakened up about midnight, and, to my surprise, saw that the room was full of light. Then I heard a burst of music, and I sat up in bed. The next moment I was rapidly dressing, and all the time I was putting on my clothes I had my eyes fixed upon a wonderful sight.'

'You didn't put on your trousers upside down, or button up your coat at the back, I hope, while you were busy watching?'

'Be quiet, or I will tell you nothing.'

'I won't interrupt again,' answered Tom, with pretended contrition, 'so go ahead.'

'Close to my bed I saw a door standing wide open, though in the morning no trace of a door was to be found there. Through that door I saw a large hall brilliantly lighted, and it was full of people dancing. "Strange that Tom didn't tell me of this ball," I thought. "It's a surprise the youngster has contrived for me, and I'll invite myself to the entertainment." Thinking thus, I stepped into the ballroom.'

'In your uniform?' queried Tom.

'Yes, that's a curious part of it. I was in full dress, though in the morning I found my uniform securely packed away in the valise just as I had brought it here.'

'And you're sure you weren't dreaming?'

'Well,' answered the other hesitatingly, 'we can talk about that afterwards. The costumes of the people were rich and gorgeous, but I was taken aback by the extreme ugliness of the dancers, on whose faces every ignoble passion was stamped. When I entered, the dancing stopped, and everybody turned to look at me. What a degraded lot, I thought, but to my consternation I uttered the words

aloud. "No more degraded than you," said a woman who peered into my face; "you are an utterly selfish man." "A card-sharper," said another, and from various sides I heard remarks that I was a liar, a swindler, and a thief. I glanced round furiously, and caught sight of a military man, whose hand was at his sword. I advanced towards the hideous creature, and then discovered that I was looking at my own reflection in a mirror. Horrified at the change which had come over my features, I looked round in bewilderment, heedless of the mocking laughter that echoed through the room. As I did so, my attention was caught by a sad, beautiful face of a woman, looking compassionately at me. Amid the brutalised faces around, she seemed strangely out of place, as the divine radiance of her eyes caught my gaze. Impelled by an irresistible attraction, I was beside her in an instant, looking down upon her grave and sweet countenance. Then, Tom, I saw that this plainly-dressed but beautiful woman was the same as you showed me last night in the picture gallery.

'You mean our grandmother, when she was a girl?'

'Yes it was she, and though I did not know that I had asked the question, she answered my thought by telling me that it was indeed she.'

'Come this way, Harold, I want to speak to you,' she said. Her tones were as sweet and clear as a silver bell, and I followed without hesitation. The crowd seemed to have forgotten our presence, for they were busily engaged in conversation.

I could not help listening and observing. Here were two men looking at each other in the most friendly way, but at the same time were pouring unmeasured abuse upon each other. Then a group of ladies would be smiling sweetly at each other, while uttering envenomed words of jealousy and hate.

'These people are no worse than yourself,' said my guide, when we had reached a quiet corner; 'they only utter the deepest thoughts of their minds, while their repulsive looks show their hidden unworthiness, even as your looks show the same.'

'But what is that upon the floor?' said I, glad to change the conversation.

'It is blood,' answered the lady, 'and your garments are stained with it, as theirs is.'

I glanced down, and saw to my horror that the words were true.

'How is this?' I stammered; 'I am not a murderer.'

'I will show you,' and with the words the walls, and ceiling, and floor of the ballroom became transparent as crystal.

I shrank with horror from the sight that met my gaze. Wild-eyed women, with dishevelled hair, held starving infants to their breasts. Strong men, with faces of fury, glared upon the gay throng around us. Seamstresses, with pallid faces, stitched ceaselessly in squalid garrets. Men hurried hither and thither, bending under crushing loads. Others fought madly with one another that they also might have a load to bear. The murderer, with dripping knife, bent over his victim, while men and women, with drink-sodden faces, reeled unheedingly hither and thither, or stripped the clothes from their freezing children.

I turned from the dreadful sight, and looked down. Beneath was a great charnel house of the dead, while above, through the transparent roof, were dark clouds, amid which played flashes of lightning, and I knew that these clouds were the groans and prayers and blasphemies of a nation.

'The sword of the Lord is bared, and will yet smite,' and my guide pointed to the forked lightning, whose swift flashes were interwoven with the dense gloom.

'I understand,' I said: 'these dancers have snatched joys from others, and left nothing but misery as the share of those who are without.'

'That is true, and they have trampled their brothers and sisters to poverty and degradation and crime.'

'But that was long ago.'

'It is true to-day, or your hands would be free from blood.'

'Is there no hope?'

'I will show you.'

Instantly I saw thousands of bright forms around. They mingled with the dancers, and also moved through the pandemonium without.

'Those are spirits from a higher sphere. To that sphere we are all moving, and in some far-off day it will be reached by the lower forms of humanity to which you belong. But some day, Harold, you will leave that stage far behind, for in the spirit world we move step by step to higher realms.'

'What makes you higher, I asked boldly. Is it because you have lost human feelings?'

My guide answered with a smile, 'Not so, those only are highest who serve others best.'

I looked steadily at the speaker, in order to understand her full meaning, but even as I gazed the sweet face faded gradually from view, and with a start I awoke, and found myself sitting up in bed.

'And yet you tell me that you were not dreaming.'

'I was and I was not. Dreams, as we know them, are unsubstantial fancies. This was, and is, a real message to me from the invisible world.'

'I thought you did not believe in such a world,' answered Tom, with a steady look.

'I have changed my mind. The whole thing may have been pure fancy as you say, but from that fancy I have learnt what I never knew before.'

'And what is that, Harold?'

'The highest men and highest spirits are those who do most to help others.'

'Is that all?'

'Is it not enough. It is a message full of tremendous import, and whatever the channel through which it has come, the message is a real one, and has made an impression that nothing can efface, and death itself will only strengthen.'

'See here, Harold. You have imagined that I was laughing at you all along, but I also have had a visit from our ancestor, who, in the spirit world knows not of age. That is what I meant last night about the generations mingling in one.'

'Then you don't think it was all fancy?'

'Certainly not. In the first place, others as well as myself have seen strange things in that room. Then, again, a message such as you have received does not come from nowhere. It is able to influence your life, and so must have a basis in reality. In fact it has opened up a new world to you. Then, again, Harold, I may tell you that there was once a door where you said you saw one, but many years ago it was walled up. That alone should prove to you that your dream had a foundation in fact.'

'This is a strange world, Tom. Our little standing place is surrounded by a vaster world, which is invisible to mortal eyes.'

'You are right, cousin, and I sometimes think that dreams are a bridge by which we may pass from what is seen to what is unseen, or from things temporal to things eternal.'

Premonitions of Death.

THE first symptom of approaching death with some is the strong presentiment that they are about to die. Ozanam, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labours, and he expired soon after of an apoplectic stroke. Fletcher, the divine, had a dream which shadowed out his impending dissolution, and believing it to be the merciful warning of heaven he sent for a sculptor, and ordered his tomb. 'Begin your work forthwith,' he said, at parting; 'there is no time to lose.' Unless the artist had obeyed the admonition death would have proved the quicker workman of the two. Mozart wrote his requiem under the conviction that the monument he was raising to his genius would, by the power of association, prove a universal monument to his remains. When life was fleeting very fast he called for the score, and musing over it said, 'Did I not tell you truly that it was for myself that I composed that death chant?' Another great artist, in a different department, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his coming design, and Hogarth replied, 'The end of all things.' 'In that case,' rejoined one, 'there will be an end to the painter.' What was uttered in jest was answered in earnest, with solemn look and a heavy sigh. 'There will,' he said, 'and the sooner my work is done the better.' He commenced next day, laboured upon the drawing with unremitting diligence, and when he had given it the last touch seized his palette, broke it in pieces, and said, 'I have finished.' The print was published in March under the title of 'Pisus,' and in October the curious eyes which saw the manners in the face were closed in the dust.

Our ancestors, who were prone to look in the air for causes which are to be found upon the earth, attributed these intimations to various supernatural agencies. John Hunter has solved the mystery, if mystery it may be called, in a single sentence: 'We sometimes,' he says, 'feel within ourselves that we shall not live; for the living powers become weak, and the nerves communicate the intelligence to the brain.' His own case has often been quoted among the marvels of which he offered this rational explanation. He intimated, on leaving home, that if a discussion which awaited him at the hospital took an angry turn it would prove his death. A colleague gave him the lie, the coarse word verified the prophecy, and he expired almost immediately in an adjoining room. There was everything to lament in the circumstance, but nothing at which to wonder.

Circumstances, which at another time would excite no attention, are accepted for an omen when health is failing. The order with the requiem with Mozart, the dream with Fletcher, turned the current of their thoughts to the grave. Foote, prior to his departure for the Continent, stood contemplating the picture of a brother author, and exclaimed, his eyes full of tears, 'Poor Weston!' In the same dejected tone he added, after a pause, 'Soon others shall say, "Poor Foote!"' And, to the surprise of his friends, a few days proved the justice of his prognostication. The expectation of the event had a share in producing it, for a slight shock completes the destruction of prostrate energies. The case of Wolsey was singular. The morning before he died he asked Cavendish the hour, and was answered, 'Past eight.' 'Eight of the clock?' replied Wolsey, 'that cannot be; eight of the clock—nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master.' The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from life. Cavendish and the bystanders thought he must have had a revelation of the time of his death, and from the way in which the fact had taken possession of his mind we suspect that he relied upon astrological prediction, which had the credit of a revelation in his own esteem.

Persons in health have died from the expectation of dying. It was once common for those who perished by violence to summon their destroyers to appear within a stated time before the tribunal of heaven, and we have many perfectly attested instances in which, through fear and remorse, the perpetrators withered under the curse and died.

Pestilence does not kill with the rapidity of terror. The profligate abbess of a convent, the Princess Gonzaga of Cleves, and Guise, the profligate Archbishop of Rheims, took it in their heads, as a jest, to visit one of the nuns by night, and exhort her as a person who was visibly dying. While in the per-

formance of their heartless scheme they whispered to each other, 'She is just departing,' she departed in earnest. Her vigour, instead of detecting the trick, sank beneath the alarm, and the profane pair discovered, in the midst of their sport, that they were making merry with a corpse.

—*Houshold Words.*

Items of Interest.

SPIRITUALISM is getting into the papers everywhere.

THE LONGTON paper gives a good report of an address by Mr. Bibbings.

CORRESPONDENCE, REPORTS, etc., crowded out of this issue owing to the holidays.

DEWSBURY papers report a debate between Mr. A. Kitson and Mr. J. Thompson.

SPIRITUALISM means communion between the two worlds; Human Immortality proved by facts.

O.P.S. SICK AND BENEFIT FUNDS.—Permit me to acknowledge the sums of 10s., from W.J.C., and from R.C., Blackburn, 5s.

MR. WALTER HOWELL gave a fine Jubilee address at Keighley on March 28. The local *News* for April 2 gave a good report.

SPIRITUALISTS are united by a common knowledge of facts, and affirm that they have had intercourse with people who are said to be dead.

SPIRITUALISTS accept *Truth* for authority. Whatever can be demonstrated, therefore, appeals to them, and finds a place in their philosophy.

VICTORIA PARK, London, near the band stand, weather permitting, April 10th, at 11 a.m., Mr. Harris. The support of all local workers will be heartily welcomed.

THE *Consett Chronicle* prints a good letter by Mr. Ware, who, as 'Correspondent-at-large,' is doing a most useful work in newspapers in all parts of the country.

FLUENCY and feeling do not always go together. On the contrary, some men are most sparing of speech when their feelings are most deeply engaged.—GUTHRIE.

MRS. BRITTON will be very pleased if her friends will kindly take notice that her address for the future will be 2, Winfield-terrace, Chester-road, Old Trafford, Manchester.

SOWERBY BRIDGE friends have had a pleasant and successful Jubilee tea party and meeting. The local paper gave a nice report. On April 3 medals were presented to the children.

IMPRESSIBILITY or psychic sensitiveness does not depend on moral character, although in a great measure the character of the communicating intelligences is determined by the medium's moral standing.

SPIRITUALISM is first of all a matter of *fact*, and each one who investigates has to obtain evidence which compels conviction. From the facts certain natural and necessary inferences can be drawn.

DON'T find fault unless it be with yourself, and then only that you may correct the fault found. No one is credited with eminent ability the individual who goes about criticising everything and everyone.

TO CORRESPONDENTS.—*J. Lingford*: Yes, that Thanksgiving Sermon will be published as a twopenny pamphlet, in a few days. Mr. Robertson's articles will also be issued as a handbook on 'Mediums and Mediumship.'

TO MEET the requirements of the trade we have been compelled to go to press early on Tuesday this week (instead of Wednesday), consequently we are only able to insert the reports which reached us on Monday. The rest we shall print next week.

SPIRITUALISM implies the recognition of Universal Life and Law. *Spirit* is the great positive, causative, all pervasive energy. Spirit is Life, Intelligence, Power, in its different modes of manifestation. In other words Wisdom, Justice, and Beauty.

WE ARE highly pleased at the splendid issue of the Jubilee number, and trust that the contents may be digested by large numbers of those at present outside of our ranks, as there is exceptional food for thoughtful inquirers.—Fraternally yours, *Wm. Stansfield*, Hon. Sec. S.S.S.

SPIRITUALISM deals with the evidences that man is a spiritual, intelligent being; not subject to the law of death, but expressing his powers and purposes through the present body and its environments that he may acquire knowledge and experience to fit him for the future progressive spiritual life.

NOTICE.—Scottish Spiritualists' Bazaar and Drawing postponed. Bazaar will be held in the Assembly Rooms, Booth-street, Glasgow, on Sep. 29 and 30 and Oct. 1. Duplicates of subscription sale tickets must be sent in not later than Oct. 8. Winning numbers will be published in *TWO WORLDS* on Oct. 14.

THE FOLLOWING is an extract from a gentleman's letter to my brother, J. J. D.: 'I was talking to your brother about the extraordinary knowledge and wisdom given to Mr. David Ward, of Wisbech, in sending to my friend particulars of his life under exceptional circumstances. My friend, having only heard of Mr. Ward by reading about him in the *TWO WORLDS*, wrote him to ask if he could have an interview with him. He received a letter by return of post, giving a true statement of his past, present, and future. The past and present being so correctly stated that I read it with no little wonder and surprise.'—J.M.D.

KIND WORDS COUNT. They cost you nothing, and often help others wonderfully. Speak a good word for your home paper every chance you get.

SPIRITUALISM has given us a higher moral standard than 'believe and be saved': higher than appeals to fear and self-interest—hell for the heretic, heaven for the faithless—viz., 'do right because it is right, not from fear of punishment nor hope of reward.' Or as Hudson Tuttle puts it, 'do all for others,' or 'behave and be saved.'

THE mission of our spirit friends to us is woefully misunderstood so long as we are content with the mere phenomena of Spiritualism the miraculous marvels of which are as nothing compared to the deeper lessons taught us by the higher truth of spiritual possibilities. We should most of all aspire to live up to the spiritual ideals held open to us.

MR. MORSE has issued a very fine Jubilee Number of the *Lyceum Banner*, and made a 'record' for that useful monthly. It contains a large number of articles from prominent workers, portraits of the Fox family and fourteen other Lyceum workers. The Children's 'Penny Effort' has realised upwards of £14. Walsall heads the list with £5 2s. 1d., and the publishers of the *Banner* also contribute a guinea.

'A YEAR BOOK of good counsel' is just what its name implies. There is a page for each day of the year, and upon each a text of scripture, together with a homeletic paragraph of advice. The thoughts are bright, helpful, and spiritual, and suggestive of many ideas of an instructive character. The book is neatly got up, and is calculated to cheer, comfort, and strengthen the reader. [See advt.]

SPIRITUALISM has given us clearer light on what happens at death, of how the spirit is born into the spiritual state—possessed of its spiritual body—and continues, to think, feel, desire, love, and learn. Instead of entering into endless rest and glory or ceaseless agony and useless suffering, each one goes to his own place, according to the motives and deeds of the earth-life, and the path of progress is open to all.

SPIRITUALISM DEMONSTRATES, by direct evidence, as conclusive as the nature of the case admits, that the so-called dead are still alive; that our friends are often with us, though unseen; and it gives direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. Many facts show us how valuable is the certainty to be gained from spiritual communications, removing all questionings as to a future existence.

UNLESS we are prepared to reject human testimony altogether, and to consider proof of identity (in the absolute) as unattainable, we cannot legitimately refuse to regard the continuity of human personality after death as an established fact. If, however, this matter of spirit identity is looked upon as lying outside the range of absolute proof, then, to be logical, those who assume this position must also view the question of proving the identity of their own individualities from the same standpoint.

LONDON. JUBILEE REJOICINGS AT STRATFORD.—We sincerely regret that the report of this important and successful meeting did not reach us in time for this issue. Mr. T. Everitt presided, and over 400 people paid for admission. The balance, after paying expenses, goes to the West Ham Hospital. Mr. Swindlehurst spoke eloquently, representing the S.N.F., and Messrs. A. Glendinning, G. Gwynn, Clegg, Davis, Marsh, Peters, and Whyte all gave earnest addresses. Special singing added greatly to the pleasure of the audience.

TO ALL PROGRESSIVE SPIRITUALISTS IN EAST LONDON.—When Brother Swindlehurst was with us we had a most successful open air meeting in The Grove, Stratford, and the people received our evange gladly. Last Sunday evening some friends felt the opportunity was too good to be missed, and Mrs. Clegg and Messrs. Peters and Clegg spoke. Mr. Scott has promised to bring his cornet, and our Forest Gate friends have kindly lent us the use of their banner, inscribed with the words, 'Spiritualism: there is no death.' Will all progressive Spiritualists help in these open air efforts every Sunday morning at 11, in The Grove, Stratford. Ladies, we want especially your aid in the singing!—ALFRED PETERS.

COMMUNICATIONS from all sources are to be subjected to reason, for the religion of Spiritualism and of reason are the same. Whatever system can be fabricated from positive knowledge, unassisted by myths, traditions, or anything from the past except the truth it has gained, such a system of religion is the fruition of Spiritualism. It will be a glorious day for us when we stand on the mountain summit of free thought and breathe the air of a pure inspiration flowing down to us from the angel sphere. Beneath are the bog and trembling marshlands, where we have left our old beliefs, fiery hell and the devil, eternal damnation, the frightful judgment day, the angry God of unappeased wrath, the goblins of theological dreams and religious nightmares, all left dead to trouble us no more. Our feet now press the firm rock of truth, and we pluck the fruit from the Tree of Knowledge for ourselves without fear.

GONE ONWARDS.

IT IS WITH DEEP REGRET we have to add another burden to the already weighted shoulders of our friend and co-worker, Mrs. J. M. Smith. Passed to the Summerland, after five days' terrible suffering, Laurence, last surviving and loved son of Mrs. J. M. Smith.—J. H. S., Leeds, April 1, 1898.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.;
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E. W. Allen, 4, Ave Maria-lane, and for our Albums, Pamphlets, etc.;
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West End Agents, Nichols and Co., 23, Oxford-street, W., and for
our Albums, Pamphlets, etc.

FRIDAY, APRIL 8, 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.

1848.—March 31.—1898.

THE long-anticipated fiftieth anniversary of the opening up of systematic communion with the people of the spirit-world has come at last, and in all parts of the world Spiritualists will be united in feelings of joyous gratitude and thankfulness.

The modern Spiritualist readily admits that Spiritualism as a philosophy is very ancient, and that intercourse with spirits has been attested in the histories of all ages and all races, but never before has the communion been so universally practised nor scientifically established. Within the last half century the old time mystery, mummery, and (claimed) magical characteristics of dealings with the departed, have been swept away. Rational, natural, and common-sense methods and interpretations have taken their place. Fear of the unknown, dread of ghosts and devils and the terrors of death, have been banished from millions of minds. Intelligent and intelligible methods of inter-communion have enabled the 'common people,' as they are called, to participate in the joyousness of the knowledge of continued life as well as the so-called 'adepts,' 'magicians,' and 'masters.' Thus the hidden way has been made plain, and the 'secret wisdom' opened to all.

The spiritual telegraph which linked the two worlds fifty years ago, and enabled the listeners to the 'raps' to realise the presence of an 'intelligent operator at the end of the line,' that end terminating in the land of spirits beyond the tomb, has been worked incessantly and with increasing success. It has led to the discovery of other methods of manifestation, and revealed to us not only the undying nature of the spirit, but the existence in our own being of spiritual powers, of will ability, thought projection and reception, psychometric sensibility, clairvoyant perception, clairaudient 'inner hearing,' impressional and automatic writing, trance, intuitional, and inspirational speaking, 'as the spirit gives utterance' in response to thought impulses from the unseen. We have thus been moved up out of the mechanical and materialistic conceptions of half-a-century ago—which interpreted consciousness in the terms of physics and derived thought and feeling from atoms and unconscious forces and processes—to the spiritual plane of observation, and the recognition of the reality and permanency of *spirit*. That man is naturally and inherently an undying intelligence, moral and progressive, is being affirmed and admitted on all sides.

Life proceeds from Life, and is indestructible. Spiritual consciousness is the highest attribute of life that we can discover. Will, Thought, Feeling, Intuition, and Desire, are its inherent potencies,—hence the science of the spirit leads us from the phenomenal evidences of continued individual sentient existence after the death change, through the various stages of unfolding consciousness and self-realisation, to the recognition of whole continents of unexplored possibilities and powers, and puts us on the highway of progress, where, if we pursue the truth in loving and receptive spirit, she will lead us to the paths of wisdom and the heights of attainment.

The past half century has witnessed the sternest conflict of the ages between the forces of materialistic ignorance and spiritual knowledge. Every step of the way has been bitterly contested. The vested interests of the priests of animalism, Mammon, and dogmatic theology, have been arrayed against the new dispensation of Spiritual Truth. 'The world, the flesh and the devil,' combined to do to death the unwelcome child of Truth which was cradled in obscurity 50 years ago. But it has survived all attacks, abuses, slanders, and outrages, and grown stronger because of the trials and struggles it has had to make. One by one it has met its Goliaths, and left them prostrate. Today we rejoice, and are exceeding glad because the Truth is triumphant, and the thought of the age is definitely tending, and with ever-increasing rapidity, in the direction of the spiritual philosophy.

LIFT UP YOUR HEADS AND SING.

Spiritualism is the gospel of Life and Liberty—of the divine

humanity not the fallen man; of the *Supreme* Intelligence, not the Deity who occupies a divided throne; of the progressive and evolutionary life, not the purposeless existence that ends in tragedy and endless doom.

Human Magnetism.

MANY TIMES we hear the objection, 'Oh, it's only Mesmerism,' urged against Spiritualism. Those who advance such statements evidently know but little of either Mesmerism or Spiritualism. It is true that Mesmerism is often a stepping stone to Spiritualism, and that the study of the one prepares the mind for the comprehension of the other. It is equally true that Mesmerism, judiciously employed, is a great aid in the development of psychic and mediumistic powers and sensibilities, as also a potent agent in the cure of disease. For this reason we present this week an illustration of Prof. Coates at work on a 'subject,' to draw attention to his valuable book on 'Human Magnetism,' of which we have just laid in a stock.

It is a good book for the busy layman who wishes to know the facts of this important branch of the science of man and mind. It puts forward a much-needed plea for old Mesmerism, and should in an effective manner cure the ceaseless and possibly ignorant misrepresentations of hypnotists concerning Mesmerism. The theme is old, but the treatment of the subject is new. The author keeps his own experiences in the background, but quotes liberally from 'authorities,' which medical men are bound to recognise, and uses the material to prove his thesis, *i.e.*, 'The existence of human magnetism, and the possibilities of its employment as a curative agent.' It is a book that any educated Spiritualist would enjoy, and yet for the sake of the great mass of the people to whom Spiritualism is a puzzle, it is written in a fashion calculated to do the most good. The 'instructions' are clear and practical, though brief, and intelligent students will find this book a very serviceable guide. We should be glad to supply copies from this office, post free, 5s. 4d.

Animal magnetism is the medium for the manifestation of spirit. This force pervades all animal life, just as electricity pervades all inanimate nature. It is only within the last half century that man has been able to bend these forces to intelligent uses. We know that the message that comes to us over the wires has an individualised, conscious entity at the other end. Just so with the intelligence that comes to us through the channel of animal magnetism—there must be an intelligent entity behind it, and we must judge of its nature by the character of the message that comes to us. If it purports to come from the spirit of some departed friend, and brings us reasonable proof thereof, we cannot understand the logic, philosophy, or fairness that would attribute it to some other unintelligent source or cause. We would believe the mortal friend who should wire us a message from a distant land; why should we disbelieve that same friend sending us a message from the unseen world?

The Old and the New.

By P. GALLOWAY.

THERE IS SCARCELY a point of likeness or close sympathy between Modern Spiritualism and creedal Christianity—except that both are seeking the way to true happiness.

An old Scotch proverb has it, 'Where twa are seeking there sure to find.' But that is when the 'twa' are of one mind. In this case the two are not of one mind, not even as to how the search should be conducted. The two systems are erected upon different foundations, and built in different ways. One is founded upon faith and belief in certain statements made in ages past, which have been handed down through more or less interested and biased channels. The other is founded upon the bed-rock of knowledge and experience—personal knowledge gained through man's own development, and by the experiences of his own individual personal life.

The one teaches that all is eternally fixed, 'the same yesterday, to-day, and forever,' and the righteousness of man is as filthy rags. The other, that all is eternally changing, and that man is continually growing in knowledge and wisdom, which is raising him from day to day towards perfection.

The one teaches that man is a fallen being, a mortal, and is changed from mortality to immortality with or against his own will; and a wide gulf is fixed for ever between the lost and the saved, the living and the dead. The other, that man is a progressive being, an immortal; and no change can ever take place in his real position except he wills it so. The doorway is wide open between all spheres on earth or in the beyond. The channels of communication are free and unrestricted, so that the sojourner in the higher spheres can help him who is still in a lower to come and mount to a brighter place (for only by the elevation of all can humanity further ascend), and no one is lost.

The one has a God who is a jealous God—a God given to anger, of whose anger man is, or should be, in continual dread, a God who will have vengeance upon all who displease Him, and will afflict for ever all those who are born out of grace. The other believes in a God who is the father and mother of the whole human family, and who, being perfect in Himself, cannot eternalise imperfection in anything; who, being

creator of all, cannot get angry, cannot possibly be insulted, or crave for vengeance for ignorant or innocent misdoings; a God who rules all things, who is in all things—the saint and the sinner both; who by his creation, wonderful in perfection and beauty, shows man His thoughts, and thus instills into the human heart a love for perfection and beauty (both physical and spiritual), which shall draw all men together in loving service to one another, and the greatest love they can ever have for Him is only the reflection of that which they show among themselves.

To the one, death is the horror of horrors, beyond which all is more or less mystery and uncertainty—a darkness illuminated but by a tiny spark of hope. It is a frightful goblin to shudder at and shrink from, impossible to understand or be friendly with. To the other, death is but the sundown of physical existence, the serene calm of a summer's evening, with a night that scarcely darkens before the resplendent dawning of a new day. The relief from the burdens of the day when the evening comes, is death!—a friend, by no means an enemy.

'Why should we call death cruel? Rather say
Good death and kind! Who comes to take away
The load we cannot bear;
Who leads the wounded from the battle-fray
With tender, loving care.'

With such a healthy and natural conception of death, old age means, 'that the winter will soon be over and gone, and the time for the singing of birds is at hand.'

One section of the Christian Church divides the dead into two companies. One, the smaller number by far, goes to heaven by that narrow way so difficult for man to find; and the larger number, the main army in fact, goes to hell by the broad and enticing way.

Another section has also a division of the dead into two lots. One, again the few, without any merit of their own, are to be saved for everlasting bliss; and the other part of humanity are dead for ever.

And so on; no sect agreeing exactly with another sect as regards who is to be saved, or as to what may await mankind after death, except it be on this one point, that comparatively few are to be saved (and strangely, each individual sect claims to hold the secret). But Spiritualism, having demonstrated the continuity of the conscious individuality beyond the change of death, spirits returning and proving themselves to be the same human men and women they were before the change came to them, has done away with favouritism for ever. The declaration of these discarnated members of the human family that there is no heaven and no hell there any more than here, except as men make these conditions for themselves, is a gospel of joy and good cheer to all.

This gospel of the naturalness of the future state is a story of good news indeed to a weary world, a story that tells of a land where we shall live our dreams. It is a song of victory for all who have been defeated and worsted in the struggle. Life is perfect; all the failures, the trials, the sorrows and the pain being born of ignorance, are only transient. With the poet we can say:

All ends in song—the doing and undoing,
The taken fortress, and the lost campaign;
The patient waiting and the hot pursuing,
The pride of life, the peril and the pain;
All ends in song—love, honour, bliss and woe,
The glad heart's thrill, the sad heart's bitter throes.

All ends in song—not in tears, or misery or everlasting suffering, or in the grave, or in heaven itself, but in a state where our environment will be perfectly harmonious to all our wants, our needs, and our aspirations. Death is only a means of enlarging our opportunities and our possibilities. Simply a stepping out into the open, where many of the physical restrictions to free action and a higher life will be thrown off. Where undeveloped and latent powers and faculties which have been so far dormant, or kept in check by materialistic training, will become active, and brought into play for our greater benefit.

To the Spiritualist life is one—the same yesterday, to-day, and forever. Its environment may be narrow to-day, but it shall become wider to-morrow; the difficulties in the way of fully expressing itself to-day may be great, it will find a tongue more capable of giving utterance to its aspirations to-morrow. To-day we feel hampered and feeble, but to-morrow we shall be free, and shall grow according to our desire. The power of expression, the ability to realise our possibilities and our higher faculties is continually growing and developing, and this delight in the feeling and knowledge of growth is a thousand times greater than the sudden transformation into a perfect being could ever be. The happiness of living and striving to reach upwards, always upwards, having heights of knowledge to scale, mountains of wisdom to climb—mountains upon mountains, reaching up into the ethereal blue of eternity, is divine. And the pleasures gained by such conscious growing towards perfection must be infinitely more satisfactory than could ever be those experienced as an attendant angel at the court of Heaven who holds the office not necessarily by talent or capability, but by favour.

'The chief end of man,' said the old Westminster Confession of Faith, 'is to glorify God and to enjoy Him for ever.' 'The chief end of man,' says the Spiritualist, 'is happiness—happiness

now being only a foretaste of that which will be enduring for ever.'

'Nature,' said the old divines, 'is accursed, and leadeth man astray.' 'There is no other way under the heavens to be happy,' says the Spiritualist, 'than by living in harmony with Nature, which enticeth man always to the true way.'

The mainspring of life is love and harmony, and there is nothing else by which a man can be saved from all which hinders his realisation of that happiness than the love of his fellows—men may call it the love of God if they like, but it must be filtered through the great heart of humanity.

Jubilee Jottings and Bazaar Buzzes.

HO, FOR MANCHESTER!

EVERYTHING is in trim, and everybody eager to be at it!

LINTZ GREEN friends have voted 5s. towards the Bazaar Funds.

FOR THE BAZAAR FUNDS.—We have received from R. W. J. C., 10s.

BAZAAR tickets can be purchased at St. James's Hall on entrance.

PARENTS should buy a stick of 'Jubilee Rock' for their little ones.

EVERYTHING favours a great phenomenal success for our Jubilee efforts.

SOCIETIES in Manchester and district are closing on Sunday. Thanks, friends!

DON'T miss going to Borderland. Mother Shipton and others will be there.

IF FAVOURED WITH FINE WEATHER we shall have glorious times this week end.

THE CROWN EFFORT.—Mrs. Hope, Bury, 5s.; Mr. A. Faulkner, Northampton, 5s.

WE HOPE to have Mr. Jas. Robertson, of Glasgow, with us on Sunday and Monday.

A PLAIN TEA will be provided for friends from a distance on Easter Sunday, price 6d.

THE Lyceum children who join the procession are to be provided with milk and buns.

THE Souvenir Programme, price 6d., gives a complete chronicle of the whole proceedings.

HOSTS OF VISITORS, heaps of goods, splendid enthusiasm, and a disposition to work for the Cause.

MANCHESTER is the Mecca of the Spiritualist pilgrims. We hear that they will muster in large numbers.

FOR THE FUNDS.—We have received 2s. from J. A. Darnall; from Mrs. Smith, 10, Lawn-street, Burnley, 5s.

NIobe, the Doll Palmist, has arrived, and will be at the Bazaar. All should see her and test her powers.

RECEIVED, 6s. 3d., from Mrs. Wilcox, Preston, from the Doll Palmist, Niobe, for Bazaar Funds.—J. SWINDLEHURST.

COLLYHURST FRIENDS, accompanied by other Lyceums, march from their hall, headed by a band, to the Infirmary.

WE HAVE received 4s., collected from small circle, held at Mr. Turnock's, Woodfield-road, Broadheath, for Jubilee fund.

RECITALS on the grand organ will be given on Good Friday from 5 to 6 p.m., on Sunday from 5-30 to 6-15, by Mr. A. H. Rooke.

DON'T MISS the procession. Two bands, numbers of banners and flags, over a thousand children and friends, will make a fine turn-out.

MR. FRANK LINDO, the celebrated actor of the 'Sledgehammer Company,' has kindly consented to recite in the Bazaar—a treat for all.

I HAVE great pleasure in forwarding you 5s. 6d. for the Bazaar fund: J. B., 2s. 6d.; R. P. Netting, 2s.; J. Banfield, 1s.—Yours respectfully, J. BISHOP.

THE DELUGE HAS BEGUN.—Goods are coming in from all sides: useful goods, fancy goods, artistic goods, and good goods. There will be a brave show on Friday.

WILL holders of all Sixpenny Efforts and Collecting Books kindly return them, with all monies received, as early as possible, to Mr. A. Smedley, Park Mount, Belper.

FROM London and from Glasgow, from Bridgewater in the south-west and Newcastle in the north-east, from all parts of the Midlands and the counties of the Roses, hosts of friends are coming.

MRS. GREENWOOD, president, and Mr. A. Kitson, secretary of the Lyceum Union, Mr. J. J. Morse, editor of the *Lyceum Banner*, and hosts of other Lyceumists will participate in the Jubilee doings.

SOVEREIGN EFFORT.—Amount already acknowledged, £40. Mr. S. Coppack, Chester, £1; F. A. Liscard, £1; Mr. James Robertson, Glasgow, £1; Mrs. H. Fash, Glasgow, £1; Mrs. S. A. Porter (a few silver leaves from Table Mountain, Cape Town, South Africa), £1; Mr. J. T. Gill, £1; H. J. Hughes, £1.

LIST OF SPEAKERS who have given their services at seances voluntarily, in aid of Bazaar Fund, at Walsall;—Nov. 30, 1896, Mrs. Groom, 10s.; Dec. 7, Mrs. Gregg, 13s.; Jan. 27, 1897, Miss Jones, 6s. 9d.; April 26, Mrs. Place, 13s. 8d.; May 3, J. C. Macdonald, 11s.; Oct. 12, Mrs. Read and daughters, 11s.; Oct. 17, R. A. Brown, 11s.; 30, Prof. Timson, 12s.; Nov. 7, Mrs. Wallis, 8s.; Nov. 20, Mr. Lote, 13s.; Nov. 22, Mr. Marklew, 8s. 9d.; Dec. 1, Mrs. Read and daughters, 12s. 6d.; Dec. 6, G. Featherstone, 3s.; Dec. 18, Mr. Wallis, 16s. 6d.;

Jan. 10, 1893, Mr. Bibbings, 11s. 6d.; Jan. 24, Mr. Phillips, 3s. 1d.; Feb. 20, R. A. Brown, 12s.; March 6, W. Johnson, 6s. 3d.; March 13, Mrs. Groom, 9s. 6d.; March 28th, Mr. Woolison, 6s.; April 3, Mrs. Colledge, 10s.; total, £10 8s. 6d. Our Society offer their heartiest thanks for the kindly services, without fee or reward, but with the living consciousness that the fruit of their labour must be seen after many days.—Yours truly, JOHN VENABLES.

IT IS NOT in mortals to *command* success, but the joint committees, and various sub-committees who have had the arrangements for the different celebrations, demonstrations, and bazaar doings in hand, have laboured most earnestly and persistently to try to make everything go as harmoniously as a marriage bell. So mote it be!

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.

THE FOLLOWING LYCEUMS will take part in the procession: Ashton (pink), Broughton (citron), Pendleton (salmon), Collyhurst (primrose), Royton (orange), Hollinwood (white), Manchester (blue), Hyde (tartan), Stockport (heliotrope), Salford (crimson), Liverpool (royal blue), Cheetham Hill (electric green), Hulme (cerise), Bolton (bright red), Bury (violet), Colne (pink and white), Longsight (pale green), Oldham (purple), Rochdale (lavender), Accrington (chocolate and pale blue).

RE THE SOUVENIR PROGRAMME.—Friends at a distance, who cannot visit Manchester, should purchase a programme, which contains full details of the whole Jubilee celebrations, words and music of the hymns, complete programme of proceedings, description of the origin of the National Federation, and historical sketch of the origin of the movement. It will be a valuable memento of historical value, and every Spiritualist should secure a copy. Sent from the office of the Two Worlds, post free, for 6d.

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?

MR. A. SMEDLEY, of Park Mount, Belper, hon. treasurer Bazaar Committee, writes: 'I hope all friends, who, from various causes, have not yet given due attention to the Jubilee Bazaar will at once give it their kind consideration, so that a cheering return may be made on Friday next. Any good friends who have not sent their donations to me before then may send to me at St. James's Hall, Oxford-street, Manchester, so that the offerings may be laid on the President's table at the opening ceremony. No doubt there are still numbers who intend to contribute, but from various causes have not done so at present. I trust all such will give this matter their kind, liberal, and prompt attention now, and help to make the opening ceremony a grand success, by laying their offerings before the President, for the joy they have had from the knowledge that Modern Spiritualism has brought them. I will also venture to ask those good friends who have been working and giving, who are able to do still more, to crown the noble efforts they have already made by a final offering on one of the opening days, if not on Good Friday. I have received for the Bazaar Fund, from Miss Barlow, of Rhodes, home circle, 10s.; Mr. Thos. Coupe, Blackburn, £1; Mrs. Gregg, from York Friends, 2s. 6d.; Mr. Geo. Ormerod, Rishton, 10s.; Mrs. W. Todd, Millom, 7s. 6d.; Mr. J. Hemmingway, Huddersfield, 6s.; from Tea Party, Darwen, £5; from Lyceum, Darwen, 10s. 7d.; Mr. A. Hunter, Shaw, twelve demonstration tickets, 18s.; Mr. J. C. Macdonald's lecture, Tipping-street, 2s. 9d.; Mrs. C. Harlow, Saltley, Birmingham, 4s.; Morley Hall Lyceum, Nottingham, 14s. 6d.; Newport-road Lyceum, Middlesbro', 9s. 8d. For our local fund: Parcel from Mr. Lennox, Matlock; from Mr. Wayne, Belper, two dozen photos of wax moulds of feet by two of Miss Wood's controls, 'Benny' and 'Maggy,' £1 4s.; from Mr. W. P. Adshead, £1 1s.; from Mr. Ball, 3s.; parcel from Miss Bingham, Bakewell; parcel of goods from Mr. Welch (Messrs. W. P. Adshead & Co.), £2 2s.'

AT A CONFERENCE in the Workmen's Hall, Stratford, March 20, it was thought advisable to form an association of Spiritualists, so that the workers could meet together oftener and form a brotherhood, to bring a better and clearer understanding between all, and more especially to unite our forces. It was decided to hold another conference, and invite all the London Societies to send one or two delegates, on Sunday, April 17, at 3 o'clock, at Fords Park-road, Canning Town. All Spiritualists, mediums and workers, are invited to be present, as we consider the time has now arrived when Spiritualists can organise for one common object: for all mankind to know our grand truths.—M. CLEGG, Sec. *pro tem*.

Societary Doings.

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

FELLING.

JUBILEE CELEBRATION, April 3, a grand success. Large numbers of friends came from the surrounding districts. Mr. Robinson's addresses were most excellent, dealing with his twenty-five years in Spiritualism. Mr. Stephenson's twenty year's experiences stirred up enthusiasm. Mr. Clare's oration was one of the best discourses he has given, being heartily applauded. Mrs. Stanfield's two solos were ably rendered and well received. Music from the organ and violin by William, Fred, and David Stanfield a great treat.

BRITISH SPIRITUALISTS' LYCEUM UNION EXECUTIVE AT LIVERPOOL.

THE visits of the Executive are becoming quite a new and important feature. On March 26th, the Liverpool Daulby Hall, Daulby-street, friends, were able to provide an excellent free tea and concert for the members of the Lyceum, through the generosity of Mrs. Catlow, a local lady. The artists were Messrs. Ernest A. Keeling, M. Frankland, and Frank Chiswell, Misses Oldfield, Daisy Bell, and Minnie Ford, who acquitted themselves most admirably, to the delight of the audience. [They will perform at the Bazaar.—ED. T.W.] Mr. Geo. Wharmly displayed some excellent dissolving views of North Wales, and a series of comic pictures, which caused the little ones to roar with laughter.

Sunday morning, the Lyceum assembled prompt to time, the officers and members of Bootle Lyceum being also present to welcome the Executive. The Liverpool Lyceum is undoubtedly the best in England, it being the only one conducted strictly on the lines laid down by Mr. A. J. Davis. The session was a memorable one throughout. The recitations and solos were admirably rendered. The marching and saluting with banners was a sight to be long remembered. The whole combined filled the writer with inexpressible delight, and for once in his life he found himself unable to respond to the Conductor's kind invitation to address the Lyceum, an experience never to be forgotten. Mrs. Greenwood, of Sowerby Bridge, described a beautiful vision of spirit children, whose evolutions anticipated all that those in the body carried out. Mr. Chiswell, conductor, extended a hearty welcome to the Executive to the Liverpool No. 1 Lyceum. Mr. Parr, conductor of Bootle Lyceum, endorsed the remarks made by Mr. Chiswell, and extended a hearty welcome on behalf of Bootle. They were the children of Liverpool Lyceum, and hoped they would go on growing and improving until they were as proficient as the parent. A select gathering of parents and friends assembled to greet the Executive, who spoke of the importance of the Lyceum work. Mr. Chiswell introduced them in a few appropriate remarks, regretting the absence of Mr. H. A. Kersey, of Newcastle-on-Tyne, owing to ill-health and inclement weather. A good audience gathered in the evening, the meeting was bright and cheerful, the speeches brief, and to the point. A zest was added to the occasion by the genial presence of the venerable president of the society, Mr. John Lamont, who extended a hearty welcome to the Executive of the B.S.L. Union to Liverpool, on behalf of the Daulby Hall Society, and expressed a hope that the visit might be repeated in the near future. All the speakers acquitted themselves in their usual capable manner, and pleaded earnestly for the children. The local committee generously donated the whole of the day's collections, £2 5s. 8d., to the general fund of the Union, for which they have our hearty thanks.—ALFRED KITSON, Sec.

LONDON NEWS, NOTES, AND NOTICES.

CAMBERWELL, 33, Grove-lane, S.E.: 2nd, Successful social. 3rd, An exceedingly able discourse from the 'Bishop.' After-circle, a gentleman, controlled by two guides, a striking address.—CAVENDISH ROOMS, 51, Mortimer-street: Jubilee address, by controls of Mr. J. J. Morse. Subject, 'Man's debt to the dead.' Noble, inspiring, and most eloquent throughout. Enthusiastic audience. Well attended meeting.—EDMONTON: Thursday, Mrs. Hellier gave clairvoyance and psychometry. Sunday, Miss McCreadie's first visit a marked success, financially and spiritually; 18 clairvoyant descriptions, all recognised.—FINSBURY PARK, 14, Stroud Green-road: Mr. Clegg presided, subjects, 'Spirits in prison.' Speakers, Messrs. Clegg, Kinsman, Jones, Emms, and Clark, also spirit friends through Mrs. Jones. Annual social on Good Friday at 7-30.—HACKNEY: Mr. Andrew Glendinning gave an excellent address on the 'Phenomena and philosophy of Spiritualism,' giving numerous experiences of spirit return, also inspiring remarks on 'Brotherhood.'—MILE END, 218, Jubilee-street: Mr. Sloane's eloquent and instructive address was highly appreciated. Psychometry and clairvoyance most correct.—SHEPHERDS BUSH: Mr. Peters, on a subject chosen by one of the audience, gave instructive address and good clairvoyance.

MANCHESTER NEWS AND NOTES.

COLLYHURST-STREET: *Lyceum*, Usual routine; recitations, Edith Cowle, Arthur Arundale, Mr. Cowle; harmonious session: Children, 92; adults, 34. CENTRAL SERVICES, Coal Exchange. At the last of this series of services, on Sunday, the 3rd, Mrs. M. H. Wallis delivered an inspirational address on 'The work and promise of Spiritualism.' The contrast between the work of the early days, which was carried on in face of the bitterest opposition and malignity, and the work of these times, when the meetings are conducted with order, and people are not ashamed to be seen at them, was vividly described. The work of Spiritualism had been, to a certain extent, destructive in character, in breaking down the traditions and dogmas in which men had been trained, and their freedom was only attained at the cost of much mental struggle and agony of doubt, but the experiences gained individually compelled them to relinquish their former beliefs, and forced upon them the recognition of the glorious

truth of the continued conscious, individual existence after the change of death. The promise of Spiritualism was that as man had made so much progress in the past, they should make more in the future; and recognising the aid obtainable from the spirit side of life, they will overcome and eradicate the evil which is now prevalent, and institute in its place the practice of virtue and the blessings of love. Miss Mosley sang 'The Heavenly song' in her usual good style, Miss Rotherham presiding at the harmonium. Successful clairvoyance.—**ECCLES**: March 30, Mrs. Porter gave good address, clairvoyance, and psychometry. 3rd, Mrs. Horrocks, good addresses, clairvoyance, and psychometry.—**OPENSHAW**, George-street: 31st, Excellent clairvoyance and psychometry by Miss Cotterill. 3rd, Pleasant day with Miss Knight, clairvoyance and psychometry good.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: 20th, Mr. J. Gibson gave splendid addresses and good psychometry, recognised. 27th, Mr. G. Adams gave splendid addresses and clairvoyance. Miss Gaffney's solos nicely rendered. **BRIDGE-STREET**: Miss Nuttall spoke well. Clairvoyance very successful. **CHINA-STREET**: Mrs. Summersgill gave good lectures, clairvoyance and psychometry. Monday, she gave services in aid of Bazaar. **JAMES-STREET**: Mrs. Hayle gave nice addresses. Mrs. Porter gave splendid addresses and most successful clairvoyance, and with local mediums gave a good after-circle.—**ASHTON-UNDER-LYNE**: Tuesday, Miss Cotterill, good address and psychometry. Sunday, Mr. Rudge gave good addresses and psychometry. After-circle, Mrs. Cropper and Mrs. Haslem, good psychometry.—**BLACKBURN**, Freckleton-street: Choir services. Mr. G. Edwards gave splendid addresses. Miss E. Gerrard, a promising young medium, gave recognised clairvoyant descriptions.—**BLACK-POOL**, Albert-road: Mr. Mayoh gave splendid addresses. It is always a treat to hear him.—**BOOTLE**: 27th, Our president, Mr. J. J. Parr, gave his maiden address, and spoke very well indeed. Mrs. Movern and Miss Bowen sang solos. Mr. Hollinrake gave a reading.—**BURY**: Wednesday, Miss Knight, excellent clairvoyance and psychometry. Sunday, anniversary services. Mrs. Ronnie gave instructive addresses, also named a baby. Good clairvoyance. Special hymns and anthems well rendered. Closed next Sunday.—**CLITHEROE**: Mrs. L. Morley gave good clairvoyance and psychometry.—**DUKINFIELD**: 17th, Mrs. Horne, address; clairvoyance all recognised, full names. 20th, Mrs. Hopwood, good address and psychometry. After-circle, Mesdames Hopwood and Peat.—**HOLLINWOOD**: 22nd, Miss E. Barlow, good results. Sunday, Mr. G. Smith gave discourses.—**LEIGH**: Miss Knight's descriptions all recognised; psychometry accurate; hall full.—**MACCLESFIELD**: Very good lecture by Rev. A. Rushton, 'The struggle for religious freedom,' much appreciated by a good, attentive audience.—**MIDDLETON**: The writer and the following mediums: Feb. 27, Mr. Stevens; March 6th, Mr. Manning; 13th, Mrs. Cropper; 20th, Mr. Wilkinson and Mrs. Sellers, with limelight exhibition on the 21st, a great impression, the people applauded the philosophy and phenomena. The parsons tried to turn us out, and had men outside with tracts, warning all who attend that they are sinning against God and His word. They feel that their craft is in danger, hence their outcry!—**MILNROW**: 22nd, Mr. John Woods, jun., nice address, excellent clairvoyance. 27th, Miss Halkyard, eloquent addresses, clairvoyance well recognised.—**MORECAMBE**: 20th and 21st, Miss Booth gave services for expenses; subjects dealt with in a quiet, simple, and satisfactory manner; good clairvoyance.—**NELSON**, Pendle-street: 27th, Mr. Mason discoursed in a masterly manner, psychometry good.—**OLDHAM**, Mumps: 27th, Miss Chadwick gave addresses and clairvoyance, a fair time.—**PRESTON**, Central: Mrs. Kay's guides gave interesting addresses; clairvoyance and psychometry good, also by Miss Martin.—**ROYTON**: Ladies' Day, Mrs. Horne, of Ashton, served us well, clairvoyance very good.—**SHAW**: 22nd, Mrs. Beresford gave excellent clairvoyant and psychometric tests. 27th, An old friend gave advice to parents and good addresses.—**SOUTHPORT**, Foresters' Hall: Mrs. Gregg spoke from 'The home of the soul' and 'The two aspects of life,' and clairvoyant descriptions; good congregations.—**STALYBIDGE**: 23rd, Mrs. Cropper's clairvoyance and psychometry good. 27th, Mr. B. Plant, splendid addresses and clairvoyance.—**STOCKPORT**: Mrs. L. A. Peters gave stirring addresses, making assurance that the Jubilee will be crowned with success. Clairvoyance successful. Solo well rendered by Miss Richardson.—**TRANMERE** and **Rockferry**: J. Blackburn, M.D., gave addresses, highly appreciated.—**WARRINGTON**: Miss Ribchester, good addresses and clairvoyance; solo by Master Foster.

ASHTON-UNDER-LYNE: Tuesday, Mr. Savage gave good psychometry. Sunday, Mr. Lever, good addresses and psychometry. After-circle, conducted by Mrs. Horne and Mrs. Haslem, very good.—**BOOTLE**: Mr. W. J. Mayoh on 'Spiritualism, a destroyer and a builder,' in grand style, much appreciated.—**BURY**: Wednesday, Mrs. Hulme, nice address, clairvoyance, and psychometry. Sunday, Mr. Young as usual, clairvoyance, good audiences.—**CLITHEROE**: Mrs. Beresford spoke on 'Eternal love,' and gave capital psychometry. **MACCLESFIELD**: Very good addresses and clairvoyance by Miss Smith.—**MILNROW**: Miss Schofield's guides gave eloquent addresses, 'Spiritualism, what it teaches,' and 'Influence of love.'—**PRESTON**, Central: Mrs. Johnston gave splendid addresses and very good clairvoyance.—**ROYTON**: Pleasant addresses and good clairvoyance by Miss Chadwick. Mr. Chisnall very suitably referred to the passing on of Mr. Brierley.—**SOUTHPORT**, Forester's Hall: Good meetings. In the absence of our planned speaker, Mr. Nock kindly delivered trance addresses. Clairvoyance through the mediumship of Mrs. W. Stansfield. Good congregations.—**STOCKPORT**: Mr. W. Johnson's Inspirer's discoursed eloquently on 'The two salvations' deeds and creeds,' showing that acceptance of the creeds takes away a man's independence; the true man is shown by his deeds. The grand old pioneer gave an intellectual treat at night on written questions from the audience. After circle conducted by Messrs. Jackson and Rawlinson.—**TRANMERE** and **ROCKFERRY**: Miss Jones gave good addresses, clairvoyance, and psychometry, which pleased all.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 20th, Mr. Timson gave splendid addresses, subjects from audience beautifully blended. Successful clairvoyance. We thank him very much. 21st, Mr. Hodson, splendid psychometrical tests. 27th, Mr. C. E. Smith's excellent address much appreciated. **OZZELS-STREET SCHOOLS**: Mr. Hodgson spoke to a large audience. Most convincing descriptions of spirit friends.—**DERBY**, 1a, Normanton-road: 20th, Mr. J. N. Bowmer, interesting addresses and clairvoyance. Mr. Aldridge, of Wolverhampton, ably presided, pleased to make his acquaintance. 22nd, Mr. G. H. Bibbings gave an eloquent lecture. Christian opponents thought it wisest to beat a retreat. 27th, Mr. Muggleton ably discoursed on subjects chosen, successful psychometry. **TRAFIC-STREET**: 21st, Mr. W., a visitor, gave a humorous account of how he became a Spiritualist after thirty years of Primitive Methodism. 27th, Eloquent and scholarly addresses by Madame Henry, and clairvoyance.—**LEICESTER**, Liberal Club: Mr. Jabez Chaplin delivered very instructive address. Fair audience. **CRAFTON-STREET**: The inspirers of Mr. Spiers gave us a good discourse. Clairvoyance by Mr. Iliffe.—**NORTHAMPTON**: Mr. Ashby, of Leicester, again took our meetings. Good audience. Very good clairvoyance.—**NOTTINGHAM**, Spiritual Evidence Society: 16th, By the kind invitation of Mr. T. Stubbs, the conductor, about 30 members of the choir partook of tea at the Cobden Hall, Beachey-street, and spent a very pleasant evening in songs, musical selections, dances, etc., among the entertainers being Mrs. Camm, Misses Brearley, Coppock, Clarke, Reeves, K. Reeves, Slack, Stubbs; Messrs. Brearley, Davidson, Hart, Holland, Stubbs, and Taylor. A cordial vote of thanks was passed to the host and Mrs. Stubbs. [Too late last week.—Ed. T.W.] **GLADSTONE LECTURE HALL**: 27th, Mr. Swinfield being unwell, Mr. Clark kindly gave splendid addresses. Good clairvoyance and psychometry by Mr. Smith.—**SMETHWICK**, Central Hall: 27th, Mr. T. Hands, president Debating Section B.S.U., gave a retrospective and prospective address on 'Ghosts' (Mr. Morris, chairman).—**WALSALL**, Central Hall: Mrs. Groom gave a delightful address on 'The life beyond the grave' to a large audience. 28th, Mr. Woolaston gives a seance for the Bazaar.

BIRMINGHAM, Oozells-street Board Schools: Mrs. Groom's address on 'God's revelation to man' thoroughly enjoyed, also poems on words from the crowded audience; 14 spirit friends described, all recognised. Inquiry meeting every Thursday at 8 o'clock.—**SPIRITUAL FELLOWSHIP**: 3rd, Special service for the expression of sympathy with Mr. Owen's Labour Bureau, at Chandos-road Board School. Some 30 of the destitute starving men, strong in body and willing to work, attended, and expressed their sense of the helpfulness of the spirit prevailing. 'Our Father's Church' was the title of Mr. Smith's address, based on Ruskin's words, 'For there is a true Church wherever one hand meets another helpfully, and that is the only holy or Mother Church which ever was or ever will be.' A collection, amounting to £1 14s., was handed to the men.—**WALSALL**: Mrs. Colledge's first visit. Addresses on 'Can these things be?' and 'Death, a name for change.' She gave a beautifully simple address to the Lyceum on the 'Shutting of the petals of a daisy when storms and rain come on.' Her seance for the Bazaar was successful, all being satisfied. Clairvoyance remarkably successful, considering the scanty description she gives in most instances. She has given general satisfaction by her homely manner.

NORTHERN.

CARLISLE: 21st, Mrs. Lambert's clairvoyance was remarkable. 27th, Mrs. B. Johnston answered written questions. Psychometry good.—**CROOK**, Mr. Moorland's lectures on subjects from the audience were well appreciated.—**GATESHEAD**, 31, Ripon-street: Mr. Wightman's lecture was much applauded. Good after-meeting. **ST. CURTHERBET'S HALL**: Mrs. Robson being unwell, Mr. J. Stevenson kindly gave a splendid lecture. Clairvoyance and psychometry by Mrs. Fairen. 47, **KINGSBORO' TERRACE**: Mr. T. L. Penman, good address. Good after-circle. Impersonations, all recognised.—**GATESHEAD**, 97, Coatsworth-road: Mondays, we have recently had Mr. Elliott, of Newcastle, and Mr. Lashbrook, and Mr. Walker, of North Shields; the phenomena, philosophy, and utility of Spiritualism, ably dealt with.—**LINTZ**: At Mr. F. Barnes's, with Mr. A. Mason, a grand meeting and interesting spirit controls.—**MILLOM**: Mr. W. Tyson, of Askam, spoke well on 'Beams of heavenly light.'—**NEWCASTLE-ON-TYNE**, Good Templars' Hall: Mrs. Green, of Manchester, gave short addresses at three services, also clairvoyant descriptions, mostly recognised. 3, **ADDISON-ROAD**, **HEATON**: Mr. Wm. Westgarth's very able address listened to with much attention.—**PERKINSVILLE**: Mr. Bancroft read a grand essay on 'Oriental worship and modern Christianity.' Mr. Nicholson gave a good address. **SPENNYMOOR**: Bro. Grey's guides spoke well. Everyone seemed to enjoy his speaking.—**WEST HARTLEPOOL**, Lynn-street: 27th, Mr. Mansfield discoursed on subjects from the audience and answered questions most ably.

WALES.

CARDIFF, St. John's Hall: Mr. Will Phillips made an earnest plea for self-knowledge, self-possession, self-command, and for development of spiritual life. The achievement of these, unlike the physical sciences, does not depend necessarily upon intellectual or scholastic attainments. Evening, eloquent address. If men instead of expending ingenuity in fashioning multifarious conceptions of the personality of God which is unknowable, had striven to appropriate and incorporate in their own lives that which is knowable of the All-Good, how different might have been the record of the world's religious history! We wish our young brother all the success and encouragement he so fully merits. 18, **CHARLES-STREET**: 21st, Mr. E. Oaten and Miss Johnson held a very successful seance. 27th, Mr. Allen's trance address consisted of forceful argument and a wealth of beautiful word-painting, re the immanency of the Deity in the physical, spiritual, and moral phases of life. Miss Johnson gave clairvoyant descriptions. 19, **COWBRIDGE-ROAD**: 27th, Trance address

through Mrs. Williams, giving great comfort to a mother, whose child had passed to the spirit side during the week. A question well answered by Mrs. Preece. Clairvoyance by both ladies.

WESTERN.

BRISTOL, 24, Upper Maudlin-street: 24th, Pleased to welcome Mrs. Dowdal. Splendid psychometry and clairvoyance made the visit most successful. 27th, Mr. Harris, under control, a fine address on 'The Value of Spiritualism'. A spirit was described, and readily recognised by several persons.—**PLYMOUTH**: 23rd, 'Personal responsibility,' by Mr. Forbes. 25th, Morning, excellent address by Mr. J. Evans. Evening, 'Is the spiritual body a real body?' by Mr. A. W. Clavis, subject ably expounded. Mrs. Trueman gave clairvoyance on Wednesday and Sunday; 18 descriptions recognised out of 21.

PLYMOUTH: 30th, Mr. W. Evans, 'God and prayer,' thoughtful and instructive. April 3rd, address by Mr. Forbes. Evening, Mr. J. Evans, 'A new religion.' Miss Truman gave clairvoyance each evening, 23 recognised. Total receipts for the quarter, £31 11s.; expenditure, £17 0s. 3d.; balance in hand, £14 10s. 9d. The public service on Sunday mornings has been discontinued. A lyceum will be opened on Sunday next at 11-0 a.m. Parents are earnestly requested to send their children, that the good seed may be sown.

YORKSHIRE.

ATERCLIFFE: Miss Cotterill gave good addresses and striking psychometry, fully recognised.—**BARNSELEY**, George-yard: Mr. Jones' guides gave good addresses. Clairvoyance by Mr. McLeod. After-circle, Mrs. Roberts gave good clairvoyance. **COOKE'S BUILDINGS**: Mrs. Lazenby, although asked to speak on the spur of the moment, gave us a treat. Excellent clairvoyance, all recognised. She conducted a very harmonious after-circle.—**HUNSLET**, Oriol Hall: 21st, Mrs. Beanland discoursed nicely and gave clairvoyance and psychometry. 27th, Mr. C. Place's inspirers gave beautiful addresses. Large and appreciative audience at evening service. **3, BOTTOM OF JOSEPH-STREET**: Mrs. Eastwood gave good addresses and excellent clairvoyance and psychometry. Good after-meeting. Room full at night **WILLIAMSON BUILDINGS**: Monday, Mrs. Marshall, short addresses and clairvoyance. Sunday, Mrs. Walton, good clairvoyance, and Mr. J. C. Seamar, good address. Good audience. **GOODMAN TERRACE**: Mr. Wooler gave a very good address. Mr. Lewis gave good psychometry.—**LEEDS**, 28, Back Adelphi street: A good time with the guides of Mrs. Crossley, of Bradford. **PROGRESSIVE HALL**: Good times with Mrs. Taylor, Mrs. Falla, and Mrs. Levitt.—**MEXBOROUGH**: A good day with Mr. E. Marklew; questions answered well.—**NORMANTON**: 21st, Mr. E. Marlew gave a stirring lecture, and Mr. Johnson successful clairvoyance. 27th, Mr. Johnson gave an excellent address and successful clairvoyance. Good after-circle.—**ROTHERHAM**: 20th, Miss Cotterill well received. The 'preacher' dealt ably with 'The message of the spirits.' Several members, who had heard the 'preacher' in earth life, recognised the voice, manner, and delivery. Remarkable clairvoyance. 21st, Spiritual experiences much appreciated.—**SHEFFIELD**, Hollis Hall: Mr. J. Young's guides gave short addresses, remarkable clairvoyance, psychometry, and several good tests of healing. Monday, Mr. C. Shaw ably dealt with questions and gave psychometry. **LANGSETT-ROAD**: 20th, Mr. J. Gratton's rousing addresses and excellent clairvoyant descriptions, highly appreciated. 27th, Mr. J. F. Haywood addressed a numerous audience. Mrs. Markham's clairvoyance excellent.—**SKIPTON**: Mrs. Hoyle gave very good addresses and clairvoyance.—**WAKEFIELD**, Queen-street: Mrs. Taylor, splendid addresses and good clairvoyance.

BARNSELEY, Cooke's Buildings: Mr. Chas. Shaw's guides gave addresses on 'Man's possibilities.' Clairvoyance, psychometry, and psychology, in a clear, definite way. 19th, Psychometric delineation, 18 recognised. Good after-circle.—**BRADFORD**, Boynton-street: Good day. Mrs. Winder's guides gave addresses and clairvoyance.—**HUNSLET**, Oriol Hall: 28th, Mrs. Beanland gave a splendid address and remarkable clairvoyance. April 3, Mrs. and Miss S. Hunter, addresses, clairvoyance, and psychometry very good; church full. **3, BOTTOM OF JOSEPH-STREET**: A good time with Mr. J. T. Todd, on Monday last. 3rd, Mrs. Shulver gave good addresses and excellent clairvoyance and psychometry. Good after-circle, room full.—**ROTHWELL**: March 17, Circle in afternoon, and local mediums at night. A very nice time. 3rd, Mr. Smithson spoke eloquently on 'What good is Spiritualism?' and 'Do we live after death?' He is a real treat; hope we shall have a full house next time he comes.

SPIRITUALISM shows that the moral government of the universe, of Absolute Right, of Supreme Justice, is a beneficent government. Nothing is wasted, lost, destroyed, or useless. All things contribute to the ultimate outworking and attainment of the Perfect Idea. Even so-called evil is utilised, and, like as manure around the roots of the tree, becomes converted into sap, and climbs to give life to blossoms of beauty and juice to the ripened fruit, so sorrow, trial, suffering, and repentance are means of grace, and serve their purpose in the Divine Economy, viz., *the education and perfection of Humanity*,

SPIRITS HAVE PROVED, by their self revelations, that instead of becoming selfish, stony-hearted angels, so wrapped up in their own happiness that they feel no pity for their less favoured brethren and no sympathy with the mourners left behind on earth; they are human still—their happiest employment in the spirit land being to help others—forgetful of self, and prompted by love and sympathy. They visit the 'spirits in prison,' and prompt them to repentance, and strive to aid them to live the higher life, and are frequent visitors to earth—the cloud of witnessing ministering angels, more ready to bless, comfort and aid us than we are to desire or respond to.

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.]

ARMLEY, Theaker-lane.—A Grand Bazaar, on April 9, 11, & 12, to be opened on Saturday at 3 o'clock, by Mr. Barraclough, assisted by Mr. Morley; to be re-opened on Monday at 2 o'clock by Miss Hammond, assisted by Mr. Roberts, and on Tuesday at 3 o'clock, by Mrs. Walton. A large and varied display of useful and ornamental articles at reasonable prices. During the evening entertainments, consisting of songs, recitations, and dialogues, with other attractions, including a gypsy tent. Tea and refreshments provided at moderate charges. Tickets, first day, 6d.; second, 3d.; third day, 3d.; season tickets, 9d., to be had of committee. 543

BATLEY CARR.—This Society intends holding a Jubilee Celebration on Saturday, April 16, by a Public Tea and Entertainment. Tickets, 6d. each. On Sunday, the 17th, there will be two Jubilee Services at 2-30 and 6 p.m. Old and new friends welcome. [43

BIRMINGHAM, Bloomsbury Spiritualists' Society, Oddfellows' Hall, Bloomsbury-street.—On Easter Sunday, April 10, at 6-30 p.m., A Special Jubilee Service will be held. Mrs. Groom will speak on 'Spiritualism, the Scientific Religion of the Age,' followed by clairvoyant descriptions. Mr. Griffin Hodson will preside. Special hymns and anthems by Lyceum children. 543

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

BRADFORD, Spicer Street.—The Annual Tea and Entertainment will be held on Easter Monday, April 11. A ham and tongue tea will be provided. Entertainment to consist of addresses, songs, recitations, etc. Tea on tables at 4-30; prices, 8d., 6d., 4d. To entertainment only, 3d. each. Commence 7-30. Addresses and clairvoyance by Mrs. Beardshall, Mrs. Clough, and Mrs. Nicholson. 543

BRISTOL, 24, Upper Maudlin Street.—Easter Sunday, 11 a.m. and 6-30 p.m., Mr. Oaten, trance address, Miss Johnson, clairvoyance. All are welcome. Two WORLDS on sale. 543

CROYDON Psychological Society will hold a Conference at Dennett Hall, Broad Green, West Croydon, on Good Friday, April 8, at 6-30 p.m. All interested are invited to attend. Any friends wishing to become members apply to Mr. Albright, 1, Tamworth-road, near West Croydon Station. 543

GATESHEAD, St. Cuthbert's Hall, Bensham.—Sunday, April 10, Mr. James Clare, of Newcastle, will give an address in the evening at 6-30. All are welcome. Thursdays at 7-30. 543

HALIFAX.—Anniversary Services in the Mechanics' Hall. April 24, speaker, Mr. G. H. Bibbings, B.A. Afternoon subject, 'The best in Spiritualism'; evening subject, 'A bloodless revolution'; 2-30 and 6-30 respectively. Tea provided for visitors. On Monday, 25th, at 8 p.m., written relevant questions will be taken. All are invited. Collections. 543

HULME. Notice: Change of Address.—All letters to be addressed to Wm. Lamb, 56, Radnor-street, Stretford-road, Hulme. [47

HUNSLET, Oriol Hall, Top of Joseph-street.—*In Commemoration of the Jubilee*:—On Saturday, May 7, A Grand Ham Tea, at 5 p.m. Tickets, 8d., 6d., and 4d. At 7-30, Addresses, Songs, and Solos will be given. Sunday, May 8, Jubilee Celebration at 2-30 and 6-30. Speaker, Mrs. E. Gregg, of Leeds. Friends, make this a grand success. 543

LIVERPOOL, Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. April 10th, Mrs. Green; 17th, Mr. J. J. Morse; 24th, Mr. E. W. Wallis. Children's Lyceum at 11 a.m., to which friends are cordially invited. Monday, 8 p.m., Circle for Members only. Thursday, 8 p.m., Public Circle. 543

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill—Mondays at 8, Circle. Wednesday, April 13, Mrs. E. Marklew. Wednesday, 20th, Mr. P. Bewick. Wednesday, 27th, Miss Jones. 543

LONDON, Stratford, Martin-street Hall.—April 10, Mr. W. O. Drake; 17th, Mr. J. Adams. 543

Mrs. YEBLES, 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. 543

NEWCASTLE-ON-TYNE, Good Templars' Hall—April 10, 17, and 18, Mr. Walter Howell, of Nottingham, will give addresses. Easter Monday from 7 to 12 p.m. a Social will be held. Tickets 1s. 6d., including light refreshments. 543

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—April 10, Mr. Lashbrooke; April 17, Mr. Stephenson. 543

NEWCASTLE Spiritual Evidence Society intend holding a Social on Easter Monday in the Good Templar Hall, 2, Clayton-street, from 7 to 12 p.m. Tickets, 1s. 6d. each, including light refreshments. 543

NOTTINGHAM.—The Nottingham Spiritualist Society have now left Morley Hall, and meet in the Gladstone Lecture Hall, Lamartine-street, St. Ann's Well-road. Speaker for Sunday, April 10, Mr. F. T. Hodson. 543

PLYMOUTH.—April 10, Mr. Kinward; 13, Mr. W. Evans; 17, Mr. J. Evans; 20, Mr. Dymond; 24, Mr. Clavis; 27, Mr. Kenward. Clairvoyance by Mrs. Trueman each evening. 543

ROTHWELL.—Tea and Social, Easter Monday, April 11, in Band-room. Tea at 5 o'clock. Tea and social 8d. each. Tea 6d. Social 3d. 543

SMETHWICK, Central Hall, Cape Hill. Trams to door. Lyceum Anniversary, Sunday April 17. Mrs. Green, of Manchester, Trance and Clairvoyant Medium, will conduct services at 11 and 6-30. Open Lyceum Session at 2-30. Children will sing hymns, duets, and solos, go through their marching, calisthenics, and recitations. Come and help the children and be blessed yourself.—D.F. 543

SOCIETIES PLEASE NOTE.—I have a few open dates for this year, 1898. Inspirational Speaker, Clairvoyant, and Psychometrist. Also attends funerals.—W. E. Leaver, 37, Nutfall-street, Accrington. 543

SPEAKERS and MEDIUMS wanted. Kindly send terms and dates to Mrs. M. Yeeles, Resident medium, 4, Seymour-street, North Shields. 543

PLEASE ALLOW me to remind the committee of the Total Abstinence League that a committee meeting will be held on Easter Saturday afternoon, probably in one of the ante-rooms of St. James' Hall, Manchester. Also to inform numerous correspondents that the pledge forms are now printing, and I hope will be distributed by next week.—Fraternally yours, G. H. BIBBINGS, hon. sec., London, March 28, 1898.

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.

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.

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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.

National Federation of Spiritualists

This organisation consists of affiliated Spiritualist Societies (see next Sunday's Platform page) and associate members. Its objects are to unite Spiritualists and strengthen the movement by an annual moveable Conference; by propaganda work in new districts; by co-operation with existing societies to spread the truth; by distribution of literature; by public and semi-public meetings, and by such other methods as may be found necessary.

Mr. J. Swindlehurst, 159, Hammond-street, Preston, hon. sec. Mr. R. Fitton, 44, Walnut Street, Hightown, hon. treasurer.

Societies are earnestly requested to affiliate, terms being a subscription of not less than one penny per member per annum. The Federation year commences in July, and subscriptions are payable in advance. This applies also to associate members who pay not less than 2/6 per annum. The support of all sincere Spiritualists will be thankfully received. The Hon. Sec. will gladly supply all information to enquirers who enclose a stamped envelope for reply.

THE AGNOSTIC JOURNAL AND ECLECTIC REVIEW

Edited by "Saladin." Every Thursday, price 2d. The only journal of advanced thought that has adopted a policy compatible with the higher moral tone and riper culture of modern times. It distinctly repudiates the crude sedition in politics and the revolting prurience in sociology which have for so long made popular "Freethought" a byword with all whose adherence would be of value. Some of the most scholarly and able writers of the age contribute regularly to "The Agnostic Journal," the columns of which are ever open to articles in defence of Spiritualism from writers of recognised ability. Free by post on the following terms.—Quarterly, 2s. 8½d.; half-yearly, 5s. 5d.; yearly, 10s. 10d.—London: W. Stewart & Co., 41, Farringdon-street.

To Inquirers.

WE ARE constantly in receipt of letters asking for advice upon mediumship, and seeking for information regarding Spiritualism—its evidences, philosophy, scientific and religious value, and how best to investigate. It is, of course, impossible for us to reply fully or deal privately with all the difficulties of inquirers, most of which, by the way, will disappear if a steady course of patient investigation and study is adopted.

While we gladly do our best to privately help all beginners, we have endeavoured to meet their wants in the publications which we have printed at no little expense. For instance: If you are a beginner, you cannot do better than read up Mr. James Robertson's pamphlet, "THE RISE AND PROGRESS OF MODERN SPIRITUALISM," price 6d., and Mrs. Duffey's "INVESTIGATIVE STUDY OF SPIRITUALISM," 1d.; and William Denton's "CASE FOR SPIRITUALISM," or "Is Spiritualism True?" This affirmative answer is built up in a most logical and scientific manner, the acts stated being clear and convincing.

If you desire to know something of the extent and quality of the evidence for spiritual intercourse, read "Talks with the so-called Dead," price 6d., by Mr. J. Jenkinson; "Is Spiritualism True?" by Mr. E. W. Wallis, 1d.; "The True Basis of Spiritualism," 1d., by Mr. Jas. Swindlehurst; and "What is Spiritualism?" 1d., by Mr. G. H. Bibbings, B.A.; and for the experiences of a medium, Mrs. Keeves-Record's recital of her development and labours under spirit-guidance, price 2d., is very valuable. If you desire to know what Spiritualism has revealed, read "Heaven Revised," a narrative of a spirit's experiences after the death-change, written automatically by Mrs. Duffey—one of the most clear, natural, comforting, and convincing descriptions of life after death ever published, price 6d. Also the trance address by Mr. J. J. Morse, entitled "Homes in the hereafter."

You will doubtless desire to compare spiritual teachings with ancient and current beliefs regarding man, his duty and destiny, and for this purpose you should read Florence Marryat's able lecture, "There is no Death," price 3d., also "Two Fellow Isms," by Mr. P. Galloway, 1d., "Man's Message to Man," 1d., and "Reincarnation," 1d., Trance Addresses by Mr. J. J. Morse, and Rev. J. M. Savage's valuable tract, "Does Man Live After the Death of the Body?" price 1d.

If you would like to know *who* these Spiritualists are, and realise that they are not long-haired, cadaverous, crack-brained, neurotic lunatics, as some kind people are fond of affirming, you should get our "Album of Spiritual Mediums and Workers," price 2s. 6d., and you will find they are as good-looking, intelligent, and as brainy a set of people as any you will meet with. If you desire to know further what spirit inspirers teach regarding the influence which Spiritualism should have on man's motives and actions in this life, and what influence the present life will have upon the conditions of the individual in the life hereafter, read "Spiritualism Explained in Seven Trance Lectures," through the mediumship of Mr. E. W. Wallis, price 1s., in which you will also find advice to inquirers, and much general and useful information.

By the time you have fulfilled the old-time injunction to "Read, mark, and learn," by a careful perusal of the pamphlets we have already named, you will be ready to pursue your investigations and make practical experiments, and other and larger books should claim your attention. Above all—to keep yourself posted, and thoroughly in touch with the movement, the trend of modern thought, and the general features of interest to all who study psychical subjects, subscribe for (or order your newsagent to supply you regularly with) the TWO WORLDS, the people's penny spiritual paper, which, to new readers, will be sent to any address for 24 consecutive weeks, post free for 2s. 6d.

The above-named publications will be found instructive and helpful to all Spiritualists, and we shall be glad to execute all orders that may be sent in. Read them, and then lend or post them to your friends, and send them out to do missionary work.

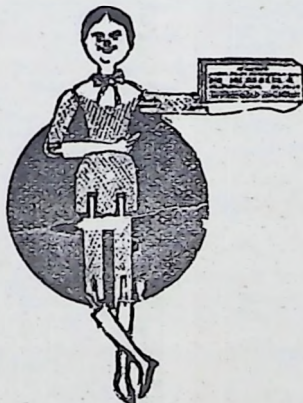
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Beware of Vegetable Powders; They are Poisons.

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

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

Accrington—St James st, Lyceum 10 30; 2 30, 6, circle at 8. Wed. 7 30, members
26, China st., Lyceum 10 30; 2 30, 6; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30
Tues. 7 30

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

Bloomsbury: Lyceum 11; 3, 6 30, Mrs Groom
Mon. 7 45

Smethwick: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30, C E Smith
Blackburn—Old Grammar School, Freckleton street
Lyceum 9; circle 11; 2 30, 6 30, Miss S Butter-
worth

Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, Mr Colbeck
Booth, **Liverpool**—Masonic Hall, Lyceum 11; 2 30,
6 30, Mrs Nock & Miss Knight. Mon. 8. Tues. 8
Seance

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

Burnley—Hammerston st., Lyceum 9 30; 2 30 and 6,
North street, Lyceum, 9 30; 2 30, 6, R A Brown
Mon. at 7 30 Tues. 7 45

Guy st., Lyceum 9 45; 2 45, 6 30, Mrs Faran & on
Mon. 8, Wed. 8, Thur. 8, Locals

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

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

Carlisle—Temperance Hall, Caldew Gate, 2 30 and
6 30, Mr Berry. 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

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

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

Glasgow—4 Carlton place, 11 30, 6 30

Great Harwood—Britannia st., 2 30 and 6, Mrs Best
Heywood—Temple, William st., Lyceum 10; 2 30
and 6, Miss Barlow. Tues. 7 30, Miss Kershaw
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
Miss Patefield

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

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

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

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

Liverpool—Daulby Hall, Daulby st., 11 Children's
Lyceum; at 3, 6 30, Mrs Green (see Prospective-
tives). Mon. 8, members' circle. Thurs. 8,
public circle

London—**Camberwell New Rd**—Surrey Masonic Hall,
11, public circle, door closed at 11 15; 3, Child-
ren's Lyceum; 6, ending Library; 6 30, W E
Long, 'The Resurrection,' 8, members' circle,
Easter Monday, Jubilee Social, at 7 30

Battersea Park Rd—Henley st. (five minutes' walk
from Old Hall). At 7, Dedication of infant.
Miss Marsh, clairvoyance Thurs. 7, choir; 8,
developing class. 24th, Social and Dance,
tickets 6d

Brixton—8 Mayall rd., 7, Mr Dale, psyc. Thurs. 8,
mems. circle

Canning Town—Temperance Rooms, 2 Ford's
Park rd., Trinity st, Lyceum 11; 7, Mr Sloane
Tues. 8, T. W. on sale

Canning Town—Co-op. Hall, Braemar rd., Lyceum
10 30; 12, discussion; 7, Mr Bullin. Mon. 8,
inquirers. Tues. 8, mems. Thurs. & Fri. 8,
various speakers

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

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

Leighton—Post Office Bldgs, 2 30, 6 30, after-circle,
8, and on Mon. 7 45. Thurs. 7 45, choir

Macclesfield—Cumberland street, Lyceum 10 30;
6 30, Miss Smith, and on Monday, 7 30

Manchester—**Ardwick**—Temperance Hall, Tipping
street, Lyceum 10 30; 2 45, 6 30, Closed for
Jubilee at St James's Hall. 8 30, mems' circle.
13th, Mrs Morley. Wed. 8. Fri. 8, members

Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30, Mon. 8 30, members
Thurs. 8

Harpurhey—Collyhurst st., Oldham rd., Lyceum
10; 3, 6 30

Priestcroft—New In, Winton, 3, 6 30, Closed for
Jubilee. Tues. 8 Thurs. 8, members' circle

Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
and 6 30. Mon. 8, developing circle Thurs.
8, public. 1-30, Lyceumists assemble

Salford—Co-op. Stores, Chapel st., Lyceum, 10 30
3, 6 30, Closed for Jubilee. Mon. 8, closed.
Wed. 8 15, A Bracegirdle

Merthyr—Central Hall, 11; 2 30 and 8

Mezborough—Lees Arcade, 2 30, 6, 8 Featherstone
Tues and Thurs 7 30, circle. Fri. 7 30

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

Nelson—Bradley Fold, Lyceum 10; 2 30, 6, J C
Macdonald. Tues. 7 30. Sat. 7 30. Wed. 7 30
Members' circle

Pendle st., 2 30, 6, Mrs Best. Tues. 7 30, Sat.
Mr Rickman, 7 30

Albert Hall, 2 30, 6. Wed. 7 30, circle

Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett
street, Lyceum 2 30; 6 30, Walter Howell,
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
T Hodson

Oldham—Coronation st., Mumps, 3 & 6 30, B
Plant. Tues. 7 45, Sat. 7 45

Parkgate—Temple, Ashwood rd. Lyceum 10 30,
2 30 and 6, F Hepworth

Plymouth—Oddfellows' Hall, Morley st. Lyceum at
11, 6 30, Mr Kenward, 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, Mr Craven. Circle at 8. Mon., a
Social. Thur. 8, members' circle, open to friends

Ravenstall—Lyceum 10 30; 2 30, 6, Miss Schofield
Rishton—2 30 and 6, Mr Davis

Rock Ferry—Hall, Union st., 3 and 6 30. Mr
Houghton. Thurs. 8

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

Royleton—Hall, Union st, Lyceum 10. 3, 6, Closed
for Jubilee. Wed. 8. 17th, Miss Cropper.

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

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

Slaihuaitte—Laith lane, 2 30, 6, C Shaw

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

Hawkshead Hall, 10 45 and 6 30

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

Stalybridge—Progressive Secty, 3, 6 30, a friend
Wed. 7 30, Mrs Hyde. Thurs. 8, members'

Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30. Miss Cotterill,
and on Mon. 7 30

Sunderland—27 Ann street, 6 30. Daily 8

Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
Miss Jones

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

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

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

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

Adwalton—At 2 30 and 6, Mrs Harrison

Arnsley (near Leeds)—Theater lane, Lyceum 10 30
2 30, 6 30, Mrs Taylor. Mon. Sat. 7 30, circles

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

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

Bailey Carr—Town street, Lyceum, 10 30, 2 30; 6,
Mr Lewis. Monday, Mothers at 3

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

Bradford—Boynon st., West Bowling—at 10 Ly-
ceum, 2 30, 6, Mr Williamson. Thursday 7 45

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

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

Otley rd., Lyceum, 10 30; 2 30, 6, J T Todd
Spicer st., Little Horton in, 2 30, 6, Mr Parker

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

Temperance Hall, Leeds rd., Lyceum at 10 30;
2 30, 6 30, Mr Pawson. Mon. & Wed. 7 45

Brighouse—Martin st. Lyceum 10; 2 30, 6,
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6,
York-hire Union Jubilee Celebrations.
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
Thursday 7 30

Elland—Newcombe street. Lyceum 10; 2 30, 6,
Haltwhistle—Winding road, 10 30; 2 30, 6, Mrs
Hoyle. Mon. 7 30

Raven st., Queen's rd, 2 30, 6 30, Mrs Armitage

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

Hull—Granville Hall, Silvester st., Lyceum 10
2 30, 6 30, A Marshall. Wed. 7 30. Thurs. 7 30,
members' circle

Kelthley—Heber street Spiritual Temple, 2 30, 6,
Mr Watkin. Mon. 7 30

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

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

Morley—2 30, 6 30, Mon. 2 30, 7 30, Mrs Richardson

Normanton—Queen st, 2 30 6 Mrs Crossley circle at 8
Mr Johnson Tues. developing at 7 30. Wed
at 7 30, circle, Mr Johnson

Osselt—Queen st. Lyceum 10; 2 30, 6, Mr Seekins

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

Sheffield—Attercliffe, Vestry Hall, 2 30 and 6,
Mrs Newton. After-circle at 8

Hollis Hall, Bridge st, circle 11; 3, 7, Mr Inman
Mon. 7 30

Shipley—Market Buildings, Teal Court. 2 30, 6,
Mrs Greenwood

Skipton—Temperance Hall, 2 30, 6, Miss R E Hall

Sowerby Bridge—Hollins lane. Lyceum 10 and 2
2 30, 6, Mr Wild

West Vale—Green lane, 6, Mrs Crossley Wed. 7 30
Windhill—2 30 and 6, Mrs Bolland

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

NON-AFFILIATED SOCIETIES.

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

Bacup—Princess street, Lyceum, 10; 2 30, 6 30
J H Jackson. Thurs 7 45, Public circle

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

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 Stair. 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 in, 6 30

Dearnley—Spiritual Temple, 2 30 and 6

Derby—Webster's Buildings, Traffic st., 2 30, 6 30
Mon. and Thurs. 7 30

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

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

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

Felling—Hall, Charlton row. 2 30, 6 (see prospectives)

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

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

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

97, Coatsworth rd., Mon. 7 30 Reception

31, Ripon st. 6 30, Mr Mansfield

Heckmondike—Thomas st., Lyceum, 10; 2 30 and 6.

Bethel Lodge, Tues. Sat., 7 45

Hollingwood—Factory Fold, Lyceum 10 30; 3, 6 30,
Hadfield—Salisbury street, off Station rd. at 3 and
6, circle 7 45. Wed. 7 45

Hunnet—Oriol Hall, Top of Joseph st., 2 30, 6 30,
Mrs France Mon. 2 45 and 7 30, no meeting.
Tues. and Sat. 8, public circles

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

Goodman Terrace: 2 30 & 6, Mrs Hall. Mon. 7 30
Mrs Hall Thurs. and Sat. circles 7 30

Williamson Buildings, Dewsbury rd., 6, C Seamer
circle, Mon. Wed. and Sat. at 7 30

Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craftern st, 11, 6 30, Mr Marshall Wed.
8, circle

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

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

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

Liverpool—Phonix Hall, Low Hill, Mon. 8, circle
Wed. 7, E Marklew

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, Mr and Mrs Clegg, clairvoy-
ance. Tues. and Fri. 7 30, developing, Wed.
7 30, public circle

Camberwell—33 Grove lane, at 7, Prof. Wright
Thurs. 7 30

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

Manor Park—Temperance Hall, 7, Mon. 8, Thurs.
8

Marylebone—Cavendish Rooms, 51, Mortimerst. W
7, Miss Mcreadie, clairvoyance.

Edmonton—Beech Hall, Hyde lane, 11 and 7,
Mrs Hellier Thurs. 8, Social

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, Kenmuir rd., Mare st.,
6 45, Mr Whyte (Evangel). Wed. 8, members'
circle at 155, Richmond rd. at 8

Islington—Wellington Hall, Upper street, at 7,
Mr Dalry. Thursday, 8, members, Mrs
Brenchley

16 Harpur street, Theobald rd., W.C.—Mon. and
Thurs., seances 8, r 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 Ludbrook 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 Hagon
Good Friday, A Tea Party

Stratford—Martin st Hall, Lyceum 11; 7, Mr
W O Drake. Thurs. at 41, Salway road

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

Manchester **Bradford**: Church st., Shakespeare st.,
Lyceum, 2; 6 30, closed for Jubilee. Mon. 8,
developing. Thurs. 8, public circle

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

Eccles Conservative Club, 2 45 and 6 30, closed
for Jubilee Wed., 7 45, Mrs Williams

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45
6 30 Tues. 8, circle. Thurs. 8. Closed Easter
Sunday

Hulme—Corner of Junction st., Lyceum, 10 30; 3
6 30, 8 15, circle Mon. 8. Wed. 8, mem. Thurs
8; clairvoyance & psychometry

Openshaw—Granville Hall, George st. Lyceum 2 30;
10 30, 6 30, Mr Stevens Thurs. 8, Mrs
Greenlees

Longsight—West Gorton, 24 Greyst., Lyceum, 10 30
and 2 30; 6 30, Mrs Greenlees; 8 15, circle. Tues.
8 15, 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,
J R Hollows. Tues. 7 45, Miss Chadderton, circle

Monkwearmouth—Hall, Roker avenue, 6 30

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

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

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

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

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

Oddfellows' Hall, Saville st., 6 30

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

Mrs L A Peters
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—Queen st., Westgate, 2 30, 6, Mr D
Jagger. Wed. 7 30

West Peiton—Cottage meetings 5 30

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

Whitworth—Market street, 2 30, 6

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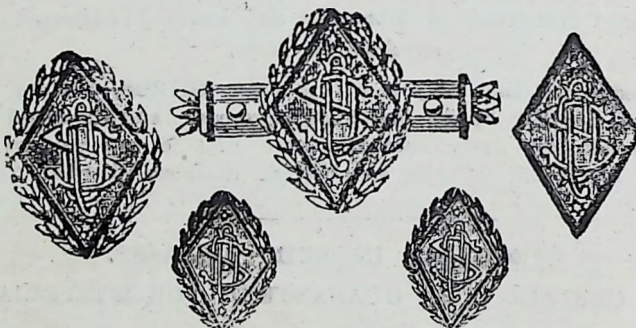
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