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A Grand Jubilee Address at Hydesville.

By DR. J. M. PEEBLES.

An address delivered at Hydesville, N.Y., on the 31st of March, upon Anniversary of Modern Spiritualism.

IN YOUTH'S early morning in mountainous Vermont, I often saw the snows melt, the lilacs and honey-suckles, rich in perfumes, pass away—to give place to June's roses. Later along in life's chequered pilgrimage I saw the wild dark-skinned tribes that people the Pacific Isles, and listened to the yelping of the shepherd dogs that watched their masters' flocks along the mountain ridges of New Zealand.

Travelling, I saw the most golden sunsets and the most gorgeous skies. I also drank bitterest waters from gourds and goatskins, ate questionable foods that no pen can describe, slept upon the bare earth, in the gorgeous palaces of Rajas, bathed in the sacred Ganges, interviewed Yogis, walked the sacred streets of Benares, cooled my fevered forehead under Ceylon's shady palms, gazed at her old templed rocks, her massive ruins of prehistoric times; scaled Australia's mountains, traversed her fern gullies, watched her wild bushmen hurl their boomerangs; sailed up the sluggish Nile to the waterfalls, walked over the sand-buried catacombs of Memphis, and looked down from the dizzy pyramidal heights of old time-defying Ghizeh.

My wandering feet have pressed the tigers' skins in Aduar's theosophic shrine—have sat upon the house-top with Brahmins, listening to Upanishad readings; penetrated into the hermitages of nearly naked ascetics; listened to Mohammedan calls to morning prayers, seen dervishes whirling in their dizzy dances, sat in masonic lodges with Arab Sheiks, heard the plaintive famine cries of India's beggars, conversed with princes, clasped the hand of Siam's king, and sat (Volney-like) in meditation amid the monumental rooms of Tadmor, Dambulla, Ephesus and Athens. I trod the rock-hewn caves of Elephanta, walked in the dark, primeval forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids; and, wending my way, treading exploringly, among the half-buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aetna's and Vesuvius's cinder shingled pinnacles, and looked with shrinking awe down into the surging seething fires of volcanic kiln-aei. I have stood upon the summit of Mount Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Siloam's crystal fountain, and tented by night under Bethlehem's starry sky. And during all these extensive travels, whether under the North Star or the shimmering light of the Southern Cross, I have never seen nation, race, or tribe without cemeteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well-marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. Bearing in memory all travels, mountains, ruins, inscriptions, shrines, and bibles, I count them as dross-*poor*, perishing dross, when compared with that tiny Rochester rap, that echo of eternal life demonstrating beyond a vestige of a doubt that momentous fact of a future conscious existence.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the re-discovery of a fact old, in one sense as Babylonia or Akkadia, ancient as the faded ages of remotest antiquity. And this spiritualistic discovery, this mighty modern movement now in a measure known through all onlightened lands, did not spring into birth full-grown like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and afire with infinite possibilities.

Christianity started from a dream (Matt. i. 20), Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results often flow from seemingly minutest causes. How small an upset lamp, yet Chicago was lain in ashes; how small to the physical eye Newton's falling apple, yet there lay hidden hidden law that held sun and stars in their circling orbits; how small Stevenson's puff of steam, yet how railways and ocean steamers girdled the globe; how insignificant to proud, imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman Empire to its very centre, and planted the cross, as a crown of promise, in every civilised land. So, that little half-muffled sound, that gentle telegraphic Hydesville tapping, in 1848, like a messenger bird, with good tidings of light and love

from the heretofore dark lands of tombs, came with messages of holy memories, and startled the world. It was Easter morning of this century—the golden dawn of a new dispensation—the dispensation of spirit demonstrations and angelic ministries, of freedom from Churchal confessions, from mediæval superstitions, and from human slaveries; of woman's equality with man, and withal it inspired or instituted the great social, political, and national reforms that have for the last decade brightened the moral horizon of this century.

As in the historic past, women were last at the cross and first at the tomb; so in this century, women—the Fox sisters—were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, re-*clasp*ing hands, and re-affirming their undying loves. The stone was now forever rolled away from the door of the sepulchre.

Upon ushering in of this dispensation there were no Sinai thunders, no terrific earthquakes, no darkening of the sun, or other strange mythic miracles. Neither did any graves give up their dead, for there were no dead in them. The tombs there, and the tombs of the agone ages, were empty. The pronounced dead had risen. Their white feet were pressing the evergreen shores of life, and their inspired tongues were musical with the resurrection songs of immortality.

Nature's claim has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old time remains; the truth never dies. There are no dead to-day. Spiritualism, as tangibly as absolutely, demonstrates it. Oh death! where is thy sting? Oh grave! where is thy victory? Hallelujah. Bring forget-me-nots, flower-buds, and roses. Ring the bells of gladness—sound the loud timbrel—shout the chorus in one ascending, resounding anthem of joy, for death is conquered, priest-craft is uncovered, theology is proved worm-eaten, creeds are doomed, sin is checked, the devil is defeated, and the old-time hell transfigured into Gehenna gardens and vineyards where purpling grapes now grow in richest luxuriance.

A few years ago, I was in old Bethlehem, near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah!

This is truly an age of science, of profound research; and while investigation is indispassable to arrive at truth, while psychical research is an earnest move in the right direction, while mere spiritism, accepting the fact of an intercommunion between the denizens of this and of the world beyond, is a grand step upward from Materialism, Spiritualism is a fact, an absolutely demonstrated fact, and *more*, it is a fact *plus* immortal truth, aflame with the suffix *AI*, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, and angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, purity, kindness, and goodwill to man.

Spiritualism, the antithesis of Materialism, was the heaven-inspired and angel-commissioned instrument for turning back the inflowing tide of German Materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomenon, but upon the moral and spiritual constitution of man, upon reason, conscience, and the soul's divinest intuitions. The phenomenalist, the skirmish-line, the attacking column, the inspirational speaker, and the great broad-minded leaders, all have their work. There should be no rivalry, only as to who will enlighten the most minds, and bring the most polished stones to the divine temple of truth.

Spiritualism is rooted in God, for God is spirit. It is grounded in Nature, for Nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true wisdom religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations—the scaffolding by which the masses ascend. They have their uses. Materialists, especially, require them and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest alone upon, or centre in, phenomena. No, no! It centres in essential spirit, and is based upon the consciousness of the face, upon the emotions of a quickened nature, and upon the moral constitution

of man, which constitution requires for sustenance, inspiration, vision, prayer, faith, trance, clairvoyance, and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritualists, like the primitive Christians, believe in God the Father and the Brotherhood of Man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their seances with hymns or prayers. They are richly blessed with clairvoyant visions, and calm, uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the *life*, as did Paul, who said: 'Being reconciled, we shall be saved by his life.' (Romans. v. 19.)

It is not cold chilly sea-slime nor protoplasm that constitutes the underlying, infilling basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man that the husk bears to the corn, or the bark to the growing fruit tree. Evidently, man is a trinity in unity, constituted of a physical body, a spiritual body, and a conscious, undying soul or spirit, which spirit is uncompounded, indestructible, divine substance—God in man. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal clothing. They are not authority. They are not perfect, but have taken with them consciousness, memory, reason, sympathy, character. Through the mystic laws of vibration and thought-transference they delight to impress and inspire. They walk by our sides often, and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days, and the innumerable to-morrows of eternity.

[Conclusion next week.]

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 218.

STANTON MOSES, M.A., was endowed alike with the highest spiritual gifts and eminent intellectual powers. His work in building up the temple of evidence as to spirit return has been of the most valuable kind. He had some successful sittings with Dr. Slade, which he tabulated in a work on direct writing, but his own personal experience of the phenomena was of a marked nature. When the subject of direct writing came before him he determined to submit it to the most crucial tests. He had not even heard of similar experiments. He enclosed a piece of paper in a travelling desk of his own, which desk he strapped up in its cover, and placed in his private drawer. The key of the drawer in which he kept all his private papers never went out of his possession during the experiment. He left the paper undisturbed for twenty-four hours, and at the end of that time he found its entire surface covered with clear and distinct writing. There was no chance of self-deception, and when we consider the marvellous automatic writing sustaining spirit identity which came from his pen, which made a man like Prof. Myers admit that there was in the communications clear evidence of departed personalities, we cannot but accept his statement. S. C. Hall, the editor of the *Art Journal* for 40 years, gave clear and emphatic testimony as to the direct writing taking place at his own home, where he retained complete self-composure, and vouched that no theory of optical delusion, hallucination, or other hypothesis, could explain what happened. Serjeant Cox, a well-known London lawyer and one of the most critical and penetrating men who could investigate such a subject as spiritual phenomena, says of his sitting with Slade, that in clear light, on a slate which he had cleaned, and which was under his own observation, he heard the sound of writing, and when the slate was lifted up there was only a zig-zag line drawn from end to end. He continued his experiments, however; both sat face to face with one hand of each on the slate, while the other hands were linked together. When the slate was lifted up the whole side was covered with this message: 'Dear Serjeant, you are now investigating a subject that is worthy of all the time you, or any other man of mind, can devote to its investigation. When a man can believe in this truth, it will in many cases make him a better man. This is our object in coming to earth, to make men and women better, wiser, and purer.' Again they cleaned the slate, and under the same conditions he could feel the pressure of the pencil as every word was written. This message came: 'I am Dr. John Forbes. I was the Queen's physician. God bless you!' Again the slate was cleaned, and this time placed upon the top of his head. In this position he heard the writing going on, and on removing it the following message was found written upon the upper surface: 'Man must not doubt any more when we can come in this way. Signed, J. F., M.D.' A trained lawyer, and an esteemed magistrate, vouches that he was in the full possession of his senses, that he was wide awake, that the medium was under his observation the whole time, and

could not have moved hand or foot without being detected. No amount of human testimony is of value regarding Spiritual manifestations if we make nothing of the shoals of testimony which sitters with Dr. Slade gave. It is true that he was dragged to a London police court by two men who were determined not to believe in the possibility of such events transpiring. Dr. Wyld, a distinguished medical man, said 'the evidence that the writing was produced by a spiritual intelligence, without the intervention of human hands, was overwhelming, and in his presence the materialism of years was refuted in five minutes. When, therefore, brutal and intolerant ignorance seized Slade and dragged him to a police court, I felt prepared to run any risk and incur any responsibility in his defence.' There may be other phenomena more surprising than direct writing, but there could scarcely be anything which appeals more directly to the senses. What has been tabulated on this phase alone should be sufficient to startle the world.

The doctrine of immortality, as claimed by Christianity, is founded chiefly on one great phenomenon, *viz.*, the appearance of Jesus to a number of witnesses, whose original record of the occurrence no one claims to have seen. This one manifestation was the rock foundation of their creed, which failing, the entire superstructure must fall. 'If the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain.' But this single bit of testimony Hume, Renan, and Strauss, have pulled to pieces, and made of little avail as evidence. Spiritualism does not rest for its authority on a single bit of evidence given in some far away corner of the earth. It claims and proves that in myriad homes in every land, by rappings and voices and writings, the so-called dead seek continually to bring to the world of matter the knowledge that life is continuous, that behind matter are spiritual forces, waiting to be put in operation, to bless and help on humanity. It would be the hardest thing to believe that these spiritual manifestations, vouched for by so many, had been based on nothing but a determined effort to fool the world. The person who could believe such a thing possible does not belong to the present age of intelligence, but should have been born before the invention of the printing press. Nothing more surely marks the progress of the present age than this reaching out to the finer and more subtle elements which are all around.

Those who have lived close to what Modern Spiritualism reveals revel in a priceless treasure; they know that a future age, with unfolded spiritual intuitions, will rejoice that new light has come into the world; that the days of gloom and darkness have been dissipated, and the dreaming and hopes of the past been realised. I could fill hundreds of pages with bits of striking evidence that the spiritual people are in our midst, working with steady aim to break down the walls of materialistic thought. Some good men would rather that the question of a future life should rest in the vague, for fear that it might be shaken; but any theory, hypothesis, philosophy, sect, creed, or institution that fears investigation, openly manifests its own error. The thorough investigation of any phase of spiritual phenomena will give certainty, assurance, and a new and ever-increasing joy. No question should rest in vague uncertainty, it is man's mission to question and probe every section of life, to sound all depths, and extract knowledge. 'Science,' John Page Hopps has said, 'will yet recognise the reality of a psychical as well as a physical realm. The soul will be discerned as having its sphere as well as the microscope, with its own insights and evidences. Science will yet come upon the boundless realm of spirit beyond the sphere of matter as we know it. It will be floated into the unseen spheres in its own voyage of discovery. Already it has on its lips the saying of the great Evolutionist, Paul, "The things which are seen are temporal, but the things which are unseen are eternal."'

For several years, Willie Eglington, a marvellous medium for Direct Writing, sat with all types and conditions of people, proving the reality of spirits being able to give messages. Volumes have been printed recording these experiments, which were similar in their nature to those through Slade. Even Mr. Gladstone sat with him, and admitted the reality and genuine nature of what transpired. No one can blame the 'old man eloquent' that he did not probe the matter deeply, engrossed as he was with work of another pattern; but he has said, 'It is a question in the first instance of evidence; it then follows to explain as far as we can such facts as may have been established. It is for those who are in earnest to search into the evidences already set down.'

The phenomena of spirit-writing, till the beginning of the present movement, were scarcely heard of outside the Biblical instance to which I have referred. All down the page of history there have been remarkable appearances, wonderful dreams, rappings (as in Wesley's home), and other singular occurrences, which were used, perhaps, by the novelist to make up a weird story, which were never faced as authentic facts; but spirit-writing, the direct work of persons out of the physical body, is never heard of. Why have these wonderful events come at this period of the world's history? (some will ask) why not ages ago? Why was not the Atlantic crossed before Columbus? Why not a thousand things? All this should betoken that even in the physical realm there has been brought to us the knowledge of forces and powers which the thought of man had never dreamed to look for. So with spiritual things, people on the other side of life have found an atmosphere in which it is pos-

sible to translate marvels, which could not have been acted at an earlier period of the world's history. So many, varied, and singular are the aspects of spiritual phenomena in these days, that I for one have no doubt but that some of the best minds, having found the light, are now seeking eagerly to transmit the knowledge to earth. How many have denied the realm we call immortal? men honest in their sentiments, but who failed to see anything pointing to a more subtle sphere of being. Many of those must wish to dissipate the error they wrought, and are now with anxious minds taking advantage of the new and brighter scientific thought they have caught, and working out modes of communication. The Bible of the Jews has wrought havoc in giving out as the thoughts of the mighty Maker of worlds, the infinite power we call God, ideas which could only have belonged to a Jew filled with native prejudices—one or many, who had not grown to the thoughts of universal brotherhood. The spiritual side continually, no doubt, inspired that race, but the inspiration was far from perfect truth; their own minds were dominated with a long-worked idea that they were special and chosen, and so it will be difficult for them to catch a better thought. How babyish must have been their conceptions of the great worlds in space and their relationship thereto, when they could think the great Master of life would arrest the earth and moon in their orbits that a Jew might become avenged on his enemies! The Spiritualism of to-day wisely teaches that all communications and revelations, from whatever source they profess to come, should be tested by their intrinsic merits.

We should each weigh all communications from the spirit side as we would those from other quarters. Every profound student of Nature sees that infallible teachings do not enter into the economy of the universe. A ripened intelligence is soon able to discern whether or not that which is presented is linked on in some way to that which we know. The spiritual world is made up of men and women whose knowledge is not absolute on all points, though on many they know more than we. If in this our day they make clear beyond a doubt that they live still, unchanged in sympathy, this is indeed the pearl of great price, to become the possessor of which no efforts are too arduous, no pains too great; it is the discovery of discoveries, a march forward of mightier import than the world has ever made. Direct Spirit Writing has borne this evidence; we have had the old, well-known writing shown again through this power. If it be possible to electotype a person's signature, as has been done in late years, it is but a step beyond for spiritual persons, with a more subtle electricity than we know of, to transmit and imprint their thoughts. Even as the chemical rays can pierce the densest mass and reveal what is behind, so can the spirit power stream through what to us is solid, and imprint the spirit's thought. Physical science is moving along the way continually to the spiritual.

(To be continued.)

Our Book Table.

'AMERICAN ADVANCE THOUGHT.'*

Reviewed by W., *Alfracombe*.

THIS NOOK is a collection of essays on occult subjects by various American writers of standing. Some are eloquent, others, as the title indicates, decidedly 'advanced,' the heading to one article being applicable to all—'Thought Awakeners.' There are few readers who would not find something in to which they might take exception, but that is the usual characteristic of 'thought awakeners.' J. M. Wade makes one assertion which, for the sake of truth and all that we love in human nature, I hope no one will believe. He says, 'The selfish, sensual man is the *beau ideal* of all women.' If that were so (which I deny) it would only be following the law of loving one's opposite. It is a pity that a chapter with so much thought and good feeling, culled from life's experience, should be soiled by such a statement.

The first essay is on 'Danger Signals: the Use and Abuse of Modern Spiritualism,' by Mary Davis. She tells us that Spiritualism is 'simply a belief—first, that man has a spirit; second, that this spirit lives after death; third, that it can hold intercourse with human beings on earth.' On this side the Atlantic we should say Spiritualism is the *knowledge* that man is now a spirit; that the spirit continues to live after the death of the physical body, and that communion between the two worlds are facts well proved in the experience of many. But these are minor details, and the essay is an interesting one. It is shown in a brief sketch that religion is progressive, and each one has been suited to the times and peoples among whom it was evolved. But all alike gradually get perverted, fossilised, as it were, and then 'the spirit, spurning all this, reaches forward to something better, simpler and purer, more substantial and satisfactory. Spiritualism comes to supply this demand.

Referring to the persecutions of the past, she says, 'Society needs to be freed from that slavish subservency to creeds, and dogmas, and institutions, which leads to such diabolical deeds.' Profiting by our knowledge of past mistakes, 'we should use organisations, not be used by them; be always their masters, never their slaves; be positive to them, not they to us.'

* Hy. A. Copley, Canning Town, London, E., 304pp.

She deprecates making the phenomena of Spiritualism 'an avenue for the gratification of a love of the marvellous. . . . Another abuse of Spiritualism is to make it a cloak for intellectual chicanery and loose social practices.' Upon this she is very emphatic, and rightly so, for if what she describes as advocated by some calling themselves Spiritualists were universally adopted, Society would be completely undermined.

This essay is very appropriately followed by an eloquent address from Mrs. C. L. V. Richmond, on 'The True Spiritualist,' in which she reminds us that Modern Spiritualism is not the beginning of Spiritualism, but that 'every era of spiritual revelation has been a stage of Spiritualism.' She is hopeful about the future, and says, 'In this the 19th century there is a broader field and method, and spiritual manifestations have been far more numerous, because the times are ripe for the coming of the angelic visitants, and manifestations have taken place throughout the world in a manner unknown before.' The description of the true Spiritualist is interesting and good.

Then comes an article by Judge Edmonds, in which he graphically describes two visions he had, one of heaven, the other of hell. The one of hell is appalling, or of course it would not be hell, and yet, 'in each soul is the power of its own redemption, and the hour of its redemption is when it has learned the lesson so important to man in every stage of existence—so much easier to be learned and acted upon in his primary existence—that he must work out his own salvation.'

In 'The Spiritual Trumpet Call,' Mrs. Richmond tells us how useless at times, and almost helpless, is science when divorced from spirit. It is then 'just as much the power of mammon as gold, for the physical slavery which gold enforces is not more abject than the intellectual slavery of him who bows to a material science that is destitute of the spiritual voice of the universe.' Our methods are all too superficial. 'Anger is attributed to a certain number of pulsations in the blood.' But what causes these pulsations? 'We may discover how many pulsations are required in the human brain to cause a man to commit murder, but suppose we do, have we discovered the supreme force scientifically that will quell the throbbing of the brain? . . . We may discover how many vibrations and what kind of pulsations, molecular and nervous, cause people to commit suicide, but, if we do, has science discovered any method to mitigate the sorrow which causes the suicide, or to change the conditions of that state of society that drives people to suicide, because they will not serve mammon, or because of having served mammon over-much, there is re-action and ruin?' Material science alone can never discover this remedy. The spirit is more than the body, it is the life. Therefore, 'instead of stilling the brain by artificial means, and taking men to the hospital for prevention of murders and using extreme force,' spiritual science must be studied, for 'the spirit alone is responsible.' The trumpet call is not only 'the downfall of mammon,' but also the rousing of 'individual responsibility of the awakened conscience within the individual. . . . The divine nature is within, and that nature has to be unfolded and expressed.' And though this may be through conflict, 'the sweet bugle call of peace summons you from strife and weariness, and pain and desolation and individual conflict; and all self-seeking unto the morning of peace and love.'

There is a humorous poem, by J. B. Smedley, 'St. Peter at the Gate,' in which he shows that not all those who say 'Lord, Lord,' shall enter into the kingdom of heaven, and often, indeed, the first shall be last and the last first.

Helen T. Brigham has a thoughtful article on 'Prenatal Influences,' a subject which should have much more attention than it usually receives in this age of hurry and varied interests and influences; often, alas! so very material.

James Madison Allen discourses on 'Thought: Its Evolution and Transmission.' If the 'universe of mind is a universe of oneness, . . . we may conclude that there is a vast ocean whose name is Thought; that this ocean is all-permeating, giving shape to matter, and fitting it for the abode of organised consciousness, whose culmination is man.'

God dwells in every human soul,
And earth and heaven one love enfold.

Therefore charity should be our watchword, which says to all, however evil, 'There is a destiny in store for you, brothers, sisters, high and pure, glorious and beatific. The god principle within you will unfold, and you will cast off that which now binds you down—will step forth in the true dignity of harmonised manhood, womanhood, the equal in all that makes the true soul, of more fortunate or less tempted ones.

This is beautiful, hopeful, encouraging; but we must not build upon it, and so cease to make individual effort now. The further we wander from God the more difficult it is to return; and there is no progress made without more or less of suffering.

'Spirit-ether' he describes as 'the spiritual body of God. This universal aura is itself capable of being subdivided . . . and thus forming an individual finite spirit.' In order to advance spiritually, he says: '*Purity of body conduces to growth of halo. . . . Live pure, physical lives, if you would have strong and healthy spiritual conditions. Keep your body undefiled, if you would carry forth with you a large and beautiful atmosphere of spirituality.*'

In the chapter, 'Death and its To-morrow,' Moses Hull says that 'On this subject science can tell us nothing, not one word of hope. For this we must turn to Spiritualism, which, with its facts for a foundation of belief, tell us that death is only a birth into the spirit-world.' He quotes often from the Bible, giving his own interpretation, not by any means orthodox. For instance, "Except a man be born again he cannot see the kingdom of God." Paul tells us why: "For flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Thus it appears that one must be born into the kingdom of God.' Jesus was the first born, not in time, but 'the word signifies first in rank, in importance, and not in numerical order.'

If this life were the all of existence, and it was ordained that all our strivings must end in nothingness, then 'we might exclaim in the spirit of the epitaph on a child's tombstone:

"Since I am so soon done for,
I wonder what I was begun for?"

He will have none of 'the "blood-washed" happy throng,' with their 'complimentary tickets' for 'a heaven filled with blood-washed rogues,' but prefers to associate with such as he calls his patron saints (Abraham Lincoln and Theodore Parker), who, by the orthodox, if consistent, would be banished to regions below. He has no fear of death, for 'the beauty of death, when considered as a birth, and the vastness of the theme—its to-morrow; the desire to traverse the fields of the beyond, causes me to sometimes feel almost impatient to join the throng on the hither side of death's narrow stream.'

Then we have a chapter by A. J. Davis, telling us something of 'the fields of the beyond.' He describes an interview he had with the spirit of James Victor Wilson, and this 'voice from the spirit-land' gives some decidedly original information.

Professor William Denton has a very strong article on 'Man's True Saviours.' It is a most trenchant indictment against both Christians and Christianity. It is like a vigorous charge for the prosecution of a criminal, after hearing which we are sure of the guilt of everyone concerned. All these centuries mankind has been both mentally and morally blind, if that article is 'the truth, the whole truth, and nothing but the truth.' But though there is much truth in it, which we should not ignore, there is another side to the question, which naturally the council for the prosecution would not give. Those who like this kind of argument will find this a very telling chapter, but to dwell on such is not good. We may give due honour to all and every kind of saviour, but in all things try to cultivate 'Charity, which suffereth long and is kind.'

'Truths from Nature,' by J. M. Wade, is a collection of short paragraphs and pithy saying in the J. M. Wade style. Here is a very good one: 'The love of money is the root of all evil.' *The love of money*, not the money, for money may bring the greatest of blessings. A man may love money and never have a dollar, and yet the love of it may destroy him. As the love of money is the root of evil, so idleness is the root of all vices, while a love of work, with economy, will bring all the blessings man will need.'

Many would consider his notions of economy very severe. He says, 'Nothing should be made or cooked to tempt the appetite. Anyone who cannot eat good wholesome food should go without until they can have an appetite to eat it. Were this rule lived up to, more than half the doctors would have to go out of business.'

'The Seen and the Unseen,' by M. B. Little, is, of course, on the subject of the visible or material world, and the invisible or spiritual. From earliest times there has been 'unbounded faith in the existence of an invisible kingdom, an unknown world, which is, through natural law, the inheritance of the human kingdom below it.' The various forms of mediumship are described. He then sums up the deductions to be drawn—'Eternal life, eternal development, and eternal progression, constitute the natural inheritance of every human soul.'

'Eternal,' what proof have we of this? How do we know that we may not in process of time and development be absorbed in Universal Being? All we can really *know* is that the spirit lives after the death of the physical body. We must wait an eternity to prove an eternity. But the proof which Spiritualism gives of the continuance of life has taken the sting from death if not the sorrow. Death is indeed often a friend to us, an angel messenger of peace and rest.

This is suggestive of Tolstoy: 'One human being has no right to *punish* another human being, no matter what crime (?) may have been committed. If society punished every criminal, all would be punished. Fortunately for Society the only crime ever punished is that of *being found out*. Only a criminal can see crime, hence the maxim, "Set a rogue to catch a rogue." A pleasant doctrine for the criminal, but how about the victim? He says, 'If we destroy a murderer, we also become murderers; but we may destroy a destroyer before he destroys his victim. The first is revenge, while the second is the first law of Nature—self-preservation.'

Here is a word of warning to those seeking psychic development. 'That which is detrimental to physical health, and which weakens the organs of the body—uncleanliness, bad diet, thoughts, feelings and actions—enables undeveloped spirits to control: hence disease, insanities, and miseries of all kinds.'

The chapter on 'Thought-Awakeners,' by J. M. Wade, is rightly named, for, whether we agree with him or not, he gives

plenty of subjects, in short paragraphs and pithy sentences, to think about.

'Birds of a feather flock together,' yet there are *rare* birds and *stray* birds that find nothing to flock with.

There is worldly wisdom in the following: 'If you must have friends select those who never spend as much as they earn, for they are not likely to become borrowers.'

Lucy A. Mallory has an excellent chapter on 'Advance—Thought,' and would that the first paragraph could be strewn broad-cast over the world, till its merciful truth had sunk deep down into the heart of every man and woman. 'The vivisection of animals—their horrible tortures and agonies—is claimed to be in the interest of "science." The vivisection of men, women, and children by the Catholic Inquisition in the Dark Ages, was also claimed to be in the interest of "religion." The former torments for the sake of the salvation of the body, the latter tormented for the sake of the salvation of the soul. The one is the offspring of the other. Neither true religion nor true science requires living beings to be fiendishly tortured, for they are twin love and wisdom in evolution.'

She advocated the cultivating of the habit of contemplation, and says: 'People do not remain silent long enough to hear the voice of the spirit of Peace and Harmony, yet all the time complain that spirits of discord manifest. We need to dwell more in the silence. The voice of silence will give us the truth that makes free.'

In this busy world not everyone can indulge in this habit of silent meditation, and listen to the voice of inspiration which will then sometimes illumine the soul; but it might with advantage be carried out to some extent in our places for worship. Not by transforming them altogether into Quakers' meetings, but by simply having a short interval of silence at some period of the service for silent worship or communion—a withdrawing into oneself, as it were, instead of constant dependence on priestly and outside influences—in order to cultivate the feelings of individual responsibility in public worship. Those who expect spiritual rations as gifts are graphically described as 'spiritual tramps.'

Supposing we approve of capital punishment at all, the execution of a murderer may be equally an act of self-preservation as the destroying of a would-be murderer. Punishment is self-preservation, for it is given in order to preserve Society by being a warning to the evil-doers and others evilly disposed.

But the author of 'Thought-awakeners' is very independent and indifferent about anyone's opinion—or so he says. There are, however, many good things.

A few other short chapters conclude the book, which as a whole might be described as a circle of doctrine of Spiritualism.

In conclusion, I will just give one very true sentence from the essay on 'Spiritual Development': 'We grow like unto that which we look upon with love. Look with love upon the good.'

THE OLD PHILOSOPHER'S ADVICE TO A YOUNG ONE

WHO WAS AFRAID TO SPEAK HIS MIND ON A GREAT QUESTION.

SHAME upon thee, craven spirit,
Is it manly, just, or brave,
If a truth has shone within thee,
To conceal the light it gave;
Captive of the world's opinion—
Free to speak—but yet a slave.

All conviction should be valiant;
Tell thy truth—if truth it be;
Never seek to stem its current,
Thoughts, like rivers, find the sea,
It will fit the widening circle
Of Eternal Verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may;
E'en although the foolish scorn it,
Or the obstinate gainsay;
Every seed that grows to-morrow
Lies beneath a clod to-day.

If our sires, the noble-hearted,
Pioneers of things to come,
Had, like thee, been weak and timid,
Traitors to themselves, and dumb;
Where would be our present knowledge?
Where the hoped Millennium?

Where would be triumphant science,
Searching with her fearless eyes
Through the infinite creation
For the soul that underlies—
Soul of beauty, soul of goodness,
Wisdom of the earth and skies.

Received from MARIE BRENCHLEY.

RITUAL to any religion is a prop to keep the fabric from falling into ruins. When ritual steps into a religion spirituality steps out. Tinsel show and glitter may captivate for a time, but at last the soul steps out beyond its influence, and becomes higher than all ritual, because it refuses to be fettered.—J. Evans.

A Thanksgiving Sermon.

By COL. INGERSOLL. *Continued from page 220.*

THE ORATOR RETURNS THANKS.

WHOM SHALL WE THANK? Let us be honest; let us be generous.

Standing here at the close of the nineteenth century, amid the trophies of thought, the triumphs of genius, here under the flag of the Great Republic, knowing something of the history of man, here on this day that has been set apart for thanksgiving, here to-night I most reverently thank the good men, the good women of the past. I thank the kind fathers, the loving mothers of the savage days. I thank the father who spoke the first gentle word. I thank the first mother that smiled upon her babe, that clasped it to her breast and wept for joy. I thank the first true man. I thank the first true friend. I thank the first man who would not tell a lie. (Applause.) I thank the savages who hunted and fished that they and their wives and babes might live. I thank those who cultivated the ground; those who changed the forests into farms. I thank those who built rude homes and watched the faces of their happy children in the glow of fireside flames.

GENEROUS FLOW OF THANKS.

I thank those who domesticated horses, cattle and sheep; those who invented wheels and looms and taught us to spin and weave; those who by cultivation changed wild grasses into corn and wheat, changed bitter things to fruit and worthless weeds to flowers; that sowed within the heart of man the seeds of art. I thank the poets of the dawn, the tellers of legends, makers of myths, the singers of joy and grief, of love and hope. I thank the artists who chiselled forms in stone and wrought with light and shade the face of man. I thank the philosophers, the thinkers who taught us how to use our minds in the great search for truth. I thank the astronomers who explored the heavens and told us the secrets of the stars, the glories of the constellations. I thank the geologists who found the story of the world in fossil forms, in memoranda kept in ancient rocks, in lines written by frost and fire, by wave and wind. I thank the anatomist who sought in muscle, nerve, and bone for all the mysteries of life. I thank the chemists who unravelled Nature's work that they might learn her art. I thank the physicians who have laid the hand of science on the brow of pain, the hand whose magic touch restores. I thank the surgeons who have defeated Nature's self and forced her to preserve the lives of those she laboured to destroy. I thank the discoverers of chloroform and ether, the two angels who give to their beloved sleep, and wrap the throbbing nerves of pain in the soft robes of dreams.

THANKS THE INVENTORS.

I thank the great inventors, those who gave us moveable type and the press, by means of which great thoughts and all discovered facts are made immortal. I thank the inventors of engines, of the great ships, of the railways, of the telegraphs and cables. I thank the great mechanics, the workers in iron and steels, in wood and stone. I thank the inventors, I thank the makers of numberless things of luxury and use.

I thank the industrious men. I thank the loving mothers, the useful women. I thank the benefactors of our race, and I say to-night the inventors of pins did a thousand times more good than all the popes and cardinals, and bishops and priests, than all the clergymen, apostles, exhorters, and theologians that ever lived on the round earth. (Great applause.)

I say to-night that the inventor of matches did more for the comfort and convenience of mankind than all the founders of religions, than all the makers of all creeds, than all malicious monks and selfish saints that ever lived.

THANKS HONEST MEN AND WOMEN.

I thank the honest men; I thank the honest women who have expressed their sincere thoughts, who have been true to themselves, and who have preserved the stainless veracity of their souls.

I thank the thinkers. I thank the thinkers of Greece and Rome. I thank Zeno and Epicurus, I thank Cicero and Lucretius. I thank Bruno, the bravest; I thank Spinoza, the subtlest of men.

I thank Voltaire (applause), whose thought lighted a flame in the brain of man, unlooked the doors of superstition's cells, and gave liberty to many millions of his fellow-men. Voltaire, a name that sheds light. Voltaire, a star that superstition's darkness cannot quench. (Renewed applause.)

I thank the great poets and dramatists. I thank Homer and Eschylus, and I thank Shakespeare above them all. I thank Burns for the heart-throbs he changed into songs; I thank him for his lyrics of flame. I thank Shelley for his 'Skylark'; Keats for his 'Grecian Urn.' I thank Byron for his 'Prisoner of Chillon.' I thank the great novelists. I thank the great sculptors. I thank the unknown man who moulded and chiselled the Venus de Milo. I thank the great painters. I thank Rembrandt and Corot. I thank all who have adorned, enriched, and ennobled life, all who have created the heroic and the artistic ideals.

I thank the statesmen who have preserved the rights of man. I thank Paine, whose genius sowed the seeds of independence in the hearts of '76. (Applause.) I thank Jefferson, whose mighty words for liberty have made the circuit of the

globe. (Applause.) I thank the founders, the defenders, the saviours of the Republic. I thank Ericsson, the greatest mechanic of his century, for the Monitor, I thank Lincoln for the Proclamation. (Great applause.) I thank Grant for his victories, and the vast host that fought for the right, for the freedom of man. (Applause.) I thank them all. I thank the living and the dead.

I thank the great scientists, those who have reached the foundation, the bed rock. I thank those who have built upon facts, the great scientists, in whose presence theologians look silly and look malicious. (Applause.)

Let me say to-night scientists never persecuted, never imprisoned their fellow-men. They forged no chains, built no dungeons, tore no flesh with red-hot pincers, dislocated no joints on racks, crushed no bones in iron boots, extinguished no eyes, tore out no tongues, lighted no fagots. They did not pretend to be inspired; did not claim to be prophets or saints; did not say they had been born again. They were intelligent. They did not appeal to force or fear. They did not regard men as slaves to be ruled by torture, by lash and chain, nor as children to be cheated with illusions, rocked in the cradle of an idiot creed, and soothed by a lullaby of lies.

They did not wound; they healed. They did not kill; they lengthened life. They did not enslave; they broke the chains and made men free. They sowed the seeds of knowledge and many millions have reaped, are reaping, and will reap the great harvest of joy.

I thank Humboldt and Helmholtz. I thank Haeckel and Buchner. I thank Lamarck and Darwin—Darwin who revolutionised the thought of the intellectual world. I thank Huxley. I thank Spencer. I thank the scientists one and all.

I thank to-night the heroes, the destroyers of prejudice and fear; the dethroners of savage gods; the extinguishers of hate's eternal fire. I thank the heroes, the breakers of chains; the founders of free states; the makers of just laws. I thank the heroes who fought and fell on countless fields; the heroes whose dungeons became shrines; the heroes whose blood made scaffolds sacred. I thank the heroes, the apostles of reason, the disciples of truth, the soldiers of freedom. I thank the heroes who held high the holy torch and filled the world with light. With all my heart I thank them one and all. (Great applause.)

Conclusion.

The Professor's Tales.

STORIES FOUNDED ON FACT.

IX.—A MALEVOLENT SPIRIT.

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 suppose, Professor, you do not want me to believe that the scene which the Colonel saw was a real one.'

'It was real only in the sense of being figurative and pictorial, as most of our dreams are.'

'I see, there was fact at the bottom of the dreamer's fancy. But have you got bad people in your spirit land?'

'Yes, as we have here. A man enters that region as he leaves this. A miser is a miser still, in thought and desire, and this master passion may lead him to haunt his secret hoard. His thought is there, and so he is there. In the same way a man may be compelled to haunt the scene of his crimes.'

'Is there never any change in his criminal instincts?'

'Certainly there is. The law of the universe is progression, or as the Brahmins express it, everything is moving nearer to God. Thus, in time, evil is eliminated from the soul, and the departed spirit moves onward and upward to higher and higher spheres.'

'I understand. There are thus spirits of every grade of intelligence and moral excellence, or moral depravity.'

'You are right, but fortunately those who are evil disposed have little power to injure us. I will now tell you of a case that bears out what I have been saying.'

The steamer Mauritius was homeward bound from the African gold coast. The vessel was short-handed, for several of the crew were stricken down with African fever, and one of the firemen had died. The second and third engineers had unusually heavy work thrown upon them, for the chief engineer was lying seriously ill in his room. As the third engineer went on watch at night, he glanced at the dead man, who was lying upon a hatch, with his face upturned to the skies. The third engineer was new to such experiences, and he could not repress a feeling of nervousness as he descended the engine-room ladder. But after the second engineer had gone on deck, and left the 'third' alone, the latter soon forgot his nervousness, as he became absorbed in the duties of his watch.

After everything had been put in order, the solitary watcher walked slowly up and down the iron platform of the engine-room, glancing occasionally at the polished rods as they darted up and down in the lamplight, while he listened to the dull, heavy beat of the cranks as they revolved swiftly in their bearings. He turned at one end of his walk, he fancied that he saw a face peering at him through the dancing maze of the machinery, but when he looked steadily at it he could see nothing unusual. 'It must be one of the firemen, but he has no business there,' he thought.

With this thought in his mind, the 'third' darted round to the back of the engines; but hardly had he got there before he seemed to hear a mocking laugh. This was instantly followed by a loud blow struck on the telegraph gong, above the front platform.

He hurried to the front of the engines, and glanced up at the face of the telegraph. The pointer had not moved, and how then could the gong have sounded?

With his hand on the lever, he stood watching for another signal from the deck, when he was aware that the engineer was at his side.

'Reverse the engines,' said the chief, imperiously.

The third engineer looked at the speaker and hesitated. The fever must have made the chief delirious, or he would not have given such an order.

The chief noticed the hesitation and advanced menacingly. 'Reverse instantly, I tell you.'

The next moment the valves were thrown full over for the steamer to go astern, and as the engines stopped and then began to move slowly in the opposite direction, the great hull trembled with the strain that was thrown upon it.

There was a sound of hurrying feet on deck, and the mate looked down the skylight. 'What in thunder are you doing there,' he shouted. Then he caught sight of the chief, and began to move rapidly to the engine-room door to ask for an explanation. This was what the third engineer wanted, for he had no desire to remain alone with a madman. Help would soon come now, and the chief would be taken back to his room. But hardly had the mate put his foot upon the first rung of the iron ladder, before a shout of 'breakers ahead' came in ringing tones from the look-out man at the bow. Instantly the mate vanished from the doorway, and in few moments the gong of the telegraph was furiously sounding for 'full steam astern.'

But the engines were already reversed, and beyond turning on fuller steam the third engineer could do no more. Mr. Brown dare not leave his post for an instant, though he would have given much to have had one look at the line of foaming breakers that barred their way. The chief engineer still stood at his side, watching the engines as they increased in speed, driving the steamer astern. At this moment the second engineer came hurrying down the ladder. He had been awakened by the noise on deck, and came to give what assistance he could to the third engineer in the working of the engines. He seemed surprised to find the chief in the engine room.

'This is hardly wise of you, Mr. Sandford,' he said, addressing the chief; 'it would be better for you to return to your room, and leave Mr. Brown and myself to manage the engines.'

'You are right,' answered the chief, with a sigh. 'I will stay here no longer.' With these words he turned and slowly ascended the ladder. The danger was over, and by the altered motion of the steamer the engineers knew that she was upon another tack.

Then came the welcome signal of 'full speed ahead,' for the vessel, obedient to her helm, had turned aside from the dangerous reef, and was soon ploughing the waters of the open sea.

'It was very foolish of Mr. Sandford to leave his sick-bed,' said the 'second.'

'Yet if it had not been for him the steamer would probably have been lost,' the 'third' replied.

The 'second' looked surprised at this, and then Mr. Brown told him how the chief had given the order to reverse. 'I must go and see how he is,' and with the words the second engineer went on deck. He soon returned. 'The "chief" appears to be sleeping soundly,' he said, 'and I hope he will be none the worse for coming down. But I wonder how he knew of the danger before the look-out man observed it.'

'I have heard that sometimes the senses of sick people are wonderfully acute. That seems to be the only explanation, Mr. Brown, but it is very strange.'

'Yes, and what took place just before I reversed the engines was just as strange,' and Mr. Brown related to the second engineer the appearance of the phantom face, which led him from the spot where he was most required, and his recall by the gong, which, it appeared, had never been struck at all, for from the engine platform it was inaccessible.

'I never liked that fireman, for I believe it was his face you saw,' said the 'second'; 'though he is dead, he would do us an injury if he could.'

'At any rate, the chief saved the vessel by his timely appearance,' remarked Mr. Brown. Scarcely had he spoken before there was a crash from the shaft tunnel. The 'second' sprang to the handle to shut off steam, but before doing so his quick eye and ear saw that the engines were still running steadily, and so the shaft could not have broken.

'Go up the tunnel and have a look, while I stand by the engines,' ordered the 'second.' 'I expect that the propeller has struck some floating wreckage, but we had better make sure that all is right in there.'

The third engineer caught up a lamp and ran to the tunnel door, but, quick as he was, he saw to his amazement that the chief engineer was before him.

The chief half turned as he stooped to enter the low opening that led to the tunnel, and the third engineer was struck by the fierce anger that flashed from his eyes.

Mr. Brown had not time for further observation, as, lamp in hand, he closely followed his chief into the dark tunnel. For a dozen yards the two moved rapidly on beside the revolving shaft.

Then the 'third' uttered a startled exclamation, for, in front of the advancing chief engineer, Mr. Brown could see in the lamplight the figure and features of the fireman, who at that moment was lying dead upon the deck above.

At this moment the vessel gave a heavier roll than usual. The 'third' put out his arm to save himself from being thrown down, and as he did so, the lamp fell from his hand, and he was left in total darkness.

Half mad with terror, he groped his way back to the tunnel door, but as he reached it another face appeared close before him, and without a word he fell senseless to the floor.

It was the 'second' who had stooped down to look along the tunnel, but the nerves of Mr. Brown had been so much shaken by what he had seen the minute before that the unexpected appearance of the second engineer proved too much for him.

The unconscious man was quickly removed from where he fell; then, leaving Mr. Brown in charge of one of the firemen, the second

engineer lit another lamp, and proceeded up the tunnel to assist the chief. He hurried on up to the far end of the narrow passage. Then he looked round in bewilderment. With his own eyes he had seen the chief enter. It was not possible for him to return without being seen. In fact, two men could hardly have passed each other in the contracted space. The chief was certainly not in the tunnel, but how had he got out? Wondering greatly, the 'second' slowly returned to the engine room.

By this time Mr. Brown had regained consciousness, and told what he had seen.

A sudden thought caused the second engineer to spring up the ladder. In a few moments he returned with a very grave face. 'Mr. Brown,' he said, quietly, 'the chief is dead.'

'His visits here were enough to kill anyone who was as ill as he,' remarked Mr. Brown.

For a moment the 'second' made no reply. Then, with a word, he dismissed the fireman to the stokehold.

As soon as the man had gone, the 'second' turned to the 'third.' 'Mr. Brown,' he said, 'the chief has been dead for at least two hours; in fact, he died long before the reversal of the engines.'

The listener gave a look of incredulity. 'But you saw him asleep after that?' queried Mr. Brown.

'I thought he was asleep, for he was lying with closed eyes, but he was dead at that time,' said the 'second.'

The two men looked at each other in wonder and awe.

The 'third' turned pale when he remembered how the dead chief had been standing beside him and giving orders about the stopping of the machinery. Then he remembered how he had followed a dead man up the tunnel, and, half fainting, he leaned against the bulkhead for support.

The story could not be kept secret, and next morning, when the bodies of the engineer and the fireman were consigned to the deep, everyone noticed the contrast between the calm expression which the chief bore, and the look of malignity upon the face of the fireman.

When the latter was consigned to the deep all on board breathed more freely. But for many a voyage after, the tale was told of the strange apparitions of the engineer and the fireman.

'What caused the noise in the tunnel, Professor?'

'I can only answer by saying that such sounds are by no means uncommon. A crash of crockery is heard in the dead of night, but nothing is disturbed or broken. On one occasion I myself left a tambourine in a dark room after a seance, but hardly had I closed the door before I heard a sound as if it was being loudly struck and shaken. I returned, and the noise instantly ceased, and I found the instrument lying on a chair exactly as I had left it.'

Correspondence.

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

ANNUAL CONFERENCE AT KEIGHLEY.

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

AN APPEAL FOR HELP.

SIR,—On account of our being turned out of the schoolroom at Seaton Delaval we are in distress, because we have been quite unable to obtain a place to hold our meetings, excepting in the dwelling-houses, which are not large enough to accommodate our audiences. We applied for the old chapel belonging to the Primitive Methodists, but they will not allow us to have it, although we offered them £3 more rent per annum than they pay themselves. We are organising a bazaar to try to raise funds to build a hall, and we appeal to Spiritualists generally for help in any way by which we may obtain our end, and thus defy them all. Subscriptions, etc., will be thankfully received by Isaac Wardlow, Sec., 22, Astley Terrace, Seaton Delaval, R.S.C. or Alexander Smith, Treas., Camp Terrace, Seaton Delaval, R.S.C. (Signed) JOHN HOLLAND, President, on behalf of Spiritual Evidence Society.

BAZAAR ACKNOWLEDGMENTS.

SIR, I have received the following sums for the Bazaar Fund: Per Mr. Harrison, North-street, Burnley, 11s. 9d.; Traffic-street, Derby, 13s. 7d.; Mrs. Markham, Sheffield, £1; per Mr. Kitson: Normanton Lyceum, 12s. 6d., Rishton, 16s.; Mr. Gainsby, Newark, 2s.; Northampton friends, per Mrs. Jackson, 5s.; per Mr. Macdonald, Rishton Society, £3; sale of photos, £1 8s.; sale of boots, 8s.; Mr. Pickthalls collection, 4s.; Mrs. Knight's collection, 7s. 6d.; Ann Agnes Tyson, 1s.; E. E. B. and M. G. S., Brighton, £1 5s.; per Mr. Kitson, Rawtenstall Lyceum, 15s. 9d.; Psychological Hall, Leeds, 14s.; Bristol Spiritual Society, 10s.; Mr. Adams, per Mrs. Boddington, 10s.; Coppock, per Mr. Wallis, £8; Darwin Society, £4 11s. 6d.; Mrs. T. Whittaker, Blackburn, 6s.; Mrs. Carr, Bury, 5s.; from Hyde, per Mr. Johnson, £4 2s.; Mrs. Hargreaves, Southport, 2s. 6d.; Mr. G. Knight, 2s. 6d.; Mr. J. Stringer, 1s.; Mrs. De Vall, 1s.; per Mrs. Burton, Bury, for tickets, £1 3s.; collected by Mrs. Raine, Bradford, 18s.; Children's Effort, per Mr. Pitton, 3s.; Children's Effort, per Mrs. Raine, £1 9s. 7d.; Hammerton Society, Burnley, £7 13s. 3d.; per Mr. Kitson, Barrow-in-Furness Lyceum, 6s.; Belper Society, cash, £11 7s. 4d.; Mr. and Mrs. A. Smedley, £25; from stallholders, £77 18s. 5d.; Mr. A. Farrand, Kibworth, 5s.; Mrs. Brooks, 10s., Pine, 10s., D.W., £1, Mrs. H. W., 3s., Mrs. Wood, 2s., all of Oldham; per Miss Thorpe, Sowerby Bridge, £1 15s.; Mr. Thompson, Acoring-

ton, 6s. 6d.; Mr. Johnson, Rochdale, £1 3s. 10d.; Mr. Rushton, Macclesfield, £2; Mr. J. Venables, 12s. 6d.; Blackburn Society, £4 2s.; Mr. Butterworth, £1 4s. Before this appears in the Two Worlds we shall have some idea what the Bazaar has realised, but before making up our final accounts shall be glad to receive any and all donations that friends are disposed to forward, so as to include same in final statement.

A. SMEDLEY, Hon. Treasurer.

SPIRITUALISM IN NORTH DEVON.

SIR,—The correspondence on Spiritualism closes this week in the *North Devon Journal*. It has been a fine discussion, some fourteen writers having taken part therein. The whole district is considerably stirred on the subject of Spiritualism, and could a couple of speakers, with a good clairvoyant, pay a visit to the towns of Barnstaple, Bideford, Ilfracombe, Torrington, etc., I feel sure that they would have no difficulty as to getting audiences. An Exeter friend told me some months ago that he personally knew of a large number of people at Dulverton, over the Somerset border, who were interested in the subject. These places are not far from Bridgwater, where so much has been done.

It is a matter of personal interest to me that my old Bible Christian sect had its origin at Shibbear, a few miles from the places named, and I should be much gratified if a lecture could be given there at the fountain head of the old body, and where the Connexional College is.—Yours faithfully,

C. WARE.

20, Poltmore-square, Exeter, April 9.

GRAND UNITED LYCEUMS' JUBILEE DEMONSTRATION.

A RECORD PROCESSION AND MEMORABLE ASSEMBLY IN THE LARGE ST. JAMES' HALL, MANCHESTER.

FROM TIME IMMEMORIAL Easter has been regarded as a joyous festival, and although it rained often during the day, yet it did not deter about 5,000 Lyceumists and friends from assembling in front of the Royal Infirmary, as they all seemed anxious to celebrate our Jubilee, and were at the place of meeting an hour before the appointed time for starting. Oldham Lyceum was the first, with a large number of friends, and others quickly followed, which were marshalled as they arrived, in order of procession; but we were delayed nearly twenty minutes waiting the arrival of Collyhurst, Hollinwood, Pendleton, and Stockport. However a start was quickly made, the following being the

ORDER OF PROCESSION.

Manchester Pioneer Brass Band; Chief Marshal, Mr. J. B. Longstaff; Hon. Treasurer, Mr. Braham; The Jubilee Baby, in carriage, Arthur Ernest Brown, of Walsall; Mr. E. W. Wallis, Editor of the Two Worlds; Mr. J. J. Morse, Editor of *Lyceum Banner*; Mrs. Greenwood, President of the Lyceum Union; Mr. Venables, Mr. J. B. Tetlow, Mr. S. S. Chiswell, Mr. Boddington. Banner; 1, Ashton (Pink); 2, Broughton (Stuart Tartan); Irlam o' th' Heights Brass Band; banner; 3, Pendleton (Salmon); Albert Memorial Brass Band; banner; 4, Collyhurst (Primrose); 5, Royton (Orange); 6, Hollinwood (White); Broughton Borough Brass Band; banner; 7, Manchester (Blue); banner; 8, Darwen (Amber and Pale Blue); 9, Hyde (Campbell Tartan); banner; 10, Stockport (Heliotrope); 11, Salford (Crimson); 12, Cheetham Hill (Electric Green); 13, Liverpool (Royal Blue); 14, Hulme (Cerise); 15, Bolton (Bright Red); 16, Bury (Violet); 17, Colne (Pink and White); Walsall; banner; 18, Longsight (Pale Green); white banner, with the word 'Truth' on it, in red letters; 19, Oldham (Purple); 20, Rochdale (Lavender); 21, Accrington (Chocolate and Navy Blue); 22, Heywood (Rose).

If the Lyceums had arrived in time we should have got to the hall before it commenced raining. On arrival at the St. James's Hall, the Lyceums were marched into positions (arranged for them by a large staff of workers in the morning), but it was found inadequate for the number (1,000 Lyceumists), only about 800 could be crammed into the space allotted for them. Even when the Lyceums of Liverpool, Broughton, and Hulme kindly gave up their marching space to get in Accrington, Oldham, and Heywood, it was found impossible, owing to the large numbers from each Lyceum present. As the chairman (Mr. Morse) remarked in his address, it was not the fault of the Committee but the fault of the builders of the hall in not having built a larger one. Cheetham Hill Lyceum was, without doubt, the best-dressed Lyceum on this occasion. As each Lyceum arrived, some with new banners, in the hall, they received a hearty and well-deserved clapping of hands from the thousands assembled, and it was 4 o'clock before they were arranged by the chief marshal in position, just an hour late. During this time, however, the band played a fine selection of classical music, which was well rendered and appreciated.

The Session was opened by singing that fine hymn, 'Life is Onward.' Mr. Rocke ably conducted the singing. After the invocation, the Chairman said: 'That that immense gathering was a reply to those who talked about the old Spiritualists as a dying body. It showed them that young Spiritualists were growing up to take their places. (Applause.) He was glad to see several London Spiritualists on the platform. They had not half as many Lyceums in London as there were in Manchester, but he hoped those present from London would go away fired with enthusiasm, and start Lyceums all over the metropolis. He could remember the time when there was no Lyceum in Manchester, but now the movement had spread all over the country, and he rejoiced to see so many thousands attending their great Jubilee celebration. When they had a monument of this kind raised up in the last twenty years, when they considered the attendances at their Lyceums every Sunday, and recognised the devotion of the leaders and conductors, they could not help but feel that the Lyceum had come to stay. (Applause.) He hoped the demonstration would become an annual affair.'—He had never seen such a gathering of Lyceumists before, and it would long linger in his memory. Who would have thought 20 years

ago of such a gathering. I feel almost killed with joy and resurrected with happiness. Many to-day had full hearts, with tears of joy on their happy faces. I realise the devotion of the workers and promoters, especially to the Chief Marshal, Mr. J. B. Longstaff, and I thank him for his labour with that of the Demonstration Committee. I shall also be pleased to send a vote of thanks to the founder—(applause)—Andrew Jackson Davis.' He considered this service was a woman's work, and called upon

Mrs. Greenwood (President of the Lyceum Union) who made a few appropriate remarks, expressing the pleasure it gave her of being present. She was delighted at what she had seen that afternoon on this Jubilee Day.

The next item was a silver chain recitation, entitled 'Children,' by 'Lighthouse,' through Mr. E. W. Wallis; after which a musical reading, entitled 'Trust in God and do the right,' was well rendered.

Before marching, and whilst all were seated, Alexander Hunter and Sons, of 22, Park-road, Shaw, Oldham, took two photographs from the bottom of the hall.

The Chief Marshal next signalled the whole of the Lyceumists on their feet, and started them to the strains of a grand march by the Manchester Pioneer Band, who kept good time, and the Lyceumists marched with precision, and received rounds of applause. The conductors must have taken great pains and care with the training of them. Another photograph being taken, they started with their calisthenic exercises, and the assembly kept clapping their hands continually, as no doubt it was one of the grandest sights ever witnessed, and unique in the history of the Lyceum movement.

After marching to their places and singing the Doxology, Mr. Morse, the Chairman, gave the Benediction, which closed a meeting which will ever be remembered by both young and old as a red-letter day for the Lyceumists of Lancashire.

J. B. LONGSTAFF, Chief Marshal.

RECEIVED LATE.—*Forest Gate*: Mrs. Whimp, Mr. Coulson, Mr. Callick rendered very acceptable services. *Bow*: Mr. and Mrs. Clegg and Mr. Peters did well. *Victoria Park*: Very successful meetings. *Canning Town*, 2, Ford's Park-road: Mr. Peters and Mr. Sloane, and at Co-op. Hall, Mr. Bullen, all were successful. *Edmonton*: Mr. Walker and Mrs. Hellier did well, as also did Mr. Bradley, at Mile End. *Shepherds Bush*: Musical evening, and Mr. Hagon answered questions. *South London Mission*: Mr. Long's guides spoke well. Jubilee social well attended and successful. *Birmingham*, Bloomsbury: Jubilee social a great success. *Derby*: Mrs. Hulme and Miss Halkyard very successful, and Mrs. Foster at Traffic-street. *Hull*: Mr. Marshall's addresses much enjoyed; as also was Mr. Houghton at *Tranmere*, and Mr. and Miss Inman and Mr. G. Featherstone at *Rotherham*.

Items of Interest.

THE Lyceum Demonstration was a marked success.

O.P.S. FUNDS.—For Mr. Ware, from J. B. Slowman, 10s.

THE great meetings on Friday and Sunday last were triumphs.

WHO said Spiritualism was dying out? It was never so strong, or so healthily active as now.

THE evening meetings on Good Friday and Easter Sunday were remarkably successful gatherings.

BETWEEN four and five hundred pounds have been taken in the Bazaar, without including the money taken at the door.

ONE of the pleasantest features of the happy times, was the presence and active co-operation of a large number of mediums and speakers.

'SOUL-INSPIRING and gloriously encouraging,' were the verdicts one heard last Sunday. A rich reward for all the sufferings and labours of the pioneers.

WE REGRET to learn that our Canning Town (Co-op. Hall) friends have (outwardly) lost their president, Mr. T. Kemoys. Doubtless he will often be with them in spirit.

'THE MOST REPRESENTATIVE assemblages ever held for Spiritualism.' Friends were present from Glasgow and Kirkcaldy and other parts of Scotland; from Cardiff, Merthyr, Newport, and other towns in the West; quite large contingents from Birmingham, Walsall, Derby, Belper, Nottingham, Longton, Macclesfield; also from the great counties of Yorkshire and Lancashire.

WE HAVE RECEIVED the following sums at this office for the Bazaar Effort since our last issue: Per Birmingham Spiritualists' Union, £4 4s. Mrs. M. Bolland, 2s. 6d., from cottage meetings. From J. Bowring Slowman, Queensland, £1. Pickthall, 5s. E. Ambler, Halifax, £1. Ebor, 5s. A Friend (per 'post card'), 5s. T. Wilkinson and circle friends, Clitheroe, £1. From Princess Hall friends, South Manchester: W. E. Elderton, £1 E. Elderton £1, M. A. Elderton £1; 4 friends and well-wishers, Darlington, 11s. 6d.; Mr. Hepplestone, 21s.

PASSED to the higher life on April 7, our much respected brother and staunch worker, W. Cass, aged 39 years, who will be greatly missed in the ranks of Spiritualism in Hull. His mortal remains were interred at the General Cemetery.

SATURDAY, April 2, our friend, Mrs. Salisbury, of Boothfold, was interred at the Rawtenstall cemetery. The Spiritualist friends walked in front of the hearse. Mr. Tomlinson held a service in the church, and the choir sang 'There is a loved one gone before.' Miss Butterworth conducted the out-door service. While the coffin was being lowered the choir sang 'Peacefully lay her down to sleep.' Miss Butterworth gave a good service. We sang at the close, 'Clay to clay, and dust to dust.' Sunday, April 3, Miss Butterworth gave a grand memorial service to all the friends. Sympathetic feeling is given to all those who mourn her loss.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, APRIL 15, 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.

Our Jubilations.

AT THE TIME of writing the Bazaar is still in progress, and owing to our multitudinous duties and responsibilities in connection therewith, we are compelled to hold over our report of the great meetings and Bazaar doings until next week. The fine weather on Friday tempted people out, and they literally assembled in thousands in the St. James's halls.

The splendid supply of goods sent in for the Bazaar far exceeded the expectations of the most sanguine, and the stalls were over-burdened with them.

The Bazaar looked pretty, and the stall-holders, in their quaint costumes, added brightness and variety to the scene, but the hall was far too small for the purpose. It was overcrowded at the opening ceremony, when Mr. Lamont presided, and Mrs. Britten, in a most felicitous speech, officiated.

Some two thousand people sat down to tea, and about 4,000 attended the evening meeting, when the speeches and singing, etc., gave much pleasure.

On Saturday, Mr. Hopps was absent through illness, to the sincere regret of everyone; and Mr. A. Smedley ably filled the vacancy. Mr. S. S. Chiswell presided in his usual happy manner.

On Sunday morning the weather was showery, but in spite of rain and clouds the Lyceums gathered from near and far, and the sun shone out on a brilliant scene when the spacious Infirmary flags were taxed to their utmost to accommodate the hosts of children and friends, together with the bands of music and the gorgeous silk banners.

It was a *great* time, and must have been a thought-provoker and an eye-opener to many people. Inside the great hall the scene was especially imposing. The bright dresses and happy faces of the children, extending right down the centre in long rows, with their earnest leaders and the crowds of spectators who gathered round, testing the capacity of the immense building to its utmost, made one's heart swell with pride, and the tears of joy rise to the eyes. Mr. J. J. Morse ably presided over the session, and every worker is to be heartily congratulated on the marked success of the gathering.

At night a huge audience gathered (variously estimated at from 4,500 to 6,000), such as, we believe, has never before assembled for Spiritualism. The singing was most inspiring, and the speaking was remarkably varied, bright, interesting, earnest and enthusiastic. All the speakers rose to the occasion, inspired by the theme and the angels, and the splendid harmony which prevailed. Truly a *record* gathering—most ably presided over by Mr. S. S. Chiswell.

Monday was wet and depressing outside, but there was a steady succession of visitors during the whole of the day, and pleasant times were spent.

The work in connection with these Jubilee functions has been exceptionally onerous. No one except those who have been responsible workers can ever know the extent of the labour and anxiety, the care and time, they have occasioned, but thanks to the cheerful services, the good nature, and kindly help of the whole staff of people concerned—not forgetting the cordial and courteous hall steward, Mr. Bastow Taylor—it has gone through almost without a hitch.

A visitor was struck with the fact of the prevailing spirit of good temper, patience, and forbearance. 'This is the most cheerful and good-natured crowd I ever came across,' said he. 'I only heard one person speaking angrily, and I asked her, "Are you a Spiritualist, madam?" "Indeed, I am not!" she replied.' Our friends knew that we were all doing our 'level best' to secure their comfort. That we had a much larger task than we had anticipated, that the staff of workers was small, that the services were rendered for the love of the

Cause, and *perfection* was not attainable, nor indeed expected, and so allowances were made for any little hitch.

Great good should follow from this 'gathering of the clans.' New friendships have been formed, new hopes inspired, and the workers everywhere will go on with the feeling that at last we are a power in the land.

[Fuller particulars next week.]

Mind and Matter.

CHANGE is the great law of Nature, constituting an eternal change of scene.

Not only is this true of our outward world of fleeting shadows, termed the earth plane; but it is also true of every other plane of being in the eternal path of progress upward, except, perhaps, the plane of perfected souls, wherein man shall become at one with the universal soul, as a partner with the Divine Father, sharing in His glory forever.

The imponderable forces, we are told, always transcend the ponderable; that is to say, the latter are ever the servants of the former. For instance, it may be said that heat, light, and electricity plough and pulverise all matter; and yet the imponderable may all be modes of motion differing in complexity and intensity of vibration.

If we strike a piece of iron with a hammer with sufficient force and energy it will in time become red hot, and, with every increment of energy and force put forth, there is a corresponding increase in the vibratory motion of the molecules composing the mass, and thus heat and light are induced by motion.

We have no conception of what electricity is apart from its obscured effect, namely, that of heat and light in rapid motion; and, should it also be merely the effect of a complex mode of motion, then it can have no existence apart from matter; because there can be no motion, *per se*, apart from a body or bodies in motion.

If, therefore, heat, light, and electricity be only modes of motion, not having any existence apart from a body or bodies in motion, it follows that these imponderable forces can have no separate existence apart from the ponderable; *i.e.*, the ponderable, subjected to certain conditions of motion, gives birth to the imponderable, hence the imponderable forces in this case would become the attributes of matter under certain molecular conditions of vibration. The foregoing would appear to strengthen the case of the Materialist, but by no stretch of the imagination can we conceive of matter and motion producing intelligence or mind.

The Materialist, justly rejecting creed, dogma, and worthless tradition, is perfectly justified in requiring positive proof that mind or intelligence can exist apart from organised matter. And in the furnishing of this proof the Churches have most egregiously failed. Not so with Spiritualism, for it deals with tangible facts, while the Churches dabble in, and babble of, fiction.

But we are told that matter, in all its varied conditions—solid, liquid, gaseous, etc.—is inert, having no power to move itself when at rest, and when in motion no power to retard or change that motion, unless acted upon by some external force. How then comes matter to be in perpetual motion? We are assured that this is due to gravitation, that is, some mysterious force 'drawing by a power *sui generis*' towards a centre, termed the centripetal force; while another force, termed the centrifugal, whose direction is never fixed, is assumed to be ever operating at right angles to the former, so that the planets shall not fall into the fiery furnace of the solar orb. But may not this mysterious thing called gravitation (as Sir Richard Phillips supposed) be due to solar impulse and terrestrial reaction?

The sun is known to turn on his axis, and to move in an orbit, and this dual circular motion being perpetually communicated to the luminiferous ether pervading all space is again communicated to the planets, and thence to their satellites; and through this celestial mediumistic lever as it were, a universal system of action and re-action is generated whereby the heavenly bodies are retained in their orbits. Is this theory not more rational than that of Newton's? The Newtonian theory carefully clears all space, in order that it may become a vacuum, so that the planets shall be subject to no friction that might arrest their motion in their orbits; or, in other words, that the planets are retained in their orbits by a continuous tug of war between two hypothetical forces, one of which is centred in the sun and the other nowhere; and yet, the one that cannot be referred to a centre, namely, the centrifugal force, must be ever competent to balance the centripetal force centred in the sun.

All experience demonstrates that there must be a medium of communication between bodies before they can influence each other. The fact that magnetic attraction, as we term it, operates even in a vacuum, does not absolutely dispose of the possibility of the existence of a still more subtle medium of communication than that of the air. Indeed, the very evidence that bodies influence each other in a vacuum is rather a proof that there must be a communicating medium, perhaps too subtle to be affected by the apparatus of an air pump and glass receiver. Without the medium of the atmosphere no sound could be heard—no human speech possible; all would be as silent as the grave. Why? Because the correlation of

conditions, or, that mutual relationship subsisting between man's physical apparatus of sense avenues, and the external world of matter from which his body was built up, would be incomplete. But, the returning spirit people seen by the clairvoyant to possess astral bodies, and through the astral avenues correlated to the psychic side of Nature, now conditions are evolved by which life, thought, speech, and progress in the spirit world are just as real as on the earth plane.

Air is the medium of vibration along which thoughts travel, in what may be termed the external symbol of sound from mind to mind; iron rails, the medium uniting city to city; oceans the medium uniting nations; and wires the medium whereby our more civilised messenger, electricity, wings our thoughts to distant lands; and psychic forces, which transcend all physical modes and mediums of transit, being inherent in man as a spiritual being, in their turn become the media by which soul is linked to soul in that affinity of sweet fellowship and communion, and thus is immortal man able to dispense with the mediumistic crutches of materiality, after having shuffled off the mortal coil which related him to earthly conditions and the floating scenes and shadows of time.

The old objection to the theory of bodies influencing each other in what is termed a vacuum, namely, 'how could a body act where it is not' without a connecting medium? may, after all, have much weight. But, it is not our object here to enter further into the subject of physical science or astronomy, but rather to endeavour to draw aside, as it were, the outer curtain of external appearances and activity in Nature, and to show that the latter, on this earth plane, and on every other plane in man's ascent, are but the external manifestations of intelligence and spirit, underlying and functioning through all things material; and that as mind, both in man and in the universe, is in a state of eternal activity, the external manifestation of mind through the material must therefore cause the latter, which is the effect of the former, to be an ever shifting quantity on this and all other planes of being and becoming. L. H.

Resurrection or Progression?

By P. GALLOWAY.

SPIRITUALISTS do not believe in the resurrection of the body. They believe that when the change called death takes place, the physical body is done with. Whether it be laid six feet underground, in a new tomb in Palestine, mummified in Egypt, or burnt at the funeral pyre, its purposes as a body, as a dwelling-place for a human soul, has come to an end. The power which built it up, and held it together, has departed from it for good, and cannot again become its tenant.

Christianity teaches that the physical resurrection is a fact. Christ rose from the dead, it is claimed, with his real physical body, and it is only because he rose triumphant over death in this way that humanity has any hope of another life at all. All Christian sects, in one way or another, believe in this resurrection of the body. Some believe in it for all men; others only for the few who are 'saved' by the grace of God—immortality being the gift of God for believing in the Christian scheme of salvation.

Spiritualists, believing in perfect freedom of thought, do not blame Christians for accepting such a physical future if they find it fits in with their ideas of what is right and true; but there are very many who are not satisfied, many who cannot accept such limitations of the Creator, or such a conception of nature that suggests her inability to provide for humanity in the next stage of being, with anything better than the old, cumbersome, worn out, physical body. To such and to all who may be hungering for proof of the next life and for a higher ideal of deity and nature, the Spiritualist appeals; and by demonstrating the continuity of life and spirit return, he gives to a very natural inquiry a natural answer in a natural way.

To be able to show beyond peradventure that the 'dead' are alive now, although their old bodies may be lying under the sod—perhaps with a stone over them inscribed 'Resting in the Lord,' or 'Asleep in Jesus,' or it may be, 'Waiting for the Resurrection of the Just' (why always the *just*)—demonstrate that those returning spirits are only physically disembodied human beings alive, and, as they tell us, fully equipped with a new body as wonderfully adapted for their new life as the discarded one was for the old life, is not only to rob death of its sting, to give the quietus to the physical resurrection theory, but to give a zest to life which it is so much in need of, and as nothing else can.

The effect of this belief in the physical resurrection has not been good or healthy. All natural experiences proving the perfection and invariability of law have shown its impossibility; consequently, it has been the cause of the unbelief of a future life, which is so common at the present time, and a great encouragement to Materialism, even to those who have a strong 'hope' of the life to come, and whose faith is as strong as the circumstances will allow. It has, by its unsatisfactory mysteriousness and its want of demonstration, a tendency more likely to induce morbidness and hopelessness than to encourage and support that healthy optimism which Nature herself has planted within them. Hence also comes that pessimism which makes death such a horror and the graveyard a place of despair and overwhelming grief, and life itself to seem a huge blunder

and mistake from beginning to end. Even to the faithful, whose faith is larger than a grain of mustard seed, whose loved ones are believed to be lying in the cold damp underground, hope and faith in that far-away resurrection day is unable to cheer them as a true knowledge of life and death would do.

The chief end of all religious teaching should be to gain happiness, to teach man how to be happy and hopeful under all circumstances, and to show him that death is not a great terrible enemy, or finisher of all his hopes and joys, but is only a way by which he enters into such possibilities for happiness, of which, so far, he has had little conception, is certainly the most likely way to get that desired result.

Another item in the orthodox scheme is that of salvation, by faith, or by grace, or favour, and consequent adoption as sons of God. The Spiritualistic philosophy again opposes that limitation of man's natural rights, by teaching that all man and women, because they *are* men and women, and for no other reason, are children alike of the one great Father—or perhaps mother might be the better name—who has a heart large enough for them all. Not only for a sect is this mother love, nor for a multitude of sects, but for *all* the children of men by whatever name they may be called. Whether saint or sinner, developed or undeveloped, black or white, rich or poor, christian or non-christian—all have the same life, the same rights, and the same claim upon that power which gave to them their separate existence and individuality.

This doctrine of adoption has not been a gospel of blessings, but rather a cause of separation in all ages. Because of the asserted mark of favour by which some are said to have become sons of God, many men and women have been compelled to bear loads of almost infinite misery and suffering. It has engendered hatred, and it has divided the human family into antagonistic classes. One man, because of it, claims life, and is satisfied in the saving of his own miserable soul, although many brethren are damned. One, a son of God by grace or favour, the other the unfavoured one—his lot in this world or the next, is not to be envied. And yet, if the decision lay with man, how often would Esau be chosen in preference to Jacob!

This doctrine of Divine favouritism is responsible for much selfishness, uncharitableness, hopelessness, and the despair which brutalises. It has made man look upon his brother-man being crushed down into the mud with callousness; it has blinded men to their duty to their weaker fellows, or those less favoured by fortune, by fostering a belief that poverty, disease, and all that makes for unhappiness in general, are punishments especially sent by the creator. 'All,' they say, 'is God's will.' And oftentimes, by their contentment, they seem to thank God that they are specially cared for, and not as these sinners are.

'Narrow is the way that leadeth unto life, and few there be that find it.' The few are blessed and prosperous; the few only are successful in this life and safe for the next. And yet these egotistically perfect ones claim to be followers of that brave Nazarene who bent his neck to no yoke of priest or society; who burdened not himself with worldly success, but spent his life, as many another noble soul had done before him and since, in battling for the outcast and the weak and the unsuccessful. To-day, as in his day, the few are blessed, and (the pity of it) believe in their hearts they deserve it; while the millions—the hungry in mind and in body, miserable and outcast dwellers in the wilderness, are looked upon as mere pawns in the game of life that is being played for the especial benefit of the favoured few.

To sing praises and glory in success, even in the success of being selected for heaven, while the many are breaking their hearts with failure, surely cannot be pleasing to a deity who created a world and gave life to all from his own great soul. If it is so, then with Whitman may we say:

'Alarum, for we are betrayed.'

Our human sympathetic feelings are ungodly, our love for humanity is more embracing than is that of deity, and man is greater than his maker.

'Thank God for pity—for all men—
For fellow-fool and fellow-clod;
And if the gods are cruel then
Thank God I'm not a god.'

SPIRITUALISM, the fresh outpourings of divine force, rears her head with absolute confidence, gives to man just what he requires, proves to an absolute demonstration the immortality of man, throws a flood of light on ancient history, unlocks the mysteries of all religions, blending all under the natural laws that pertain to the spirit world.—*J. Evans.*

MEMORY is man's spiritual register, works automatically, records all his deeds, words, and thoughts. It is the book of self, written clear and plain. Memory is man's presiding judge, knows no bribery, and cannot be perjured, is absolutely correct, and is rigidly enforced, being the operation of a natural law. Whatever changes may occur in man's physical organism, one thing is certain, memory never changes. From early childhood to tottering age, through the final change, it tabulates all things. From the presence of memory there is no escape; man stands on the other side of life and reads his own record; nothing is lost, all is photographed, and stands out bold and clear. The law of memory operates in prince and peasant alike, each becomes a witness of self, a judge of his own life, reaps as he has sown, stands in line with all the children of God, under the operating law of an infinite intelligence.—*J. Evans.*

Societary Doings.

[REPORTS of ordinary meetings should not exceed 50 words. POST CARD reports, clearly written, will save us trouble and the writers postage. Names of Speakers, Mediums, and Places should be very plainly written.]

WISBECH.

THE COMMITTEE have great pleasure in presenting their report for the half-year ending March 31. During that time the platform has been occupied by Mr. Weaver, the Lyceum, and our friend, Mr. D. Ward, to whom the committee tender their hearty thanks for instructive addresses and splendid clairvoyance. The audiences have also increased, which shows that the Cause is making great progress here. We also find that the new Lyceum room is a great benefit, in which social evening gatherings have been held and fairly attended. Circles are conducted in it by Mr. Hudson. Meetings are also held in various parts of the town and district, which are doing much good. Inquiries are also being made from surrounding towns. We are now in want of help from the Federation to assist in rolling the stone along, which, set going, would not stop. The Lyceum in connection with the Society, under the conductorship of Mr. Wm. Hill, jun., is making great progress, and now numbers over 50 on the books. On March 6 and 7 they held their second anniversary, when they rendered the service of song, 'An angel in disguise.' On the following day a tea party proved a great success. The children went through a series of marching and calisthenic exercises and recitations. Prizes were also given for regular attendance, etc.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: April 3, Opened new hall with best of God-speeds and the happiest auguries of future well-being. Essentially a ladies' night. Mrs. Russell-Davies, in retrospect, noted the predominance of women in Spiritualism. Mrs. Boddington also gave an address. Solo, Mrs. Murrell; recitation by Miss Pierpoint. Messrs. Drake, Boddington, Adams, and Wyndoe followed. 10th, Our smallest member duly dedicated to the service of God, humanity, and Spiritualism. Miss Marsh's clairvoyance much appreciated, we trust to have her again later on. Messrs. Adams and Wyndoe gave addresses. Recitation, Mr. James.—**BOW:** 3rd, Mr. Weedemeyer gave an interesting address, and Mrs. Weedemeyer excellent clairvoyance, etc., giving great satisfaction. Wednesday's meeting very successful.—**CAMBERWELL,** 33, Grove-lane: 10th, Professor Theodore Wright gave a splendid address on Biblical subjects. After-circle, Address, Mr. Underwood.—**CANNING TOWN,** 2 Ford's Park-road: Tuesday, Mrs. Bird and Mr. Peters gave clairvoyance. Sunday, 3rd, Mrs. Wood's control took the meeting. **CO-OPERATIVE HALL,** Braemar-road: 3rd, Mrs. Kemeys offered invocation and addresses. We felt the need of our sec. We pray for his speedy recovery.—**CAVENDISH ROOMS,** 51, Mortimer-street, W.: 10th, Crowded meeting. Very successful clairvoyance by Miss McCreddie, 31 descriptions, 23 fully recognised.—**EAST LONDON;** Stratford Centre: 3rd, We could not find room for the 'friends who welcomed Mr. White, who spoke eloquently on 'our Jubilee.' Thursday, Mr. Sloane gave psychometric readings. **FOREST GATE:** Tuesday, at 19, Oakhurst-road, circle, Mr. Gwynn gave a good trance address and successful psychometry. 3rd, Mr. Humphrey gave an address and psychometry to a good and attentive audience.—**HACKNEY,** Kenmore-road: 70th, Mr. Whyte's (Evangel) first visit. In a masterly address he reviewed the history of the Church, and showed that Spiritualism alone can lead to a true conception of God. Madame Cope favoured us with two solos, much appreciated.—**ISLINGTON:** 3rd, Mr. Catto gave a reading. Mr. Brenchley dealt ably with 'Ancient and Modern Spiritualism.' 10th, Mr. Dalley, after a reading, gave an address on 'The use of Spiritualism as a religion,' also answered questions.—**NORTH LONDON,** 14, Stroud Green-road: 10th, Evening, 'Amicus' delivered an exceedingly helpful address, and illustrated his points by recitals of his experiences of spirit manifestations in many lands. Mr. Brooks read from Theodore Parker's works, and friends from 'the other side' healed the sick. Social on Good Friday, a full attendance of friends. Evening, pleasantly occupied with music, recitation, speech, and dance, and comforts for the material body.—**STRATFORD,** Martin-street Hall: Mr. Davies' address on 'Doing good' was very appropriate to this Jubilee season, an earnest plea for more workers. Mr. Bullen's clairvoyance very interesting. 10th, Mr. Drake's visit was fully appreciated by a good audience. *Prospective:* 17th, Mr. J. Adams. (544)

BATTERSEA PARK ROAD. Henley Hall, Henley-street.—On Sunday, 24th, Tea (6d.), at 5. Members' Meeting, 7. Tea tickets of Mr. Adams, Mr. Spencer, and Mrs. Parish. (544)

OPEN-AIR WORK.—10th, A very successful meeting. Mr. Scott brought his cornet, which assisted us very much. Mr. Clegg presided; invocation given by Mr. Peters; Messrs. Bulling, Peters, and Padre spoke with an earnestness, which showed the firm conviction each one felt. Next Sunday morning we shall hold an open-air meeting at the corner of Bechiton-road, Canning Town, at 11 o'clock. Friends, come in great force! We are trying to make this a red letter day for Spiritualism in London. Let us have such a unity of action that we shall arouse the latent energy that is so much required in a cause like ours.—**W. CLEGG.**

CLAPHAM AND WANDSWORTH. Are there any friends of the Cause living in the neighbourhood of Clapham Junction and Wandsworth (London) who would be willing to assist in starting a meeting place for the propaganda of Spiritualism? If so, the favour of a communication from them will be greatly appreciated. I may add that I have been promised the support of a few Socialist comrades and others, who believe with me that Spiritualism has reached such an advanced stage that all subjects for the advancement of the human race can be honestly discussed and shown to be inseparable from Spiritualism.—*Geo. W. Greenman,* 99, Bramfield-road, Wandsworth Common, London, S.W.

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. Tea will be provided for visiting friends at 6d. each.—**M. CLEGG, Sec. pro tem.**

SR,—Expecting to receive notice to quit the hall we now use for our services within a short time, the building committee are extremely anxious to get our new one erected. They, therefore, consider it advisable to borrow a part of the amount required, as they have not yet enough themselves, and seek information from your readers as to what should be the best course to take in so doing. We have sent subscription papers, for the benefit of our building fund, to many of the societies in the United Kingdom asking for help, and we have also many schemes at home which, up to the present, have proved very successful. Having mastered the difficulties in erecting our own hall—which will be called 'Jubilee Hall,' to commemorate the inauguration of Modern Spiritualism—we shall be pleased to give the fullest particulars of our experience, etc., to any other society contemplating the same.—*Arthur P. Calloway,* Cor. Sec., Building Committee, 45, Tillotson-road, Hyde Side, L. Edmonton, N.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: March 30, Percy Bewick gave exceedingly good clairvoyance and psychometry. April 3, Mr. J. Pilkington gave good addresses, the subjects chosen being very interesting.—**BRADFORD,** Church-street: March 31, Mr. Savage gave good phenomena. April 3, Mr. Jells read a lesson. Mr. Savage gave good clairvoyance and psychometry.—**CHEETHAM,** Ash Lodge, Halliwell-lane: March 31, Good psychometry and clairvoyance by Mrs. T. A. Johnston. April 3rd, Address and clairvoyance by Miss Chadwick, assisted by Mrs. Giggie, Mr. Hunter, of Shaw, presiding. April 4, excellent psychometry and clairvoyance by Mrs. Williams.—**LONGSIGHT:** March 27, Mrs. Green discoursed well, and named the child of Mr. and Mrs. Cadwallader, John; spiritual name, 'Messenger.' 26th, Social well attended. 27th, Half-yearly meeting, officers elected. President, Mr. Todkill; vice-presidents, Mr. H. Thompson and Mrs. Wright; treasurer, Mr. A. H. Heggs; fin. sec., Mr. P. Humphrey; cor. sec., Mr. O. Pearson; bookstall-keeper, Mr. Chorlton; doorkeeper, Mr. T. Humphreys; Lyceum conductor, Mr. O. Pearson; treasurer, Mr. Geo. Britland; secretary, Mr. Wright. Auditors, Mr. Geo. Bretland and Mr. McKnight.—**OPENSHAW,** Granville Hall: 7th, A nice address. Clairvoyance and psychometry by Mrs. Greenlees. 10th, Mr. Stevens, instructive address on Spiritualism. After-meeting well attended. Stevens's Irish control rather amusing.—**PATRICROFT,** New-lane: Mar. 9 and April 3, Mr. J. B. Tetlow's addresses and psychometry exceptionally good. His advice to those developing mediumship should prove helpful.—**PENDLETON:** March 31, Mr. Moulding gave splendid psychometry, everything being true. April 3, Mrs. Newton's first visit. Very good addresses, 'Where are our dead?' and 'Spiritualism, what it teaches mankind.' Good clairvoyance. Her guides named a baby—Norman; spiritual name, 'Victor.'—**SALFORD:** April 3, magnificent oration by Mr. R. A. Brown on 'The triumph of Spiritualism.' Mr. Brown's first visit to Salford church. We look forward anxiously to his next visit. His delivery was brilliant. We had no idea so accomplished a speaker was in our midst. His references to Dr. Dallinger's recent admissions, re the fallacy of vicarious atonement, were well timed. The Dean of Ripon was also commended for his broad expressions of opinion on the non-existence of hell. Continuing, the speaker said, with fine sarcasm, 'How are the mighty fallen,' seeing that for two thousand years the Christian religion has held up the Saviour on one side, with hell as the only other alternative.—**SOUTH MANCHESTER,** Princess Hall: Thursday, Mrs. Wallis gave an inspired lecture and remarkable clairvoyance, every description being recognised. April 3, Mrs. Summersgill named three children and gave a good address. Audience good.

LANCASHIRE AND CHESHIRE.

ACCRRINGTON, Bridge-street: 3rd, A very nice time with Mr. Craven, who lectured on 'Spiritualism, the religion of progress,' very cleverly. Clairvoyance very good. 10th, Mrs. Whittaker gave good addresses on 'The world hath felt a quickening breath' and 'Star of progress guide us onward.' Clairvoyance very successful. Circle well attended.—**ASHTON-U-LYNE:** Tuesday, Mr. Standish gave good addresses and psychometry. 10th, Miss M. Nuttall, good addresses and clairvoyance. After-circle conducted by Mrs. Horne.—**BLACKBURN,** Spiritualist Hall, Freckleton-street: 10th, Miss Butterworth's guides gave splendid addresses on 'Take my yoke upon you and learn of me' and 'After death, what?' Clairvoyance very good. Mrs. Robinson presided over both meetings. The room ought to have been packed.—**BLACKPOOL,** Albert-road: 10th, 2-30, Mr. Hilton gave a good, practical address, psychometry, and clairvoyance. Evening, Mr. Leeder did justice to 'Common-sense religion,' clairvoyance good. 11th, Mr. Hilton gave his services for building fund.—**BOLTON,** Bradford-street: 3rd, Mrs. Peters' first visit, much impressed with her vigorous and instructive discourses. Clairvoyance excellent, with psychic readings, all recognised. After-collection for Propaganda Fund realised 11s. 6d.—**BURNLEY,** Guy-street: Mr. Riding's guide gave splendid addresses and psychometry, also named a baby Ernest, spirit name, 'Steadfast,' in a very pleasing manner. Many hearers moved to tears.—**DUKINFIELD:** March 31, Mrs. Cropper gave good address and psychometry. April 3, Mrs. Hyslop gave good address and clairvoyance. After-circle conducted by Mrs. Peat.—**LEIGH:** Very pleased to hear the inspiring words of Mr. Sellers on 'What God does man worship?' a very explanatory address, also clairvoyance and psychometry, accurate in every detail; hope to hear her again soon.—**LIVERPOOL,** Spiritual Evidence Society: March

27, Mrs. Butler gave excellent clairvoyance. 29th, Dr. Cody gave sympathetic address, followed by psychometry.—MILNROW: 5th, Mrs. Hamer gave psychometry, Mrs. Robinshaw clairvoyance, both good. 10th, Mr. J. R. HOLLOW's guides gave nice addresses and fairly good clairvoyance.—NELSON, Pendle-street: 3rd, Mr. Hughes gave two good addresses and psychometry.—OLDHAM, Coronation-street, Mumps: April 3, Miss Halkyard's guides gave addresses on 'Spiritualism, a light-bearer,' and 'Spiritualism, a builder,' clairvoyance exceptionally good. SPIRITUAL MISSION, Bleasby-street: 10th, Mrs. Beresford gave good addresses, excellent clairvoyance and psychometry. Opened new room. (John Beresford, 21, Balfour-st.)—PRESTON, Central Society: 10th, Mrs. Britten, of Nelson, gave interesting addresses on 'Why should we stand in the light of one another?' and 'Oh, Death! where is thy sting?' Clairvoyance and psychometry very good.—RAWTENSTALL: Miss Haworth spoke well on 'Death, the gateway to heaven,' and named a child; spirit-name 'Comforter.' Evening subject, 'Spiritualism, is it a religion?' Clairvoyant descriptions.—SHAW: March 29, social a great success, a handsome profit. April 3, Mrs. Hyde named the baby of Mr. and Mrs. Fielding, Evelina Tean Fielding, spiritual name 'Star.' Good advice to all parents. Subjects, 'Blessed are the innocent' and 'Let us rejoice, for the lost are found,' were given in a most sympathetic manner. 5th, Mrs. Sellers gave excellent clairvoyance and psychometry. 10th, Mr. W. Hilditch gave splendid phenomena and good address, 'What shall we do to be saved?' Good clairvoyance and psychometry.—STALYBRIDGE, March 30, Miss Knight gave excellent clairvoyance. April 3, Mr. Pickthall gave splendid addresses. 6th, Miss Cotterill gave splendid addresses and psychometry. 10th, Good addresses and clairvoyance from a friend.—WARRINGTON: 3rd, Mr. Ben Plant. Never heard him give better addresses or such good clairvoyance. 4th, Mrs. Cropper very successful in medical psychometry. 10th, Good day with Mrs. Hyde (first visit), whose addresses gave great pleasure, and clairvoyance nearly all recognised.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 3rd, Mr. Burton, at short notice gave a splendid address on the relations of music to spirituality, interspersed by solos from lady friends. We thank them very much.—DERBY, Traffic-street: 3rd, Good addresses by our medium, Mrs. Foster. After evening service a large circle was formed, and the spirit friends through three mediums gave proofs of their existence; one, a lady visitor from Leicester, should make a very good instrument.—FOLESHILL: 10th, evening, Mr. W. H. Grant delivered an inspiring address upon the lines: 'Oh, Grave! where is thy victory, etc.' and referred to the feast of Easter as being somewhat of a mockery, while the followers of Christ were shouting 'Christ is risen' two Christian nations were waiting to tear each other's throats.—HARBURY: April 3, Good meetings at the house of Mr. Smith. Good addresses and clairvoyance by Mrs. Overton.—LEICESTER, Crafton-street: The control of Mr. Sainsbury gave a capital address on two lines of a hymn, 'Who may share this great salvation, every pure and humble mind.' Successful descriptions well appreciated. QUEEN-STREET: March 27, Mrs. College's guides gave enthusiastic addresses on 'Spiritualism, the key which unlocks the door of truth,' very interesting throughout. April 3, Mr. H. Clark's excellent address bore on the advent of Modern Spiritualism, and its growth from the rappings at Hydesville to the present, with its millions of adherents in all quarters of the globe.—LONGTON: April 3 and 4, Madam Henry gave excellent addresses, also good clairvoyance and psychometry. Sunday evening's address 'Signs of the times.' (J. Arnold).—NORTHAMPTON: Mr. Muggleton, of Leicester ('the blind medium'), gave very good addresses to large audiences.—NOTTINGHAM, Gladstone Lecture Hall: Mr. W. Fielding's good addresses and clairvoyance much appreciated. Monday, very successful clairvoyance for nearly an hour and a half, getting many names, making good tests. Societies who have not had him should do so.—SMETHWICK, Central Hall: Glorious and soul-lifting time with the good guides of Mr. G. H. Bibbings, B.A. Large and delighted audiences. Subjects, morning, 'God'; evening, 'Satisfaction.' 10th, Mr. C. E. Smith gave a thoughtful and inspiring spiritual address on 'Unity of spirit,' to fair audience; Mr. C. H. Smith, chairman.—WALSALL: 3rd, Mrs. College's first visit. Stirring addresses, stimulating her hearers to a more spiritual life. She named a member's baby, giving it the spiritual name 'Strength,' and urged on the parents their responsibilities and duties. In the afternoon she addressed the Lyceumists, and gave them encouragement to unfold all the powers of soul and body. Afterwards she gave a seance for our National Bazaar Fund, at which 10s. was realised, and all were delighted. We are grateful for the enthusiasm displayed, and shall look to her being with us again with pleasure.

NORTHERN.

CARLISLE, Temperance Hall: 3rd, Miss Barlow's guide discoursed on 'The Spiritualists' conception of God, and the Spiritualists' articles of belief.' Clairvoyance given.—CROOK: 3rd, The guides of Mr. R. Mercer gave excellent addresses on 'What are dreams?' (chosen by the audience), and 'What shall I do to be saved?' Our local medium, Mr. R. Mercer, gave a very good address on 'Man and his destiny.' Public circle in the afternoon, with good results.—GATESHEAD, St. Cuthbert's Hall: The guides of Mr. James (Newcastle) gave a good address on 'Spiritualism and social reform,' to a very good and appreciative audience. Annual tea on Good Friday a decided success. Friends from all parts of the district expressed themselves well satisfied. 10th, Mr. James Clare lectured to a very attentive audience on 'What must I do to be saved?' We wish every Spiritualist in Gateshead had been there to hear him. 31, RIPON-STREET: 3rd, Mr. Bancroft's guides gave an elevating discourse on 'Arise and shine, for thy light has come!' He advised Spiritualists to be up and doing. Good Friday tea party (85 sat down) a grand success. It was held in the I.L.P. Hall, where also Mr. Mansfield on Saturday night and Sunday lectured on 'A mother's love' and 'Socialism.' Greatly enjoyed. 10th, subjects, 'Whence came I, what am I, and whither am I

bound?' and 'Is Spiritualism in accordance with the teaching of the Bible?' both from the audience, ably treated. Mr. Bancroft and Mr. Stevenson both spoke. I have to announce that we are going to hold our meetings in this hall in future. (D. J. Hunter, sec.)—47, KINGSBORO' TERRACE: 3rd, Mr. Wainwright gave an address on 'Spiritualism, and its relationship to other isms,' to an attentive audience. 10th, Mrs. Johnson took answered questions satisfactorily. Psychometry and clairvoyance good. After-circle, Mrs. Jenkins gave very good clairvoyance.—LINTZ: 3rd, Grand meeting at Mr. F. Barnes's. The guides of Mr. Ambrose Mason spoke well on 'The spirits have done all things well.'—NEWCASTLE-ON-TYNE, Good Templar's Hall: April 3, Mr. Lashbrooke favoured us with a fine address on 'The phenomenal, philosophical, metaphysical, and spiritual aspects of Spiritualism.' We were not favoured with an audience such as we should have, especially at this time of our jubilee. 3, ADDISON-ROAD, HEATON: 3rd, Mr. Ashton delivered an excellent address upon 'Our detractors, and our duty as Spiritualists.' Being his first appearance at this hall, there was a good company present. 10th, Mr. Lashbrooke gave an excellent address upon 'The philosophy of prayer. Always a welcome speaker, he to-night gained the whole attention of his hearers, and retained it to the close.—NORTH SHIELDS, Oddfellows' Hall; 3rd, Mr. G. Givans, of South Shields, gave remarkably good clairvoyance and psychometry; well received, never heard him to better advantage.—SPENNYMOOR: 3rd, Bro. Morland's guides gave a good address on 'Do spirits operate direct on the brains of mediums for the productions of different phenomena?' in grand style.

SCOTLAND.

DUNDEE: The Society of Spiritualists hold weekly meetings for promoting the cause of Spiritualism in the city and district, and as occasion offers, trance, clairvoyant, and inspirational mediums are engaged. We also have public circles once a month to show strangers how such circles should be conducted, so as to induce them to form private circles. There are also several private circles which meet regularly for the development of mediums; the witnessing of which is, of course, confined to the members of the various circles.—GLASGOW: March 27, Mr. Robertson delivered a stimulating Jubilee address. April 3, Mr. E. W. Wallis's trance addresses, in the Crown Halls, on 'Future life problems' and 'What does Spiritualism teach?' were rich in thought and expression, showing deep insight into the Divine economy of life and the dignity of man's position. Mr. Wallis is notable for the fine spiritual application of his arguments, and his addresses were very highly appreciated. In the morning he named a child John Handley, and gave it the name of 'Pioneer,' as indicative, he hoped, of its future character and career. (J. S.)

WALES.

BARRY: 3rd, Delighted to receive a visit from that earnest and indefatigable worker, Mr. E. Adams, of the Cardiff Society, who gave an able and eloquent address on 'Spiritualism, a religion of science,' to the entire satisfaction of all. 10th, The guides of Mr. Harris, of the Cardiff Society, gave an able and instructive address on 'Life or death, which?' showing in the clearest manner the beautiful philosophy of Spiritualism, which acts as a great comforter to those mourning the loss of their loved ones. A splendid meeting.—CARDIFF, St. John's Hall: 10th, We were favoured with the first visit of Miss Rowan Vincent (London), whose addresses upon 'Nineteenth century miracles' and 'The influence of Spiritualism upon life and character' were delivered in a fluent, cultured, and cogent manner, which at once communicated them to the close attention of her audiences. Clairvoyant descriptions of spirit-people were given by Miss Vincent after each address with great definiteness and marked success, all except two, out of fifteen, being immediately recognised. 18, CHARLES-STREET: March 21, Mr. E. Oaten's guides spoke well on 'God, and the future life.' Miss Johnston kindly gave clairvoyance, Mrs. Dowdall being unable to attend. 27th, Mr. Allen, under control, gave an eloquent address on 'The immanence of the Deity, as shown in the works of Nature; some truth in all things, God in all religions.' Miss Johnson's clairvoyance successful. 28th, Mr. E. Oaten's guides gave a most satisfactory and conclusive answer to the question, 'Why do spirits return?' The controls of Mrs. Dowdall gave splendid psychometry and clairvoyance. April 3rd, 'Shall we know each other there?' treated by guides of Mr. E. Oaten, much enjoyed by all. Miss Johnson's clairvoyance very clear.

WESTERN.

BRISTOL, 24, Upper Maudlin-street: March 31, Discourses by Messrs. Webber and Woodland; several strangers present. April 3, A small but pleasant and successful meeting. Should be glad to hear from several of our prominent members who have not put in an appearance lately. (J. Hill).—PLYMOUTH: 6th, Address by Mr. Forbes, 'Spiritual realities,' also convincing clairvoyance by Mrs. Trueman. 10th, Mr. Kenward gave an able discourse, much appreciated; his first appearance on our platform.

YORKSHIRE.

BARNSELEY, Cooke's Buildings: Good addresses by Mr. Warburton on 'Man, and his business on earth,' and 'Comparisons and contrasts of Spiritualism and Christianity.' Very good psychometry and clairvoyance by Mr. J. Gratton. GEORGE-YARD: 3rd, Mrs. Roberts gave a short address. Evening, Mr. Fearn gave an address. Clairvoyance by Mrs. Roberts. Mrs. Naylor, of Middlesborough, was pleased, and congratulated the Barnsley people that Spiritualism was progressing. 10th, Mrs. Roberts gave a grand address on 'As a man sows so shall he reap,' excellent clairvoyance, and named the children of Mrs. Walker and Mrs. Wilkinson, 'Purity' and 'Victory,' with stirring effect.—GRIMSBY, 19, Watkin-street: 3rd, Mrs. Levitt of Leeds, lectured on 'As ye sow so shall ye also reap.' Good audience, clairvoyance excellent. 10th, Lecture by Mrs. Levitt, of Leeds, on 'What is Spiritualism and what it teaches?' Good audience and clairvoyance. HUNSLET, Oriol Hall: 4th, Mrs. Falla delivered splendid discourses

on 'God is love' and 'My beautiful home'; clairvoyance good. 10th, Mrs. France gave grand addresses and good clairvoyance, and also named two children in a very pleasing manner. A solo well sung by a young lady. Large audience. GOODMAN-TERRACE: A glorious day with Mrs. Hall; hope soon to have her again. 3, BOTTOM OF JOSEPH-STREET: Mrs. R. Brook gave good addresses on 'Spiritual gifts' and 'What is Spiritualism?' Excellent clairvoyance. Good after-meeting. WILLIAMSON BUILDINGS: Mr. Leaver gave a good address and very good clairvoyance and psychometry.—LEEDS, Psychological Hall: April 3, Jubilee services. Afternoon, Mr. J. Pawson kindly officiated as chairman. Mr. J. Farnsworth dealt with 'The moral value of Spiritualism.' In the evening, Mr. Whitehead, of Pudsey, presided, supported on the platform by Mr. Collins, of Bradford; Mr. J. C. Spencer, of Leeds; our President, Mr. Tarwood; and the officers of the Lyceum, who made a vast improvement in the singing. Mr. Farnsworth again delivered a splendid address on 'An attempt to prove the historic value of Spiritualism,' and was listened to with rapt attention by a splendid and enthusiastic audience, who showed their appreciation again and again. I also wish to tender thanks on behalf of the committee to all who helped us (J. W. L.). PROGRESSIVE HALL: April 3, Mr. Lewis spoke on 'O grave! where is thy victory?' and 'How pure in heart and sound in mind.' 4th, Mrs. Nicholson spoke on 'Past, present, and future of Spiritualism.' Good psychometry at each service. 28, BACK ADELPHI-STREET: 3rd and 4th, Splendid times with the guides of Mrs. Walton; after-meeting by Mrs. Siddle, good. 10th, A good time with the guides of Mrs. Siddle and Mr. Teal.—NORMANTON: A nice day with Mrs. Crossland, good clairvoyance. Over 50 stayed to the after-circle to hear the guides of Mrs. Baker. Clairvoyance remarkably good. Jubilee tea and concert on Good Friday, when a large number of friends enjoyed the good things. The Lyceum children sat down to a free tea, presided over by Mesdames Baker, Firth, Bubbs, Green, Sweeting, and Rothery. At the entertainment the chair was taken by the president, Mr. E. Rothery, and songs, readings, and recitations, were exceedingly well rendered by the members of the Lyceum, accompanied by Miss Kimbly, pianist. The children went through various marches, headed by Misses Baker and Firth, conducted by Mr. Wedgewood, much to the delight of the audience, who gave them hearty applause.—MEXBOROUGH: 3rd, A splendid day with the guides of Mr. G. Featherstone. In the evening he named the child of our late chairman.—ROTHERHAM: March 27, The president, Mr. Hawcroft, spoke well, relating his spiritual experience, the comfort and consolation it gave him. Mrs. Lambert was quite up to her standard, giving many very good clairvoyant descriptions, all recognised. Monday, Mrs. Lambert gave a part of her spiritual experience, which was well received and much appreciated. SHEFFIELD, Hollis Hall: 3rd, Mr. Oates's guides gave excellent addresses on 'Is Spiritualism true?' and 'The year of jubilee.' Good psychometry, much appreciated. Monday, Mr. C. Shaw's guides gave a very good address on 'The champions of the right,' and good psychometry. LANGSETT-ROAD: April 3, Mr. Mason gave trance lectures on 'My search for God' and 'Mediums of the world,' in his usual intelligent manner. Clairvoyance excellent. 10th, Mr. Oates answered questions from the audience in a very intelligent manner, and in the evening gave a stirring trance address on 'Easter-tide.' Clairvoyance and psychometry very excellent.—SKIPTON: 3rd, Mr. Murray, of Nelson, in the unavoidable absence of Mrs. Gregg, Leeds, spoke on 'After death, what?' Evening, he took subjects from the audience. Psychometry fairly well given.—SOWERBY BRIDGE: April 3, The pleasant ceremony of the presentation of the medals to the members of the Lyceum took place. Mr. Sutcliffe presented the medals after being presented with one by Mrs. Greenwood, as the oldest member of the Lyceum. Mr. Sutcliffe spoke of his pleasure in performing the duty. Mrs. Greenwood pinned on the medals, after which marching and calisthenics was gone through, the session being one long to be remembered. March 27, Mr. Featherstone's subject, 'The triumph of Spiritualism,' in his usual masterly manner. He showed how the gospel of the spirit people had triumphed over all other religious teachings, and although it had been tabooed and despised, it had steadily and surely made progress, and its present position argued well for its future, as being a movement that met the requirements of the present age. April 3, Mrs. Robinson, being unwell, the controls of Miss Thorpe gave a short address, and Mrs. Bottomley gave a number of clairvoyant descriptions, which were readily recognised by an attentive audience.—WAKEFIELD, Queen-street: 4th, Mr. E. Marklew, a promising young lecturer, spoke well on 'Spiritualism, the new Christ.' 5th, The lecturer answered questions from the audience in an eloquent style. Sorry the room was not crowded, as he was well worth hearing. 10th, Mr. D. Jagger gave a few remarks on medical healing.—YORK: March 30, Mrs. Stair paid us her first visit, when her guides delivered a very good address on 'Spiritualism, its mission and purpose,' which was followed by poems from the words 'Hope,' 'Love,' and 'The use of sorrow,' the audience expressing their great appreciation of her services. On Sunday last, the controls of our local medium, Mr. Place, acquitted themselves remarkably well in speaking from the words, 'No man can serve two masters.'

RECEIVED LATE.—Southport, Hawkshead Hall: Mr. Marklew gave eloquent addresses, dealing with written questions with marked ability.—Liverpool, S.E.S.: 4th, Miss Jones gave satisfaction. 6th, Enjoyable social, and evidences of spirit presence from Mrs. L. A. Peters, Mrs. Butler, and Miss Jones.—Skipton: Miss R. E. Hall named a child Bertha, spiritual name, 'Purity,' and gave good addresses and clairvoyance.

THE TENACITY with which some men cling to an opinion, even when that opinion has been proved to be erroneous, is remarkable. They cling like dead leaves to a tree, from which the sap has been withdrawn, trying to suck a little nourishment from it, with the result that their reason is blinded, their judgment rendered false, while prejudice reigns supreme. *When will men learn to throw off antiquated dogmas? When?—W. H. Evans.*

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.]

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, April 17, Mr. W. H. Penman, of Gateshead, will give an address, followed by clairvoyance. 544

GATESHEAD.—The Eden Progressive Spiritualist Society are leaving 31, Ripon-street, Gateshead, as it is too small, to a larger place—the I.L.P. hall, between Westbourne-avenue and Windsor-avenue, off Coatsworth-road. On April 17, Mr. Bancroft will speak in this hall at 6-30. On Wednesday nights, at 7-30, open circles will be held. On Saturday nights, a developing class for members only at 7-45. 544

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. 545

HULME. Notice: Change of Address.—All letters to be addressed to Wm. Lamb, 56, Radnor-street, Stretford-road, Hulme. 547

HUNSLET. Oriol Hall, Top of Joseph-street.—Saturday, May 7, Grand Ham Tea at 5 p.m. Meeting at 7-30. Mr. J. Pawson will give an address, also songs and solos by friends. Sunday, May 8, Jubilee Celebration at 2-30 and 6-30. Speaker, Mrs. Gregg, of Leeds. Friends, rally round us! 544

LEEDS. Psychological Hall, Grove House Lane, off Clay Pit Lane.—Wednesday, April 27, 7-30, Mr. G. H. Bibbings will deliver a lecture. Clairvoyance by Mr. Johnson, of Normanton. 544

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. April 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. 544

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Monday, at 8, circle. Wednesday, 20th, at 8 p.m., Mr. P. Bewick. Wednesday, 27th, Miss Jones. 544

MR. E. J. DAVIES, of 218A, London-road, has been appointed Secretary of the Liverpool Society of Spiritualists, in succession to Mr. S. S. Chiswell. Will speakers kindly note the alteration? 546

MR. W. PROCTOR, open dates, April 24, May 1—1898. Address 22, Dalkeith-street. 544

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—April 17, Mr. Stephenson, at 6-30; April 24, Mr. Clare, at 6-30. 544

NEWCASTLE-ON-TYNE. Good Templars' Hall—April 17 and 18, Mr. Walter Howell. 24th and 25th, Mr. Phillips, of Nottingham. 544

NORMANTON Spiritualist Society has changed Secretaries. Will all mediums and speakers having dates with the above Society kindly notify the date on which they have to visit Normanton to the new Secretary, Mrs. C. Illingworth, 15, Commercial-street? 544

NORMANTON. Queen-street.—Mrs. E. Backhouse having resigned her office as Secretary and withdrawn from the above Society, will all mediums and speakers who have booked dates with her kindly *rebook*, stating your terms to the newly-appointed Secretary or to the President, Mr. Enoch Rothery, 2, Avondale-terrace, Queen-street, Normanton? *Balance Sheet for the Year 1897*:—Income. By Collections and Circles, £42 7s. 9½d.; Donations and Quarterly Subscriptions, £10 1s. 3d.; Teas and Anniversary Festival, £10 10s. 3½d.; Sale of Hymn Books, £3 1s. 4d.; Allowed for old Harmonium, £3; Sale of Fruit, Ribbons, etc., £1 3s.; Balance, Jan. 1, 3s. 2d. Total, £70 6s. 10d.—Expenditure. To Speakers' Fees and Expenses, £23 1s.; New Organ and Chair, £19 2s. 6d.; Brass Band, Banner, Toys, and Provisions, £9 12s. 6d.; Bank Interest on Loan, £2 15s.; Church Keeper, £2 15s.; New Porch, £4 15 3d.; Purchase of Hymn Books, £1 19s. 5d.; Postage, Advertising, and Hymn Sheets, £1 13s. 1d.; Gas Fittings and Lighting, £2 6s. 9d.; Curtains, Glazier, Repairs, £1 10s. 4d.; Donation to Sick, 10s.; Tuning Old Harmonium, 6s. Total, £70 6s. 10d.—Audited and found correct, this 9th day of February, 1898. Enoch Rothery, Trustee. Thomas Wilson, President.—(Mrs.) E. Backhouse, Secretary. 544

PRESTON, Weavers' Hall, Walker-street.—Would Mediums and Speakers who have open dates for 1898, and whose fees do not exceed 5s. and expenses, communicate, stating gifts, with James Park, Secretary, 169, Fletcher's-road, Preston. 544

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 Session at 2-30. Children will sing hymns, duets, and solos, go through their marching, calisthenics, and recitations. Mrs. Green will give clairvoyant descriptions on the 18th at 7-30. Silver collections on Sunday and Monday evenings. Come and help the children, and be blessed yourself!—D. F. 544

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

'DEATH'S CHIEFEST SURPRISE.' An address through the mediumship of E. W. Wallis, in Cavendish Rooms, London.' In addition to the address there are a portrait of the speaker, a curious description of his experiences, and a reprint of Sir Edwin Arnold's beautiful poem, beginning

'She is dead,' they said to him, 'Come away.'

We commend to our readers this simple and earnest-hearted little work. It sets forth a great deal in a small space. The majority, if it paid any attention to the thing at all, would say 'The man is infatuated,' and that would be letting him off easily. For our own part we believe 'the man' is truthful, sensible, and perfectly sincere. Any way, his homely discourse has more food for thought in it than scores that have been preached in Westminster Abbey and St. Paul's

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Terms: 6d. per line; three lines, 1s. Cash with advt.

GOOD MAGNETIC HEALER and partially-developed clairvoyant would take entire charge of invalid lady for board, residence, and small salary.—Eve, 32, Mayall-road, Brixton, London. 544

GERALD MASSEY'S LECTURES.

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Man in Search of His Soul.
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The Logia of the Lord; or, The Pre-Christian Sayings ascribed to Jesus the Christ.
Gnostic and Historic Christianity.
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The Devil of Darkness; or, Evil in the Light of Evolution.
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J. BALE & SONS, Gt. Titchfield-street, W., and all Booksellers.

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 COMING DAY (John Page Hopps' monthly): for the advocacy of the Religion of Humanity, based on the permanent foundations of the Fatherhood of God and the Brotherhood of Man. Price 3d.—London: Williams & Norgate, Henrietta street, Covent Garden. One copy regularly sent to any address for 3s. 6d. a year

BANNER OF LIGHT: The oldest journal in the world devoted to the Spiritual Philosophy. Issued weekly at 9, Bosworth-street, corner Province-street, Boston, Mass. Business Manager, Isaac B. Rich; Editor, H.D. Barrett. Aided by a large corps of able writers. The "Banner" is a first-class family newspaper, embracing a Literary Department. Reports of Spiritual Lectures; Spirit message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, &c. Subscription, in advance, per year, 10s. 6d. six months, 5s. 6d. English agent, J. J. Morse, 26, Osnaurgh-street, Euston-road, N.W. London. Specimen copies sent free or one penny stamp.

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," id.; 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 facts 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, id.; "The True Basis of Spiritualism," id., by Mr. Jas Swindlehurst; and "What is Spiritualism?" id., 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, id., "Man's Message to Man," id., and "Reincarnation," id., 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.

THE LYCEUM BANNER: A monthly journal for Conductors Leaders, and Members of the Children's Progressive Lyceum Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner," id., or 1s. 6d. per year, post free. Special terms to Lyceums. Issued for the first Sunday in each month at Florence House, 26 Osnaurgh-street, Euston-road, London, N.W.

LIGHT: A Weekly Journal of Psychical, Occult, and Mystical Research. "Light" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—connected in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light, More Light!" Price 2d. or 10s. 10d. per annum post free. Office, 2, Duke-st., Adelphi, W.C.

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.

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 Mrs A E Newton, and on 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 Dook View road 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30 W H Phillips
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E W Wallis
- Bloomsbury**: Lyceum 11; 3, 6 30 Mon. 7 45
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mrs Green
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, J Walsh
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, J C Macdonald
- Boole, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8, Tues. 8 Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Halkyard
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, J B Tetlow
- North street, Lyceum, 9 30; 2 30, 6, G Featherstone Mon. at 7 30 Tues. 7 45
- Guy st, Lyceum 9 45; 2 45, 6 30, Mon. 8, Wed. 8 Thur. 8, Locals
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mr Marklew Wed. 7 30, Mrs Peters
- Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance
- Carlisle**—Temperance Hall, Caldew Gate, 2 30 and 6 30. 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, E J Whitaker
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, W Rooke. Wed. 8
- Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30. Wed. 7 30
- Glasgow**—4 Carlton place, 11, 30, 6 30
- Great Harwood**—Britannia st., 2 30 and 6
- Heywood**—Temple, William st., Lyceum 10; 2 30 and 6, F Hepworth Tues. 7 30, Miss Knight
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, W Johnson
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Hy. Ormerod. Mon., 7 30
- Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
- Queen st., 10 45, 6 30 Tues. Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, J J Morse (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle
- London**—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, door closed at 11 15; 3, Children's Lyceum; 6, Lending Library; 6 30, J A Butcher, and election of candidates. 8, members' circle.
- Battersea Park Rd**—Henley st. (five minutes' walk from Old Hall). At 7, Mr & Mrs H Boddington and Friends. 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, Tues. 8 T. W. on sale
- Canning Town**—Co-op. Hall, Braemar rd., Lyceum 10 30; 12, discussion; 7, Mon. 8, inquirers. Tues. 8, mems. Thurs. & Fri. 8, various speakers
- Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Peters. Thurs. 8, Mr Peters.
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Tues. Thurs. 8, circles at 19, Oakhurst rd
- Longton**—Post Office Buildings, 2 30, 6 30, after-circle, 8, and on Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 6 30, Mr J Farnsworth. Monday, 7 30
- Manchester**—Arndwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, 8 30, mems' circle. Wed. 8. Fri. 8, members
- Moss Lane East**—Princes 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
- Patricroft**—New In, Winton, 3, 6 30, Service of Song. Tues. 8, Madame Henry. 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 Mon. 8, closed. Wed. 8 15.
- Merthyr**—Central Hall, 11; 2 30 and 8
- Mezborough**—Lees Arcade, 2 30, 6. Tues. and Thurs. 7 30, circle. Fri. 7 30
- Millom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Watmuff. Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle
- Pendle st., 2 30, 6, Tues. 7 30, Sat. 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 Mrs M H Wallis
- Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, T Timson
- 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, S Featherstone
- Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, J Evans. Clairvoyance by Mrs Trueman Wed. 7 30, Mr Dymond. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45, 2 30, 6 30, R A Brown. Circle at 8. Thurs. 8, members' circle, open to friends.
- Ravenstall**—Lyceum 10 30; 2 30, 6, Mrs Best.
- Rishton**—2 30 and 6, Mrs Waddilove.
- Rock Ferry**—Hall, Union st., 3 and 6 30. Thurs. 8
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30. Mon. 8. Wed. 8, public circle.
- Royleton**—Hall, Union st, Lyceum 10. 3, 6, Mrs Cropper. Wed. 8.
- Shaw**—Broadbells' Rooms, 3 and 6 30. Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7. Mr Haywood and Mr. Tozer Mon. 8
- Slaitheaitte**—Laith lane, 2 30, 6, Mrs Berry.
- Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45
- Hawkhead Hall, 10 45 and 6 30, Mrs. J 8 Hey
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Sety, 3, 6 30, a friend
- Wed. 7 30, Miss Jones. Thurs. 8, members'
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, and on Mon. 7 30
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Gregg.
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mrs Peters. Mon. 7 45
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

Societies marked * are also affiliated with the National Federation.

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

Adwalton—At 2 30 and 6, rs Roberts.

Arling (near Leeds)—Theaker lane, Lyceum 10 30 2 30, 6 30, Mr Pawson. Mon. Sat. 7 30, circles

Barnsley—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Messrs Oates and Gratton. Circles. Wed. and Sat at 8.

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

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

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

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

Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mr J C Spencer. Mon. 7 30.

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

Otley rd., Lyceum, 10 30; 2 30, 6 30, Mr C Shaw

Spicer st., Little Horton ln, 2 30, 6, Mrs J Colbeck

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

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

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

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

Devsburi—Bond st. Lyceum 10 and 1 45, 3 and 6 Mr A Walker. Thursday 7 30

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

Halifax—Winding road, 10 30; 2 30, 6, Mrs Hunter. Mon. 7 30

Raven st., Queen's rd, 2 30, 6 30, Mr Baldwin and Mrs Hoyle.

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Miss G Hunter

Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Thornton (a week's mission). Wed. 7 30. Thurs. 7 30, members' circle.

Keighley—Heber street Spiritual Temple, 2 30, 6, Mr T Wild. Mon. 7 30

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

Liveredge—Carr street, 10. Little Town; Lyceum; at 2 30 and 6, Miss Hall.

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

Normanton—Queen st, 2 30 6 Mr J Hailstone, circle at 8. Tues. developing at 7 30. Mrs Baker. Wed at 7 30, circle, Mr Wedgwood.

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

Rothwell—Lyceum, 10; 2 30 and 6, Mrs J Waterhouse. Sat. 8

Sheffield—Attercliffe, Vestry Hall, 2 30 and 6, Mr A Marshall After-circle at 8

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

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

Skipton—Temperance Hall, 2 30, 6, Miss A E Smith

Sowerby Bridge—Hollins lane. Lyceum 10 and 2 30, 6, Musical Service

West Vale—Green lane, 6, Wed. 7 30

Windhill—2 30 and 6, Mr Seekins

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

NON-AFFILIATED SOCIETIES.

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

Bacup—Princess street, Lyceum, 10; 2 30, 6 30 Miss E Kershaw. Thurs 7 45, Public circle

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

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 Stretton. 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

Dearley—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, 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—Outhbert's Hall Bensham. Sun. 6 30 Weds. 7 30 (see Prospectives)

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

97, Coatsworth rd., Mon. 7 30 Reception

I.L.P. Hall, 6 30, Mr Mansfield

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

Bethel Lodge, Tues., Sat., 7 45

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

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

Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6 30, Mrs Clough Mon. 2 45 and 7 30, Tues. and Sat. 8, public circles

3, Bottom of Joseph st., 2 30 & 6, Mrs J Crossley

Tues. 7 30, Mr Seenor Thurs. 7 30 Sat. 7 30

Goodman Terrace: 2 30 & 6, Mr J Houseman and Miss Tempest. Mon. 7 30, Mr Pawson. Thurs. and Sat. circles 7 30

Williamson Buildings, Dewsbury rd., 6, O Seaner circle. Mon. Wed. and Sat. at 7 30

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

Leicester—Crafton st, 11, 6 30 Wed. 8, circle

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

Liverpool—Phoenix Hall, Low Hill, Mon. 8, circle

Wed. 7, P Bewick

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, Tues. and Fri. 7 30, developing, Wed. 7 30, public circle

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

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

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

Marylebone—Cavendish Rooms, 51, Mortimerst. W 7. G H Bibbings, 'The Spiritualists' God.' Solo, M ss Hughes

Edmonton—Beech Hall, Hyde lane, 11 and 7, 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, Kenmuire rd., Ware st., 6 45, Mr Bearton Wed. 8, members' circle at 155, Richmond rd at 8

Islington—Wellington Hall, Upper street, at 7, Mr Whyte (Evangel) Thurs., 8, members, Mrs Branchley

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

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

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

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

Shepherd's Bush—73, Becklow rd, 6 30

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

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

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

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

Eccles—Conservative Club, 2 45 & 6 30, Wed., 7 45

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Evers Tues. 8, circle. Thurs. 8. Mrs Hulme

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, Mrs Porter. Thurs. 8, Mr Bewick

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, R. Hughes. 8 15, circle. Tues. 8 15, E Marklew. Thurs. 8, public circle

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

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

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

Milnrow—Over the Store, Dale st., 3 and 6 30, Miss Barlow. Tues. 7 45, Mrs Hamer, 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 Stephenson Mon., Sat. 8, circles

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

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

Oddfellows' Hall, Saville st., 6 30

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

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

Bleasby st., at 3 and 6 30, Miss M J Jackson

Perkinsville—6,

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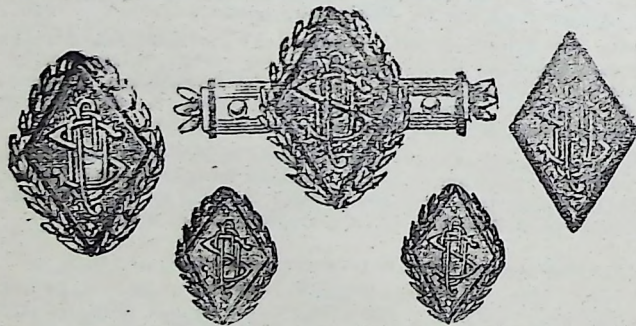
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