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PRICE ONE PENNY

A Jubilee Thanksgiving Hymn.

To THEE, oh! Lord of all,
Spirit Supreme—Divine—
Our hymns of praise we sing,
Our grateful thanks are Thine;
For Light and Love, that through the gloom,
Reveal our friends beyond the tomb.

Dear messengers of good;
Bright spirits glad and true;
We sing with heartfelt joy
Our gratitude to you;
For fifty years your guiding light
Has led us out of error's night.

With ours your voices raise,
For Truth is blessing all;
Join us in loving praise,
Respond as now we call.
Come, ministers of Light, and be
Our helpers in this jubilee.

Full fifty years ago,
Ye flung Death's portals wide;
Dispelled the gloom below—
Stood with us side by side.
From doubt and fear ye set us free,
Now, join us in this jubilee!

Hail! dwellers in the light,
Ye bring us peace and love;
Unveil our inner sight,
Our waiting spirits move.
We celebrate Life's victory,
Come, bless us in our jubilee!

—Specially Composed by E. W. Wallis.

Emma Hardinge Britten.

By ROBERT COOPER.

ONE of the early apostles of Spiritualism was Mrs. Emma Hardinge Britten, then Miss Hardinge, who arrived from America—where she had already made her fame—in the year 1865. She commenced her career by giving two lectures on America in the large St. James's Hall, which were a signal success, and were favourably reported in the London newspapers. Miss Hardinge then began her spiritual mission, under the auspices of Mr. Benjamin Coleman, by giving lectures in a small fashionable hall known as the Beethoven Rooms, situated in Harley-street. These lectures were of a high order, and were published in pamphlet form. The first popular spiritual lectures, however, were two I arranged in 'Cambridge's', now 'St. Andrew's Hall,' in Newman-street, Oxford-street, which formed a part of the Spiritual Lyceum, which I had newly established. This hall was used by a Society who called themselves 'Religious Reformers,' and who were in reality Freethinkers, over whom a very able man, Dr. Perfit, presided. On the occasion of Miss Hardinge's lectures the large hall was filled to overflowing, a great many of the regular attendants being present, and a decided impression in favour of Spiritualism was made. They had never heard anything of the kind before. The lectures were grand, and, the audience being receptive, a most important impetus was given to Spiritualism, and many of the audience became attendants at the meetings I held in the Spiritual Lyceum.

After this, other lectures were given in London, and Miss Hardinge then visited the provinces and Scotland, where her success was very great. A Scotch clerical critic admitted her ability and eloquence, but said he could almost wish she had the 'parson's sore throat'! On returning to London, I engaged the Polygraphic Hall, now known as 'Toole's Theatre,' for six Sunday evenings. When Miss Hardinge's lectures were announced, a veto was attempted to be put on them by the Lord's Day Observance Society. I went to the secretary, a Mr. Gritton, and remonstrated with him for his interference, but he said the proposed lectures were unlawful—if they were given the place must be registered as a place of worship; so the Polygraphic Hall was registered as 'The Spiritual Church,' in the names of myself, Mr. T. Shorter, and Mr. Slater. The lectures commenced in February, 1866, and were so successful that they were continued another six weeks under the auspices of Mr. Luxmore. After this, I see by a reference to the

Spiritual Times, that Miss Hardinge lectured at Kingston-on-Thames, and, under the date July 1, 1866, there is a notice of a lecture headed 'The People's Advent,' commencing with these words: 'On Sunday evening, 24th, an overflowing audience met Miss Hardinge at Cleveland Hall, to hear her last Sunday evening discourse, prior to her departure for America.'

From some Press notices of Miss Hardinge's lectures at St. James's Hall, I quote the following, which will show how well she was appreciated in those days:—

The Times says: 'Miss Hardinge is a confident and practised speaker, with a clear, full voice, and a delivery free from the hesitation and the mannerism of many platform speakers.'

The Weekly Despatch says: 'For a period of two hours she poured out her illustrations in one full, unbroken current of words, admirably selected, until it was difficult to say whether the wonder or the gratification she excited were the greater.'

The following is an extract from a letter of Mr. William Howitt to *The Spiritual Times*: 'If England has an orator who can stand on the same platform with Miss Hardinge, and deliver an address on any instant given subject with the same clear, unflinching, forcible, and splendid mind and manner, let him come forth, for we do not know him!'

It was during Miss Hardinge's career that the Davenports arrived in England, and the public were afforded an opportunity of witnessing the phenomena upon which the philosophy, of which Miss Hardinge was so able an exponent, was based, and in this way, it may be said, the foundation of Spiritualism was laid in the minds of the general public. Some years after, Mr. J. Burns claimed for Dr. Peebles the priority of giving Sunday evening lectures, but it will be seen from what I have stated that the credit belongs to Mrs. Britten. The claim for Dr. Peebles was made in the *Banner of Light* when I was in Boston, and I contradicted it in a letter to that journal under the title, 'Honour to whom honour is due.'

On Miss Hardinge's arrival in London I showed her a pamphlet I had just had printed. It was entitled 'An appeal to the Clergy for the Investigation of Spiritualism, by a Broken Clergyman.' Her reply was, 'It's of no use appealing to the clergy; I appeal to the people,' and this she did with effect. The writer of the pamphlet was an Irish clergyman named McSorley, who had a daughter an excellent medium. He was very enthusiastic over Spiritualism, but all of a sudden I lost sight of him. Some years after, I learnt that he was appointed to a living in the East End of London, and saw his death announced in the papers two or three years ago, but I never heard anything more of his Spiritualism. About the same time another Irish clergyman, named Nangle, published a pamphlet on Spiritualism, making it out to be of Satanic origin, which called forth from Mr. W. Howitt these lines:

Nangle, of Skreen, what does he mean?
That the devil's converted or turned very green.
The pamphlet he gives us is not very new,
It only takes up the old cry of the Jew,
Who, when he saw our Lord healing the sick,
Said, 'That is the work of that crafty Old Nick.'

Under the impression that the few particulars I have given respecting the part our esteemed sister took in establishing Spiritualism in England will be of interest to the present lovers of the Cause, I have jotted down these reminiscences of thirty-two years ago—an important period in the history of Spiritualism in this country.

WHEN THE PRESS becomes, as it will, no longer the tool of high-placed jugglers, but the voice of the age's intelligence, it will soon show that peoples do not hate one another, and that diplomatists of the present breed are the direct cause of international dissension, and among the most pernicious products of a corrupt dispensation. The coming diplomatist will, *volens volens*, integrate, as factors in his calculations, intellectual right and wrong. Contemporary diplomacy carefully eliminates these factors, as merely complicating the 'moves,' without affecting the result. I wonder whether England, France, Germany, Russia, Austria, Italy possess, among them, an ambassador who believes that God exists, and that ethical wrong, as expeditious right, is not vastly superior, as procedure, to ethical right, as expeditious wrong. If such an ambassador does exist, I will vouch he has not been long appointed, and will soon find that his employer considers him dear at his wages. Of a truth, the coming broom is going to clear away a lot of garbage.—H. CROFT HILLIER, in the *Agnostic Journal*.

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 235.

AKN to the phase of direct writing has been that of direct painting. For over 30 years the well-known artists, Jan Steen and Ruisdael, through the instrumentality of David Duguid, have been giving proofs of their presence and identity; the evidence which has been collected and published as to the tests adopted, would satisfy any honest mind. Again and again these persons have thus given their autographs, in the shape of repeating works they executed on earth. It would be too long a story to give in this place, but in the appendix to 'Hafed' will be found carefully narrated the story of these spirit painters. Thousands of people have seen these little direct paintings and know of their mode of production. I have seen the luminous force for an instant, and then there was found a picture, with colours wet, upon the card. At other times I have got writings in languages which neither I nor the medium knew aught about, which I have had translated by scholars. All the striking characteristics of direct writing have been shown many times through Mr. Duguid, who has ever been willing to let all who could do so see for themselves the reality of the phenomena.

I could go on repeating, as I have said, hundreds of similar cases to those given, and I cannot well see how such volumes of evidence can be set aside as of no moment. In matters relating to physics we follow onwards. When a celebrated chemist lighted upon the fact that the rays generated in the vacuum tube had the power to penetrate considerable thicknesses of substances opaque to light, the world did not calumniate and misrepresent him as a fraud; neither persecution nor detraction followed—his discovery was prized, and the experiments continued till now we can test for ourselves the absolute reality of this new force. But with Spiritualism it has ever been otherwise.

Some of the most gifted mediums, and some of the most accomplished observers, have been obliged to pay a heavy penalty in the shape of scurrility and slanders hurled against them. Much more sensitive than Röntgen rays is the organism of the medium. Were it not so he could not be a medium; and the higher the phase of mediumship the greater the sensitiveness of the nervous system. Far too often the possession of these spiritual gifts has meant martyrdom. The ignorant and the bigoted (ofttimes belonging to learned societies) have extended their prejudice, their malice and hate, to injure and malign the poor medium. A rich gift is being offered to the world—not that any change has been worked in the constitution of our being, not that a miracle has to be performed. It was at our doors long ago, but we had no eyes to see it, no heart to desire it, or no hand skilled enough to take it up. It is as real as the other good things that have come to the world in recent times, and given by much the same methods. Most of our discoveries have been flashed in upon us, and our faculties used to bring the ideas to practical use. What belongs to the world of matter we readily welcome, but what belongs to the spiritual realm we shut out. It is the old battle: a repetition of the poisoning of Socrates, the crucifixion of Jesus, the burning of Bruno! Mediumship is the key that unlocks the world's mysteries. It is in vain we say that the prophets, seers, and great teachers, belonging to all religious systems, were but mediums, that every discovery in science has been revealed through a medium, that the world will make nothing of the personality of Jesus, and will wrangle for ages about him, till its eyes are opened to see that he was simply a medium! The light of spiritual phenomena is now being flashed on the world; it will yet lift many from the mire of Materialism, and free others from the effect of the opium of religious superstition. It will become one grand event in the world's history, and will give an imperishable lustre of glory to the nineteenth century.

MATERIALISATION.

I have said that Christianity was founded on the reappearance, in physical form, of Jesus of Nazareth after the change of death. The Scriptures reiterate again and again that he was seen of Peter, then of the Twelve. It was this statement which strengthened the preaching of Paul, to whom it was but hearsay evidence. So important was this point of the reappearance, that Paul went the length of saying that if not true then all his preaching was in vain: 'If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain.' Spiritualists have no reason to doubt that there was a basis for these strongly-repeated statements, believing that some such fact was transmitted from one to another, and played a most important part in the life and progress of the new religion. Renan and Strauss made up their minds that such an appearance was an impossibility, and, therefore, disbelieved the story, however much reverence they showed for the beauty of character of him whose life they sought to set down. All traditional beliefs have a tendency to be weakened by time; even when some strong circumstance in our own lives has become a memory, we are inclined to lessen its import. The statements as to this appearance of Jesus present to the world something so strange and unnatural that it is not to be wondered at that it is looked upon simply as a legend, without any historical basis. Christianity has for long lived upon the ethical teachings of Jesus, but undoubtedly it was the resurrection and his appearance

to the disciples, and the spiritual gifts which followed, that at first made the marked impress on his early followers. To Spiritualists, the records regarding the life of Jesus are of more value than to those who are at the two poles of belief. The Materialist and the Christian both lack the basis which Spiritualism gives, and without which the fabric falls to the ground.

Even if we accept the story of Jesus' appearance after the change of death (and the evidence is not what would satisfy the critical spirit of to-day), we still feel that this one appearance is scarcely sufficient to build up the doctrine of immortality, particularly when it is claimed that his birth was of quite another character from that of the rest of humanity, however good or great, having had no human father. A great question like this of the future life needs something more than ancient records to secure its solution. But it may be asked why so much stress should have been laid on the resurrection of Jesus when there was the case of Lazarus in point? Surely he demonstrated the truth of immortality as much as Jesus! I am afraid, however, that the early following had never heard of this story, and that it was the product of some later years, some metaphor which a later writer, without knowledge, had literalised. Again, why did the disciples place so very much stress on this one point if this statement in Matthew is true, 'And the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many.' I rather fear this latter statement came from someone who was either poking fun at the early Christians or was an ancient Munchausen; such an event, one would think, could not possibly have transpired without making considerable noise. It is in keeping with a similar one that Jesus was seen of five hundred before his ascension. We see readily that much that is written was the product of those who knew little about natural phenomena. The writers had little or no idea of the spiritual, they believed that the grave contained all there was of the human personality, and this popular conception coloured not only their thoughts, but the thought of succeeding ages. Whatever had to be set down could only be on these lines, as Paul's later and spiritual thoughts were not grasped by them.

One swallow does not make a summer, and if the world is satisfied that immortality was brought to life and light by this one event, then indeed it rests on very little, and it is not to be wondered at that unbelief regarding its truth should largely prevail. Spiritualism, however, offers so much testimony of very similar occurrences, that Christians should be the first to welcome it, and when they examine the testimony, they will have some reason for the hope that is in them. They will find that these occurrences are not distinct from ordinary facts, not claiming to be supernatural, but are in accordance with a spiritual law which we shall soon reach.

It is indeed a stupendous fact that it is in the power of the so-called dead to clothe themselves with forms that can become tangible to the sight and touch, and I admit it needs a considerable amount of evidence to bring it home, so that it can be treasured as a reality. I have already referred to the clear statement made by Sir William Crookes, that he had witnessed a luminous hand come down from the upper part of a room, grasp a pencil and write, and afterwards fade away into darkness. If we can admit the materialisation of a hand, complete in all its parts, it is but a step to the materialisation of a body. I know that at present this cannot be explained by any physical law which we know, but if we have an abundance of facts to go upon, the law will certainly be made clear. Faraday once said, 'Before we proceed to consider any question, we should set out with clear ideas of the naturally possible and impossible.' But, as Sir William Crookes points out, this is reasoning in a circle, as we cannot know what is impossible till we know everything. I want to write about what has been seen rather than felt, in sufficient light, and the evidence given by Sir Wm. Crookes as to the appearance of these hands is of the strongest description. He says: 'A beautifully formed small hand rose up from an opening in a dining table and gave me a flower. It appeared and disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. All this took place while I was holding the medium's hands and feet. Again, on another occasion, a small hand and arm, like a baby's, appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arm, and pulled my coat several times. At another time, a finger and thumb were seen to pick the petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.' These were among the first of his experiences. He had begun, like other men, with the idea that the whole affair was a superstition, or, at least, an unexplained trick, and as he took each step towards the more marvellous and unexpected phenomena, he multiplied his precautions and tests rather than diminished anything.

The first time I witnessed this phase of spiritual phenomena was in the presence of Mr. David Duguid, now many years since. It was indeed a surprise, and the recollection of the circumstance stands out as clearly as any event of my life. Such evidence as was given was of immense value to me at a time when I was but entering on my investigations of the marvellous world which was opening to me. I saw a luminous cloud come over from the other side of the room—a distance of

six or seven feet—to the table where we were sitting. It touched Mr. Hay Nisbet, the publisher, on the hand. As I was a stranger, there was evidently some difficulty in my case, but, after making some passes over my hand, the fingers at last touched me. I had all my faculties in play, strange as the circumstance was. I said to myself, 'There never can come a moment in my life when I shall doubt what is transpiring now.' I held all the time a grip of the reality of the events in my memory, much firmer perhaps than with regard to other marvels I have witnessed in my twenty years' connection with the subject.

[To be continued.]

Our Faith and Our Bodies.

'As he thinketh in his heart, so is he.'—Proverbs xxiii. 4.

THERE are certain passages of Scripture, of which this is one, whose real significance is, at last, being discovered.

In the diamond fields of Africa priceless stones have remained for ages unknown and undisturbed, and in the domain of spirit precious truths have lain for centuries unrecognised. By some happy chance an explorer of the African wild stumbles on the scattered gems, and the world is at once made richer. By an equal chance a scientist or philosopher announces a new principle or truth, and we find that some old prophet or seer taught it centuries ago, and the world has been deaf until now.

The text furnishes an apt illustration. In a vague and general way we have always believed that a man's thoughts possess a kind of creative energy, but we have not appreciated the practical value and importance of this fact. We have simply glanced at it, and then passed by on the other side. The rough diamond was under our very feet, and we every day trod on the spot where it lay, but not until recent years has any one picked it up and polished it, and shown us its radiant beauty.

At last, however, it has been revealed to us that in its broadest sense the heart makes the man, and that the words, 'As he thinketh in his heart, so is he,' are not the expression of a poetical fancy, but of a literal and awful as well as an encouraging truth. The basis of all true reform lies in the fact that body and soul not only reflect each other's moods, but that in the ideal man, the spirit man, the soul is undisputed master of the body.

Physicians assure us that mental conditions produce—that is, originate—bodily disease. Therein is one of the profoundest problems of the profession, and in some cases its despair. We are startled beyond measure when told that not only will vicious habits result in physical derangement, but that continuous vicious thoughts have the same tendency.

The world has gone wrong for many generations, and become entangled in the meshes of inherited maladies, simply because men have chosen their own way in opposition to God's way. The world's mental attitude has been the fruitful source of all the bodily evils from which it has suffered. If the universal mind had convinced itself in the beginning that unselfishness is more profitable than selfishness, that purity pays dividends while impurity lays assessments, and had continued through the centuries to lovingly live along the lines of the Creator's plan, pain would be a thing unknown, the word disease would never have been coined, and death would be like the sweet sleep of childhood, from which we would wake in heaven. So far as the world is God's world, it is perfect; so far as it is man's world, it needs the succour of mighty remedial agencies.

Now, since mental conditions produce disease, then it must follow that mental conditions may check disease and even produce health. Let us linger here for a moment, for we are kneeling on the ground as the Christ passes by and touching the hem of his garment. We are on the threshold of very wonderful discoveries, the value of which cannot be estimated. If it be true that to possess the right spirit is not merely to bear the ills of life serenely, but also to prevent them to a degree, then for the first time we lift our religion out of its theological environment, and make it a priceless, practical truth. When it is forced upon us that no man can be wholly well either in body or in soul who is not consciously God's child, and that we are well or ill in body and soul in proportion to our filial relation to Him, then we put religion where it belongs, on the strong foundation from which in our ignorance of natural and moral law we long ago removed it.

The important fact for men to recognise is this—that the cardinal virtues are the corner-stones of a healthy body and a healthy character. The spirit dissipates that condition of mind which produces disease, and tends to reproduce health as surely as wheat seed, if properly sowed, will furnish a wheat crop. The assertion is entirely within the bounds of known scientific law, that the ideal man is he who reverently looks to heaven and says, 'In Him I live and move and have my being.'

Here is the grand lesson to ponder, that faith is reposeful, that it is the equivalent of strength, for it is the miracle worker that not only enables us to bear pain, but lessens the pain itself.

How wonderfully practical. You must feed the mind with wholesome thoughts, or you will vainly feed the body with wholesome food. Your physical comfort depends on what you are able to see when you look into the heavens. The heart is the man. It is like the spring in which the river has its source.

Unless the spring is kept pure the river will be turbid to its very mouth, and unless the heart is kept pure there can be no home, no health, no happiness. Unfiled religion is nothing else than the spirit which makes each event of life a stepping-stone to higher things, and death the topmost step from which we are lifted into heaven.
G. H.

A Grand Jubilee Address at Hydesville.

By DR. J. M. PEEBLES. Concluded from page 234.

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

SPIRITUAL MARVELS have appeared as rifts in the clouds, as lights upon the mountains, under all skies, and in all past periods, assuming various forms of manifestation according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of Materialism. To counterfeit them, as certain professed mediums have done, exhibits the deepest, grossest, and blackest depravity.

Spiritualism is not local, but cosmopolitan, inspiring under some name alike Togi, prophet, seer, oracle, and intermediaries in all lands. To this I bear the most positive testimony.

These manifestations were considered at different periods as miracles, magic, oracles, apparitions, possessions, special providence, witch-craft, demons, and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a palpable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham, who, in early days, when turning his attention to occult subjects, said: 'In the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.' He was confident that this alone could roll back the inflowing clouds of Materialism.

Shakespeare when inspired made the ghost of Hamlet's father appear in

That fair and warlike form
In which the majesty of buried Denmark
Did sometimes march.
Is it not like the king?
Mar. As thou art to thyself.
Hor. Such was the very armour he had on,
When he the ambitious Norway combated;
So frowned he once, when, in an angry parle,
He smote the sledded Polack on the ice.
'Tis strange.

Ham. Then saw you not his face?
Hor. Oh, yes, my lord! he wore his beaver up.
Ham. What, looked he frowningly?
Hor. A countenance more in sorrow than in anger.
Ham. Pale, or red?
Hor. Nay, very pale.
Ham. And fix'd his eyes upon you?
Hor. Most constantly.
Ham. His beard was grizzled? no?
Hor. It was, as I have seen it in his life, a sable silver'd.

The learned Dr. Beard, physician, author, scientist and hypnotist, of New York, strongly inclined towards Materialism, declared that 'For logical, well-trained, truth-loving minds, the only security against Spiritism (as he called it) is in hiding or running away. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to Spiritism; the amount of human testimony in favour of Spiritualistic claims is a million-fold greater than that in favour of the theory of gravity.'

He further said that that distinguished jurist, Judge Edmonds, used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and, from the standard of the law books and the Universities, his position was impregnable.

Camille Flammarion, the great French astronomer, said that "At least ten of the manifestations he witnessed through Eusapio Paladino were incontestable." He further said that, 'Placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. . . . Invisible, intelligent forces seem also to act in unison with hers, producing varied phenomena. These pronounce themselves spirits, and whatever explanation can be given?'

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: 'My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.'

With the more intelligent scientists of this century, including Edison the great inventor, the victory is won; and so Spiritualism proudly takes its place in the pantheon of the sciences.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the seventeenth century schoolmen defined them. They are not violations of the inexorable laws of Nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence.

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells, the higher and lower spheres of existence. It has outlined the law of the progress of spirits, angels, archangels, seraphs, and the still diviner intelligences that pass and repass to and from the planetary worlds that dot and stud the sidereal heavens. It further teaches that surrounding every human being there is a refined, etherialised aura—an emanation—dark-hued, grey, white, or golden, according to character and grade of spiritual development. And now science steps in and demonstrates this, as M. Hodko, using the Runkorff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their colour has been described by Prof. Gates. Thought transference is no longer a theory but a demonstration. The souls of the departed can project their thoughts to us, and so do, inspiring us to more heroic and heavenly deeds.

Spiritualism teaches that the past converges in the present, that the heavens and the Biblical 'mansions' of the old seers were as real as substantial, and wisely adapted and fitted for the abodes of spirits, angels, and gods. These exalted intelligences, ever aflame with love, are continuously active in some great educational and redemptive work. They condescend to descend to us to teach, as do professors to their pupils in universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that, that He is eternally giving and never receiving.

All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensified by the transition from earth. The immortal life, then, is not a dissipating 'shell' life, but a conscious, social life, an industrious life, a constructive life, a retributive life, and a progressive life, where the emancipated soul sweeps onward and upward in wisdom, excelling wisdom, and in glory, transcending glory through the measureless ages of eternity.

True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessions by diakka demons here, and there are different degrees of happiness over there. Memory is the undying worm. No one in any world can get away from himself. There are dark spheres, there are intense sufferings in those Cimmerian regions of mortal wretchedness. And those poor, suffering, semi-penitent souls are often brought by the higher intelligences to earth, and into the aural sympathetic atmospheres in seances for instruction and spiritual benefit. Often in mental agony do they say: 'Pray for us! Help—oh, help us! We seek the light.'

Mortals are moral agents, the architects of their own heaven or hell. They reap what they had sown. 'Karma' is an unnecessary (Sanskrit) word, implying cause and effect—nothing more.

Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. He is a rational moral being, having the power of choice. Punishment, disciplinary punishment necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theodore Parker and Phillip Brookes are still preaching to undeveloped, imprisoned, earth-bound spirits. God's mercy endureth for ever. The angels call, and souls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy is not shut; there is ever the opportunity of progress from dark to light. Oh, blessed gospel truth!

Spiritualism does not say 'good night' in the solemn hour of death, but rather gives the glad assurance of a most welcome 'good morning' just across the crystal river. It does not leave the mourner's home in gloom, but lifts the grim curtain, permitting us to hear responsive words of undying affection from those we love. It would see no mourning garments worn, it would see none draped in crape, but would see at funerals only opening buds and blossoms, and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and groves of spring time, with wild briars twining around tomb stones, and everything else that can remind us of the evergreen shores of immortality.

O, let us rejoice! then, and be glad in these Easter years of Spiritualism, for they give life a new meaning, and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspiration, new and sweeter devotions into our daily life.

Spiritualism, the complement of true Christianity, beautifies the bitterest cup, helps to bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly, throws upon the moral hero's white forehead the circling coronet of fadeless splendour. Break, shatter the vase if you will, yet the odours of the lilies, ascending as incense to heaven, remain.

Those of this generation know little of the persecutions, trials, and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, madmen. They were mocked, slandered, and hunted as though they were wild beasts. Some of the more mediumistic, like the Nazarene, had not where to lay their heads.

Personally, some forty years ago I had stones hurled at school houses and halls in which I was lecturing. I was hooted in the streets; and once I was mobbed by an infuriated sectarian crowd, after an evening's discourse. At another time, in Illinois, accompanied by Dr. Dunn, a church woman, rising in the audience, rushed toward me, flourishing an umbrella over my head, and shouting, 'You are a blasphemer; you are a wicked blasphemer!' And then, slamming the door after her, hurriedly departed. Coolly I replied, 'How the chaff flies when the gospel fan blows.'

In those early times of this movement, press and pulpit pronounced the phenomena 'toe-joints,' 'knee-joints,' 'imagination,' 'secreted machinery,' 'detached portions of electricity,' the 'devil,' and a 'nine days' wonder.' And yet, right in the face of these violent oppositions and journalistic toe-joint expositions, Spiritualism marched on from conquest to conquest, until to-day it has in this country its original associations, its State associations, its numerous legally organised societies, progressive Lyceums, institutes for young people, helping hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions upon millions of ardent devotees, comprising thinkers, scholars, statesmen, archaeologists, scientists, biologists, metaphysicians, clergymen, jurists, and philosophers—the cream of the world's erudition. Our foundation is now as firm and abiding as the stars; and all the combined forces of materialists, sectarists, Judge Tingley-Theosophists, and anti-Spiritualists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper as to think of checking the mighty march of this great nineteenth century truth.

And yet, there is work to be done. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organisation, and a definite declaration of principles. They need more intellectual and moral culture, more harmony of action, and better music in their societies. They need to give more encouragement and financial support to progressive Lyceums and the young people's social institutes. They need more commodious and comfortable edifices consecrated to and used only for Lyceums, lectures, conferences, and seances. They need to pay more attention to so organising public circles as to have a calm, aspirational, and religious element—the predominating factor. They need to be imbued with more of that fiery missionary spirit that characterised the old pioneers; they need to more critically, yet charitably, distinguish between genuine mediums and base unprincipled frauds. They need more settled speakers, conscientious, cultured, and apt to teach; and they need to have kindled in their soul's depths a diviner and loftier spirit of enthusiasm. Such regal-souled missionaries and martyrs to truth have in all ages shaken the world, and crowned new dispensations with imperishable glory.

Napoleon, amid his warrior hosts of the ensanguined fields of Russia, exclaimed: 'Officers, soldiers, the eyes of all Europe are upon you, do your duty.' So, it may be said to-day: Spiritualists, the eyes of all Christendom are upon you, do your duty.

[Dear Bro.—Grace, love, and goodwill. Yesterday, I delivered this address in the very house where the *Fox sisters* heard the raps. It is unoccupied now, but was filled with pilgrims yesterday, and all afire with enthusiasm. Cordially yours, J. M. PEBBLES, Rochester, N.Y., April 1.]

THE MIND of the child is the mirror of truth, reflects the divinity of its origin, and is an unclouded atom of the infinite. Break not that placidity with anything less than well-ascertained truths, lest you corrupt and debase the handiwork of the infinite God.—*J. Evans*

AS SUNLIGHT to the flower, which expands its beautiful form, so that it drinks in warmth and vitality, so is charity to the needy. Love expands the contracted soul, unfolds its latent beauties, to the good of others and the purifying of self.—*J. Evans*

EVOLUTION is being strengthened every year by fresh evidence. It is being accepted as the natural solution to man's production, progress, and development. Yet without evolution there can be no evolution. Without the chemical amalgam in the seed, there would be no flower or tree. Without the ultimate possibilities being involuted in the first form, there could be no evolving to the highest form. The same laws apply to all forms of life, and operates to greatest perfection in man. In the babe is involuted the man, in the man the angel, in the angel the highest perfection to which he can attain.—*J. Evans*

'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.—*J. PAGE HOPPS, in the Coming Day.*

The Golden Jubilee Celebrations.

[The following report has been compiled from the Manchester papers and other sources.—Ed. 'T.W.']

THE HALL had been elaborately arranged, the various stalls representing America, Australia, Canada, England, Greece, India, Italy, Japan, Norway, Scotland, Spain, and Switzerland. The attendants were, as a rule, attired in the costumes of different countries, and the scene was very bright and attractive. The floor of the hall and the side galleries were crowded at the opening ceremony. The back of the platform was filled in with a reproduction on canvas of the frame-house at Hydesville.

The Chairman, Mr. John Lamont, said they were met in furtherance of a movement which had given the world new life and new light. He called upon 'the noble and courageous standard bearer of modern Spiritualism.'

Mrs. Emma H. Britten, who said it was impossible that one who had known and clasped hands with all the first movers in that great Cause could keep away from that festival. Though her health was very indifferent she dare not do it. It would be needless to reiterate the work that had been accomplished in the last fifty years—accomplished not by men, not by priestcraft and priestly teaching, but by the great Spirit Himself, with a force that men had never dreamed of. Some claimed that Spiritualism was religious; they knew it was. Others pointed to Spiritualism as a science; they knew it was. She stood there to declare, after nearly forty years' experience of the movement, that it was both. There was need of more workers, and, perhaps she might add, of a little more money. It was theirs to do their part. (Applause.) In conclusion, Mrs. Britten declared the bazaar open.

Mr. G. E. Aldridge (Wolverhampton) presented Mrs. Britten with a resolution expressing deep regard for her, and recognising her labours on behalf of the movement.

Miss Aldridge next handed Mrs. Britten a bouquet of beautiful flowers.

These gifts were suitably acknowledged.

A vote of thanks was passed to the chairman on the motion of Mr. S. S. Chiswell (Liverpool), seconded by Mr. A. Smedley (Belper). At the termination of the opening ceremonies on Friday, Mr. Alfred Smedley presented the chairman with a contribution to the Bazaar funds in the form of a cheque for £25.

During the afternoon a great tea meeting was held in the large hall, and was attended by about 2,000 persons.

At a mass meeting in the evening, Mr. E. W. Wallis presided. He was supported, among others, by Mr. Walter Howell (Nottingham), Mrs. E. Green, Mr. G. H. Bibbings (Plymouth), Mr. J. J. Morse (London), Mrs. M. A. Stair (Appleby Bridge), Mr. S. S. Chiswell (Liverpool), and Mr. J. Swindlehurst (Preston). There were present about 3,000 persons, many of whom came from different parts of the country.

The Chairman said that they had heard it said that Spiritualism was dead and in its coffin, but from the appearance of the gathering that day, it had been resurrected. ('Hear, hear,' and applause.) On the 31st March, 1848, the first systematic telegraphic communication was opened with the other world. To those people who said there was nothing in their Cause, he answered that the whole of the other world was in it. Fifty years ago and a few days there was not a Spiritualist, in their sense of the word, in the world; to-day, there were millions who rejoiced with them in the return of the departed, in the knowledge that life was victorious over death, and that personal consciousness continued in a real, natural, and beautiful world. (Applause.)

Mr. Walter Howell (Nottingham), in a short address, maintained that there was not a land where Spiritualism was not heard.

Mrs. E. Green (Manchester) said the time would never come when there would be no Spiritualism; it was living with a new life, and would never be crushed out. It would bring them in touch with suffering humanity, and make them tender and true, because it would teach them that they were responsible beings, that they could not put their salvation upon another, but that they must work it out for themselves by loving action and kindly words, and by doing the work that lay before them.

Mr. G. H. Bibbings made a powerful speech which was received with long-continued applause, to which he responded with a recitation in fine style.

Mr. J. J. Morse (London) said his mind went back nearly thirty years, when the Manchester Spiritualist Society began its existence. Those who had done their utmost to advance the movement had done so at great self-sacrifice. They had served the truth whatever the cost might be, and they were still prepared to go on with the service to the end, whether that end be a crown of thorns or a place of honour. They had to educate the Church, the men of science, and they had had to educate the general population as well. They had dotted the land with societies—lighthouses along the coastline of human doubt and sorrow. They had joined hands with their brethren who first received the revelation across the broad Atlantic, and to-day the Spiritualists of the United Kingdom and of the United States were one brotherhood, with one hope, one desire. In their work they had not been unmindful of the children, whose lives they hoped to make better, brighter, and more useful to the world.

Mr. Smithson, president of the Yorkshire Union of Spiritualist Societies; Mr. S. S. Chiswell, and other speakers also addressed the meeting. Selections of music were given during the evening.

Saturday was entirely devoted to the bazaar. Mr. Alfred Smedley (Belper), in the absence of Mr. Hopps, agreeably performed the duties of the occasion, admirably assisted by Mr. S. S. Chiswell (Liverpool), as chairman.

Rev. J. Page Hopps wrote stating that owing to illness he regretted he was unable to keep his appointment. He added, 'I am all the more sorry because I wanted to express my admiration of the zeal, energy, devotion, and pluck which I see at the back of your enterprise. Over thirty years ago I did a little to start this movement in Manchester and the neighbourhood, and I rejoice to see the flow of it now.

We have one of the greatest causes that ever asked for the sympathies and service of human beings, and I always rejoice to see strength and affection flowing to its support. We ought to be the happiest people in the world, and I hope and fully believe that your gathering will be flooded with joy.' In the absence of Mr. Page Hopps, the reopening ceremony on Saturday was performed by Mr. Alfred Smedley (Belper), who incidentally stated that at the close of the previous day the receipts from the bazaar and all other sources amounted to £204. This, he said, was very satisfactory. Among others who took part in the proceedings were Mr. S. S. Chiswell (Liverpool), who presided, Mr. and Mrs. H. Boddington (London), and Mr. G. H. Bibbings (Plymouth).

Sunday was the great day, when the enthusiasm reached its zenith. Never before in the history of British Spiritualism have such meetings been held. Never will the scenes be forgotten by those fortunate enough to be present. The day's labours were divided between the afternoon and evening, those of the afternoon comprising a united demonstration of Lancashire Lyceums. The children sang hymns, joined in a musical reading, and went through a series of marching and calisthenic evolutions in a marvellously steady manner, reflecting great credit upon themselves and their teachers. Mr. J. J. Morse presided, and was supported by Mrs. Jessie Greenwood, the President of the British Spiritualists' Lyceum Union. Buns and milk were liberally supplied to all the children. The chief marshal, Mr. J. B. Longstaff and his aides, deserve every praise, for there was not a single mishap. The spaces outside that reserved for the children, as well as the galleries, were literally packed with spectators.

The Professor's Tales.

STORIES FOUNDED ON FACT.

X.—'WHERE ROSES BLOW.'

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.]

'AGATHA!'

'Priscilla!'

The speakers were two well-dressed women who had met upon the station of Brighton, after a separation of several years. They had been girls together at school, but had lost sight of each other, and now met unexpectedly.

Here the Doctor interrupted. 'You said, "well-dressed women." Professor. Why don't you say ladies?' he asked.

The Professor laughed. 'You are trying to draw me upon social questions, Doctor, but I won't fall into the snare. The word "lady" means "loaf-giver," or those who help others. These two were ladies in this highest sense of the term; but the word has been so abused by creatures of the feminine sex, who cheat their creditors, tyrannise over their servants, and worship themselves and their class, that I prefer to use the nobler title of "woman."'

'I beg your pardon for interrupting,' returned the Doctor, 'but now proceed.'

'What are you doing here, Priscilla?' asked Agatha, the Professor proceeded.

'I have come for a short time to Brighton, for the health of Muriel,' replied Priscilla.

Agatha stooped down and kissed the child, who nestled to her mother's side. 'Have you got lodgings?' she asked.

'Not yet,' answered Priscilla, 'but I am going to a hotel till I find suitable rooms.'

'Come to my cottage, then, for a day or two,' and as her companion hesitated, Agatha turned to the porter who was standing by and instructed him to place the traveller's luggage into her trap, which was standing outside the station.

'This is Rose Cottage, only there are no roses now,' said Agatha, about half-an-hour afterwards, as they drew up before a villa which stood embosomed among trees about two miles from the town.

'It is a lovely spot,' Priscilla answered, 'but do you mean to tell me you live here all alone?'

'With Martha as my companion,' replied Agatha.

'And who is Martha?' inquired Priscilla.

'She helps me to do my house-work,' Agatha replied. 'We get on very well together; but here she is.'

An elderly woman stepped out of Rose Cottage, and with a pleasant smile welcomed the visitors, and helped Muriel out of the trap.

'Now, Agatha,' said the child's mother, when they were seated in the snug little parlour. 'I want you to tell me what brought you here?'

'That is soon told,' said Agatha. 'My uncle lived here, and when he died he left me this house as a legacy. This was soon after my husband died. And you, Priscilla?'

'Mr. Wentworth is abroad on business, and so I and Muriel are left to take care of each other. The child is not strong,' she added in a low tone, and I have brought her here in hopes of seeing her soon well again.'

Though the month was January the weather was mild and the day fine, so Muriel was allowed to scamper about the garden as she pleased, while the older people returned to the house.

The time passed quickly while the two friends were chatting about their school days, but after an hour's interval Mrs. Wentworth started up. 'Whatever can that child be about?' she ejaculated, as she moved to the door.

Agatha accompanied her, and together they entered the garden. The child was not in sight, but merry laughter was heard from another part of the garden.

'Come here, Muriel,' her mother called.

'Yes, mamma. Come along, Stella!'

The patter of childish feet was heard, and Muriel appeared upon the scene, hot and breathless.

'Where have you been all this time, Muriel?' inquired her mother.

'I've been playing with Stella, mamma.'

'Who is Stella?' her mother again inquired.

'A little girl, mamma. She's here.' Muriel turned expectantly, then a look of disappointment came over her face. 'She hasn't come,' she said, struggling to keep back her rising tears.

'Well, we must go and look for her,' and Mrs. Wentworth, taking Muriel by the hand, set out to find the child's playmate. But the garden was empty, and it was plain that Stella had run away home. 'I suppose she was one of the country children,' said Mrs. Wentworth soon afterwards.

'I don't know the name, except' — Agatha stopped abruptly, and then continued slowly, 'It's rather an uncommon name, and means a star, but I don't know any starlike children about here,' she added, with a smile.

'Very likely the name was Sally,' said Mrs. Wentworth, and soon she had dismissed the subject from her mind.

That night, long after Muriel was asleep, her mother sat writing letters in her room. The clock was striking eleven when Priscilla rose and put away her writing materials. The slight noise she made seemed to have disturbed Muriel, who turned uneasily in her sleep. Mrs. Wentworth was by her side in a moment, bending over her. The child's lips moved, and as her mother bent over her, she heard Muriel murmur, 'Stella, dear Stella,' and the child smiled in her slumber.

In a few moments Muriel was again fast asleep, and her mother turned from the bed. As she did so, she saw to her surprise that she was not alone in the room. Close by the open door stood a girl of about five years of age, looking at Mrs. Wentworth with wide-open blue eyes, her right arm being thrown round the neck of a large black dog that stood beside her. It was sufficiently surprising to have such a visitor at such a time, but what puzzled Mrs. Wentworth was that at her first glance she had seen two children side by side, and one of them was Muriel, but the vision of her child had vanished, and Mrs. Wentworth glanced at the bed. Muriel was quietly sleeping with one arm resting outside the counterpane, her sweet pale face surrounded with curls of gold, which were tossed carelessly upon the pillow. This Mrs. Wentworth took in at a glance. Then she turned to the other child, who stood near the doorway with the dog.

'Isn't it time you were at home, my child?' she inquired kindly.

'I'm just going,' answered a clear, sweet voice, only I brought Muriel back first. We've been playing in a garden full of roses.'

Mrs. Wentworth was thoroughly mystified. 'What is your name, my dear?' she asked.

'Stella,' promptly answered the child.

'And where is your mother?' inquired Mrs. Wentworth.

'My mamma is Agatha, and she lives here.'

Mrs. Wentworth was startled by the news, and by the familiar form of address used by the child. 'Will you come with me to Agatha?' she asked.

The child frankly laid her hand in that of Mrs. Wentworth, with a parting smile at Muriel, and holding fast to her dog. Then the group proceeded along the passage.

'You must come to-morrow and play with Muriel, my dear,' said Mrs. Wentworth.

'I'll come,' answered Stella, 'but Muriel says she will soon come and live with me.'

Mrs. Wentworth smiled at the children's fancy, but yet there was a strange sinking at her heart which she could not explain.

Agatha's door was reached, and Priscilla let go the child's hand while she knocked. It was at once opened by Agatha, and Priscilla said, 'I have brought you some queer visitors,' and as she spoke she turned to lead forward Stella and the big dog. But astonishment held her speechless, for of her two companions not a trace was to be seen.

'Come with me, Agatha,' she gasped, and turning she hurried to her own room. A strange fear was upon her, but she breathed more freely when she heard the regular breathing of her sleeping child.

Agatha, who had followed closely, awaited with curiosity the explanation of Priscilla's excitement. But Mrs. Wentworth's first words puzzled her. 'Who is this child that you have in the house, Agatha?' she asked.

The listener stepped to the bell-pull and rang for Martha. 'If Priscilla was mentally affected it would be well to have assistance,' she thought. But her face was calm as she turned to her companion, though a close observer would have noticed its pallor.

'There is no one except ourselves and Martha in the house,' replied Agatha.

'There is a child and a big dog,' said Mrs. Wentworth.

At this moment Martha appeared, and in obedience to Agatha's instructions, made an examination of every door or window by which the child could have entered. But the doors were bolted, as Martha had left them, and all the windows were secure. The house was then searched in every part, but no child or dog was to be found.

'How do you account for this extraordinary occurrence,' asked Mrs. Wentworth, when she had led the way back to her room, with the two women following.

'You have been dreaming, Priscilla, or you are fatigued with your long journey. Your overtaxed nerves have conjured up a hallucination.'

'That was your uncle's dog, ma'am,' interrupted Martha, 'that pined away and died when the old man was gone. I have seen it myself once.'

Agatha cast a reproachful glance at the old woman, and it was evident that she did not wish to alarm Priscilla with any tale of the supernatural. She then glanced at Mrs. Wentworth, and found the gaze of the latter fixed steadily upon her. There was a pause, and then Priscilla said slowly, 'The child said that her name was Stella, and that you were her mother.'

Agatha was startled. 'My child was certainly called Stella, but she died when she was twelve months old!' she exclaimed.

'If she had lived she would be the age of this child,' answered Mrs. Wentworth, gravely.

Agatha sank upon a chair, trembling in every limb. 'Oh, Priscilla, can it be possible?' she faltered.

Mrs. Wentworth uttered a low cry, and sprang to her feet. 'Stella

said that Muriel would soon be with her,' she said; and with an agonised look the mother hurried to the side of her child. Priscilla stooped down and kissed the rosy lips of her sleeping child, and then, more calm than before, resumed her seat beside Agatha.

'Priscilla,' whispered the other, 'to-night is the anniversary of Stella's birth and death, for she died upon the same day of the month as that upon which she was born. Agatha stopped, for at this moment a rose fell upon the table beside her.

'A rose, ma'am, in the middle of January,' exclaimed the astonished Martha, while her mistress stretched out a trembling hand for the token of love. Then, to the amazement of the women, magnificent blooms began to fall thick and fast. In a short time the table was covered with them, while the sleeping Muriel was almost covered by the fragrant flowers. The wonderful shower ceased as suddenly as it had begun, and while the women were gazing in astonishment at the piled-up flowers, the silvery laugh of a child rippled through the room. Agatha glanced up. Her face turned of the hue of death, and, without a word, she fell forward with her head upon the table, scattering the roses right and left. When she recovered consciousness, she was lying in her own room, whither she had been carried by Mrs. Wentworth and Martha. With a long sigh she opened her eyes and looked around.

'Priscilla,' she whispered, 'I have seen Stella, for I have been with her in the land where the roses blow.'

But the heart of the listener was torn with anguish, for she remembered what Stella had said about Muriel.

A few months afterwards, the two little playmates were lying side by side under the shadow of the grey old church. Priscilla knew that they were not really there, but were playing together in that bright land to which she also was hastening, and the mother's heart was comforted.

'A very strange story,' said the Doctor, after a long silence. 'Surely the phenomena of falling flowers is a very rare one,' he suggested.

'By no means so rare as you might imagine,' replied the Professor; 'it has happened at seances again and again under conditions that rendered deception impossible.'

'There are two points, Professor, that require clearing up,' said Doctor. How is it that there can be ghosts of animals? That is point number one. The other question is, Do people grow old in the spirit land, or if they die old and decrepit I imagine, from another of your tales, that they remain so.'

'The law of the land, as I told you,' the Professor, in answer, said, 'is progression; hence children grow to maturity as they do here, but on earth, as age creeps upon our tenement of clay, the soul within does not decay, and when the prison house falls to pieces the captive soul is set free, with higher possibilities of advance before him.'

'But the gardener you told me of was old and feeble?' interrogated the Doctor.

'Messengers from the world of spirits,' the Professor replied, 'have told us that such apparent age is assumed chiefly for purposes of identification, and that though there is growth in that land there is no decay such as we know it. Some time after, Doctor, I will speak more fully about the apparitions of animals.'

SPIRITUALISM AT EXETER.

SIR,—Doubtless, readers of the *Two Worlds* will be pleased to know that the *Exeter Spiritualist Society* is doing its little share in helping to maintain this glorious Cause, in spite of the enormous difficulty experienced in successfully sowing 'spiritual seed' in a cathedral city, teeming with churches and chapels, mission halls, gospel halls, etc. It seems evident that Western counties Spiritualists have much more to contend with in this respect than our Northern and Midland friends, probably because of the deep-rooted narrow-mindedness of the people. However, we desire to extend them a hearty invitation to earnestly investigate for themselves, and may mention, for the benefit of readers of the *Two Worlds* who reside at Exeter, or visit that city, that the Spiritualist Society holds very enjoyable Sunday services at Friars' Hall, Friars'-walk, at 6-30 p.m., each service being usually followed by a public circle. These meetings are well attended, and investigators are invited to become associates, and, finally, members of the Society. Until the last few weeks we have depended on the kindness of one of the lady members for the use of an organ to lead the singing, but the Society has now purchased a new and large organ, costing about £15, which greatly improves the appearance of the hall, and will, it is hoped, help to attract larger gatherings. The Society earnestly appeal to the readers of the *Two Worlds* for any kind assistance they may be able to render in helping the Exeter Society to defray the cost of their long-needed organ. Subscriptions, however small, would be most thankfully received, if addressed to the Secretary, Exeter Spiritualist Society, 29, Friars'-walk, Exeter.

SEANCES WITH MR. J. TAYLOR, OF FARNWORTH.

SIR,—Two seances, on Saturday and Sunday, April 2nd and 3rd, were held at the house of Mr. J. Haywood-Hillsbro', Sheffield. The seance of Saturday evening was not successful, but on Sunday morning we were amply rewarded. There were twelve sitters besides Mr. Taylor, all having been present at the previous seance. We commenced at ten o'clock, the window being darkened, but there was sufficient light for the sitters to tell the time even in the darkest part of the room. The controls placed the sitters to their liking, and about 10-30 manifestations commenced. The table was raised completely from the floor to a height of about ten inches, none of the sitters having actual contact with it. This was repeated with a gentleman of about eleven stone weight standing on the medium's palms. A chair was then placed on the table, and the medium, putting his hands on its back, both chair and table were lifted. This was repeated with Mr. Haywood sitting in the chair and another gentleman standing behind it. After this the medium took the hands

of two of the sitters and, placing them under his own, the table was again raised. This was repeated several times, with the medium's hands in glasses, with them in a tin of water, with his right leg on the table, with a gentleman standing on the table holding the medium's wrists, and with two glasses on the table, and a gentleman standing on them, the medium taking hold of his knees. Then the table was moved in a variety of ways, now calm and steady, then quick and energetically. Once, with a violent gyratory motion, it was raised, and knocking its feet in succession upon the floor, beat time to the music. After this the medium instructed two of the sitters to hold the table down, but they were unable to keep it still. One of the sitters then sat in a chair on the table, while another sitter, standing behind the medium, held the chair down, but the medium, taking hold of his arms, the whole was lifted, in spite of his efforts. The same sitter, placing his hands on the table in front of the medium, exerted his utmost strength to keep the table on the floor, but could not resist the wonderful powers who were present. All this took place in the space of one hour, each of the sitters being completely satisfied. We are thoroughly content with the result, and Mr. Taylor has our warmest thanks for enabling us to receive this convincing demonstration of the power of our brothers who have passed beyond the veil.—Yours sincerely,

R. GREEN, J. MIDDLETON, GEO. F. FENTON, J. F. HAYWOOD.

Items of Interest.

PORTRAIT and sketch of Mr. J. Chaplin, Leicester, next week. Don't forget the International Congress meets in London in June, and the National Federation Conference at Keighley early in July.

RECEIVED for Propaganda Fund, the sum of 12s. from Bolton Society; Great Harwood Society, 10s.; and Todmorden, £1.—J. SWINDLEHURST.

EARLY IN MAY the Lyceum Union will hold its Annual Conference at Walsall, and as important business is to come up, we hope there will be a full attendance of delegates.

OUR RECENT CELEBRATIONS have somewhat interfered with ordinary duties, and correspondents who have not been attended to will oblige by kindly writing again, as some communications have been mislaid.

SOVERBY BRIDGE.—Allow me, through the 'T.W.', to thank all speakers for their kindness during my term as Secretary, and to say that Mr. J. Holroyd, No. 1, Arnold-street, Tuel-lane, is now the Secretary to our Society, to whom all communications must be addressed.—M. THORPE.

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

THE ASHTON-UNDER-LYNE Spiritualists' Building Co. Ltd., mean business. A plot of land has been secured on very reasonable terms, and a new hall is in course of erection, intended to seat 400 people. £1 shares have been issued, and no doubt some can yet be obtained on application to Mr. H. T. L. Hutton, sec., 56, Burlington-street, Ashton-under-Lyne.

WHAT A GLORIOUS TIME our Jubilee was! I should like to suggest that the Bazaar be carried on to Keighley for the Annual Conference. If held on the Saturday and Monday I feel sure a large sum and a great deal of good would be the result. I have been astounded at the enthusiasm, energy, patience, and general good humour everywhere.—J. KNIGHT.

N.E. LANCASHIRE LYCEUM DISTRICT COUNCIL.—*Short Notice.* Annual meeting on Saturday, April 30th, at Bradley Fold, Nelson, Lyceum business at 3-30 prompt. At 5-30 a public tea, followed at 7-30 by a social and entertainment. Tickets 6d. Will Secretaries kindly forward their returns at once? A full and prompt attendance of delegates is earnestly desired, as business of importance will be submitted.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe.

THE Liverpool *Protestant Standard* has been 'at it' again. Spiritualism is like a red rag to a bull to the editor, who knows so much about the ways and wiles of his Satanic majesty—or thinks he does—that he is quite sure Spiritualism is one of the most successful devices of the Evil One. We have heard that cry so often that we smile and pursue our way undeterred, and thank the Rev. J. Thornberry and the said editor for the free advertisement they have given to the spiritual movement.

SILVER WEDDING CELEBRATION AT CARDIFF.—A pleasant gathering took place at the Charles-street rooms, Cardiff, on Thursday, the 14th inst., to celebrate the silver wedding of Mr. and Mrs. G. Dowdall. Mrs. Dowdall is a most indefatigable worker for Spiritualism, her services being requisitioned in Bristol, Bridgwater, Barry, and Merthyr, while her correspondence embraces a wider circle than that of the Principality of Wales, and her popularity in Cardiff is attested by the large number of inquirers at her weekly seance in Charles-street. Our Society gladly takes this opportunity of publicly acknowledging our indebtedness to both Mr. and Mrs. Dowdall, to whose efforts we feel we owe in a great measure the success which has attended our venture, and we trust that the presents of *bijouterie d'argent*, while in no way intended to represent the full extent of our indebtedness, will be accepted as a small tribute of our affection and an earnest of our good wishes for their future welfare. The gathering throughout was of a cordial nature, our corporeal desires being administered to by a *rechereté* repast, while the mind was feasted by harmony, both vocal and instrumental, till the wee sma' hours.

O.P.S. FUNDS.—Received with thanks, from Mr. G. Colbeck, 9s. 9d.; 'Bristol Spiritualistic Society,' per Mr. Webber, 10s.; For Rev. C. Ware, from Mr. W. Cotton, 2s.; Plymouth Society, per Mr. J. Bishop, 3s.—Mrs. M. H. WALLIS.

SPIRITUALISM AND CHURCHISM. Agitation at Middleton.—Our Middleton correspondent writes:—'The excitement in connection with the alleged boycotting of the Spiritualist Mission at Middleton by the rector of the Parish Church continues. The Spiritualists held large and successful meetings in the Co-operative Hall, the hall authorities refusing to accede to the application of the rector and other clergymen that the building should not be further let to the Spiritualists. The application having failed, the rector preached a series of sermons against Spiritualists, and denounced members of his own church for attending the meetings after evening service at the Parish Church. The hall having been let week by week to the Spiritualists the rector stepped in, and took it over their heads for a series of Sundays. The Spiritualists took the Drill Hall, and there also held successful gatherings, but the latest phase of the situation is that the rector has persuaded the Drill Hall authorities not to allow the meetings on their premises. The Spiritualists have now taken the Theatre Royal, a building capable of holding about 800 people, where the meetings will be held.'—*Manchester Evening Chronicle.*

In psychical circles there is much excitement over a most mysterious medium named Mrs. Piper, who is admitted to do the most wonderful things in a manner which baffles detection or explanation. The experts who exposed Madame Blavatsky and many other so-called tricksters in spiritual matters confess that Mrs. Piper completely bewilders them. Dr. Hodgson, famous for tracking down all sorts of impostors who pretend to have dealings with spirits, has been studying Mrs. Piper for five years, and he confesses that he is conquered. She has almost persuaded him to become a believer in Spiritualism himself. Her most amazing feats are in connection with a person referred to (in a Psychological Research Society report just issued) by his initials, 'G. P.' 'G. P.' was a young American, by profession a lawyer, but by practice a writer, a philosopher, and a zealous associate of the American branch of the S.P.R. He met his death accidentally in 1892, but some time previously he had said in conversation to Dr. Hodgson that if he should die first and find himself 'still existing,' he would 'make things lively' in the effort to reveal the fact of his continued existence. He is said to have taken complete possession of Mrs. Piper. Through her he communicates all sorts of messages to his friends, and tells the secret facts of his life. Yet Mrs. Piper never knew that any such person existed. Dr. Hodgson gives numerous examples of how 'G.P.' is using the medium and proving his own identity. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed 'G. P.' who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though his father had not informed even his wife of this fact. Some friends of 'G. P.'s,' named Howard, were invited to the seance, and they were then told by Mrs. Piper (that is, by 'G. P.' speaking through the medium) of private matters known only to the dead man and themselves, and of conversations in which they had taken part. Dr. Hodgson, who is declared to be up to every trick and fraud among Spiritualists, reports that in Mrs. Piper's case 'the possibility of accounting for the phenomena by fraud has been fully considered and rejected.' How, then, is the matter to be regarded? Is a belief in Spiritualism the only alternative?—The above is from the *Birmingham Daily Gazette*, March 30, 1898, which has been strongly opposed to Spiritualism, and is therefore noteworthy as indicating the change of attitude which is coming over the press.

WE have to record the passing away of our much beloved sister, Mrs. Trefry, the beloved wife of John Trefry, of Ashington, aged 57, after a painful illness, borne with great fortitude. The burial service was conducted by Mr. J. G. Gray and Mr. Lashbrooke, and impressed everyone.

MEMORIAL SERVICE. Psychological Hall, Barrow-in-Furness.—Sunday, 17th, a most harmonious and spiritual meeting was held in honour of Mr. John Kellett, who for five years was president of the Society, and one of the most sturdy and enthusiastic pioneers of Spiritualism 30 years ago. Unfortunately, an incurable malady seized upon his physical frame six years ago, since when he has been confined to his bedroom. Still, the active and cultured mind of our esteemed brother found work to do, and with his pen he wrote various articles to the *Two Worlds*, the *Medium and Daybreak*, and *Light*, and wrote many letters (and sent with them the literature of our movement) to eminent men, including Lord Salisbury, Mr. Balfour, Mr. Chamberlain, the late Archbishop of Canterbury, and others, from whom he received pleasing replies. Space is not adequate for me to do justice to his noble, unselfish character. As a man, as a brother, as a leader, he was beloved by all, and when the transition took place he welcomed his angel guides and friends with smiling confidence, and to those around him he said, 'Spiritualism is more to me now than ever in the past,' and, fully conscious, his noble spirit passed into the spiritual realms. Short addresses were delivered by Bros. Proctor and Walmsley, his oldest friends in the Cause. Both spoke in eulogistic terms of his devotion to truth, his sterling worth as a man, and glistening eyes proved many hearts were touched. Special hymns were rendered by the Lyceumists, and as their sweet voices sang, 'Waiting on the other side,' I, for one, felt that our brother, according to promise, was with us, participating in the sympathy, love, and harmony that was manifested.—GEORGE M. NETTLESHIP.

THE TWO WORLDS.

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our Albums, Pamphlets, etc.

FRIDAY, APRIL 22, 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.

Jubilant Jottings.

MRS. PORTER tenders her sincere thanks to all friends for gifts of money or goods for the Bazaar.

THE absence of Mr. J. P. Hopps and Mr. E. D. Rogers, through illness, was a great disappointment to everyone.

WE were pleased beyond measure to see so many mediums, and thankful to them 'one and all' for kindly services in every capacity.

THE Spiritualists rallied from far and near most loyally, but the Manchester general public did not patronise the Bazaar very extensively.

THE GOLDEN JUBILEE has not resulted in such a financial success as was anticipated, but socially and spiritually it has had splendid results.

MR. SMITHSON, president of the Yorkshire Union, is a thoughtful, forcible, and attractive speaker. He will be 'heard from' in the future.

IT is easy to be wise after the event, but very few, if any, anticipated such crowds of people, or that such piles of goods would be sent in.

THE National Demonstration meetings on Friday and Sunday entailed a heavy burden of toil upon the limited staff of workers, and the Bazaar suffered in consequence.

IT was an honour to have served and spent one's strength in connection with so great a work—but all the same the workers were too few, and the burden was extremely heavy.

THE DIFFICULTY of providing tea for the 2,000 visitors on Good Friday was accentuated by the numbers who arrived in the course of the morning from distant places, tired and hungry.

SECRETARIES of Societies who are desirous of communicating with mediums, should get a Souvenir Programme. It contains a list of names and addresses of nearly a hundred speakers and mediums.

DESPITE the many difficulties, the rainy weather (especially on Monday), and the inadequate accommodation for the Bazaar, much good has been accomplished, and a marked impression has been made.

THE STALLS were pretty, and would have shown to much better advantage had the room been larger. The attendants, in their bright, fancy costumes, gave quite a gay and festive appearance to the scene.

THE OPENING CEREMONIES were very interesting, Mrs. Britten, Mr. A. Smedley, Mrs. Greenwood, and Mr. J. J. Morse respectively undertaking those pleasant duties, Messrs. Lamont, Chiswell, Armitage, and Venables presiding.

THE holiday season helped to bring visitors to Manchester, but the numerous counter attractions, especially the great circus procession and opening of Barnum's Show, militated largely against our reaching the public and realising the financial goal.

WE hear that Canon Scott, preaching last Sunday in the Manchester Cathedral, drew attention to the remarkable fact that in a materialistically-inclined city like Manchester people could be found to assemble in thousands to support a cause like Spiritualism!

CONTRIBUTIONS of goods were sent in from all parts of the country by individuals from Scotland to Cornwall—too numerous to be individually acknowledged here. Will all friends please accept the sincerest thanks of the Bazaar Committee for their generous gifts.

WE extend our sincere congratulations to *all* the workers, and heartily thank *every* one who participated in the arduous duties of the season. Their faithful and good-natured work and steady devotion under trying circumstances, is worthy of the highest praise.

SECRETARIES of Societies and all persons having unsold tickets for the Good Friday Demonstration or the Bazaar, are requested to send them, with an account of sales, to Mr. Orr, at the Two WORLDS Offices, or 15, Moorland-road, Didsbury, *as soon as possible*.

A WORKING man, an investigator, from Crawshawbooth, attended the Bazaar, and was so much impressed by what he saw and heard, that he sends 5s. (per Miss Ormerod, of Rawten-stall) to help to swell the funds, for which he has our sincere thanks.—ED. 'T. W.'

THE fine organ, specially built and placed at our disposal by Mr. Benson, was heard to advantage, and greatly aided the singing. It was much admired, and Mr. Benson was cordially thanked. Mr. A. W. Rocke, of Salford, has our thanks for his able services as musical conductor.

WHERE every one did their best to contribute to the general good and success of the meetings it would be unfair to make invidious distinctions, and to all who volunteered and rendered efficient services, we can only say, 'Thank you heartily, comrades, and God bless you all!'

WE ARE REQUESTED to publish the following *corrected* list of donations: Darwen Society £5, Lyceum 10s. 7d.; total, £5 10s. 7d. Private subscriptions: Mrs. M. Harwood 14s., the Misses Holden 15s., Mrs. R. Sudall 10s. 6d., Misses Watson 7s. 6d., Mr. H. Holgate £1, Mrs. Holgate £1, Miss Bury 2s. 6d., Miss Fish 2s.: total, £4 11s. 6d.

THE LADIES were well to the fore—Mrs. Green and Mrs. Stair on Friday; Mrs. Greenwood, Mrs. Britten, and Mrs. Wallis, on Sunday; and Mrs. Boddington on Monday. Spiritualism has done great good as a pioneer movement in the emancipation of woman. Its spirit of Brotherhood includes the idea of equal rights for both sexes.

WHAT SHALL WE DO with the unsold goods? was asked on Monday, and it was wisely decided to store them and obtain the assistance of friends in different districts to dispose of them at their rooms. If Societies will get up a tea meeting, and have one or two 'stalls,' and sell the goods for the Federation Propaganda Fund, the desired £1,000 may yet be secured.

THE Manchester papers, the *Guardian* and *Courier*, treated us very fairly on the whole, and for almost the first time gave us kindly notices, minus sneers. They have our thanks for justice, at last. We shall convince the world yet that we are not a set of foolish cranks, but a body of earnest reformers—an advance guard of the army of progress; happy, but determined.

THE HEARTS of the veteran mediums, Mrs. Britten and Mr. Wm. Wallace, must have 'burned within them' when they saw the great audience (composed mainly of Spiritualists from all parts of the land); they must have realised that they had not toiled in vain. 'What a difference,' said Mr. Wallace, 'to my first visit to Manchester, when I could hardly find a dozen Spiritualists!'

THE Special Jubilee hymns, by E. W. Wallis and John Page Hopps, went wonderfully well, led by Mr. Rocke on the organ. Miss French rendered 'The Better Land' in her usual charming manner. A. D. Wilson's 'Forward, Press to Conquer,' made a most appropriate conclusion. The people were loth to disperse, and only those who had trains to catch left before the conclusion. Music and words in Souvenir Programme.

THE enthusiasm and joyous pride evoked by these proceedings, together with the funds now at the disposal of the Federation Executive, should lead to greater activity and closer unity all over the country, and the coming winter should witness an organised mission campaign, which should stir up the 'sleepy hollows' in different parts of the land, and make people feel that they are *alive*, and that their 'dear departed' are living too.

WE were very much disappointed that Mr. E. Dawson Rogers could not be with us, both for the cause (his illness) and because of what he missed. We wish he could have seen the thousands on Sunday, and heard the fine singing, the eloquent and enthusiastic speeches, and caught the inspiration of the hour. The Lyceum work would have surely stirred and cheered his heart, and the splendid spirit and feeling of the evening service was a baptism and a consecration.

THE Committees had planned and toiled to organise every department and be prepared for every contingency, but some of those upon whom reliance had been placed did not, or could not, attend—unforeseen circumstances and difficulties arose, and the responsibilities assumed proportions altogether beyond the expectations of the most sanguine, consequently every one was over-taxed and glad to be able to say, 'It is all over, and we have succeeded in spite of all obstacles.'

THE VAST AUDIENCE, on Sunday, enthusiastically supported the several speakers, who, individually and collectively, acquitted themselves most ably. The proceedings throughout were more than notable, and afforded an indication of the extent of the Cause, the number of its adherents, the ability of its advocates, and the devotion of its workers. So far as popular enthusiasm, numbers, and interest go, the celebrations have been a distinguished and undoubted success, greater than the most sanguine anticipated.—J. J. M.

THE HOPE OF THE MOVEMENT! One of the happiest features of the whole of the Jubilee functions was the great gathering of the children. It was a rare sight to gladden the heart! Over a thousand girls and boys growing up in the freedom and light of Spiritualism, under the influence of the angels and the broad philosophy of the spirit! Surely honesty and virtue, love and goodness, health and happiness, will become increasingly assured to the race as the knowledge of spiritual truth extends.

It was only on the last day or two before Good Friday that the Committee began to realise the full extent of the interest which had been aroused in the country, and the generous response which friends would make. There had been some question, 'Shall we have goods enough?' but all doubt was set at rest on that score before Friday morning. There were enough articles to have provided twice as many stalls, and there are enough left on hand to stock two or three ordinary-sized rooms for sales of work.

FOR THE MASS MEETINGS, the Central Celebrations Committee, comprised of delegates from the Manchester and district Societies, with Mr. A. W. Orr as hon. secretary and treasurer, was responsible; for the bazaar, the committee appointed by the Spiritualist National Federation, with Mr. Alfred Smedley (Belper) as hon. treasurer, and Mr. J. C. Macdonald (Patricroft) as hon. secretary, were the organisers; while for the Lyceum demonstration, the Lancashire District Lyceum Demonstrations Committee, with Mr. J. B. Longstaff as hon. secretary, made all arrangements. The several committees included a large corps of well-known, eminent, and energetic ladies and gentlemen, who laboured with praiseworthy assiduity to achieve the splendid successes with which the events were crowned.—J. J. M.

THESE were truly representative and National gatherings. Manchester friends elected to do the work and give the honours to the visitors as far as possible. Presidents of the National Federation Conference, the Lyceum Union, the Yorkshire Union, and other centres of spiritual activity, were in evidence. On Good Friday there were no less than four 'past presidents of the Yorkshire Union' upon the platform. No doubt there were some few things left undone which should have been done; but, taken altogether, the mistakes were few and the successes many, considering the great strain that was put upon the responsible organisers and workers. Messrs. A. W. Orr, J. C. Macdonald, and J. B. Longstaff, the several secretaries, are to be congratulated upon the successful termination of their labours.

Mr. Morse's lantern shows were much appreciated, as also were the performances of the Melrose Dramatic Society from South Manchester; and the concerts in which Daisy Bell and Minnie Ford, Miss French and Mr. Hepworth, and the Trefolds, rendered very acceptable services. The workers in the catering department deserve especial praise. Mr. and Mrs. Boddington, of London, were welcome guests and joined in heartily—they are both 'workers.' 'Borderland' department was quite an institution, and the ladies who officiated were kept constantly busy, viz.: Mrs. Bliss (London), Mrs. Burchell (Bradford), Mrs. Gregg, Mrs. Hulme, Mrs. Hyde, Mrs. Peters, Mrs. Rennie, Mrs. J. M. Smith, Mrs. Summersgill, and Miss A. E. Smith. Mr. Timson was busy giving phrenological examinations, and Mr. Wilfred Rooke also assisted.

On Good Friday, after the great tea party, Mr. Rooke gave an acceptable organ recital. Mr. E. W. Wallis opened the proceedings, and the Kapellmeister Glee Singers sang a jubilee ode very sweetly. Mr. Walter Howell spoke very eloquently. Miss French, being encoired, sang a jubilee song composed by her mother. Mrs. Green spoke effectively, and Miss Scheu, of Bradford, a young Lyceumist, gave a recitation. Mr. Bibbings spoke out enthusiastically, and had to respond with a recitation to the continuous applause. Master F. Rooke's performance on his musical instruments was clever, and Miss A. Murray and Miss Plant both sang splendidly. Mr. J. J. Morse, Mr. J. Smithson (president of the Yorkshire Union), Mr. S. S. Chiswell, and Mr. J. Swindlehurst all rendered very acceptable services, their eloquent utterances being loudly applauded.

FURTHER ACKNOWLEDGMENTS.—Since the last list was sent to the 'T.W.,' I have received for the Bazaar Fund: £136 12s. from the stalls, on the 9th; 2s. 6d., Mrs. Johnston (Rochdale); 6s., collected Harrogate; 8s., China-street, Acerington; 9s., from seance, Moss Side, Manchester, all per Mrs. Summersgill; 2s. 6d., Miss Maud Jones, Liverpool; £5 8s. 4d. Children's Lyceum effort, £10 8s. 9d. proceeds of seances, £6 10s. 6d. Mr. Bennett's soiree, and 19s. from 6d. effort books, all per Mr. Venables (Well done, Walsall); 12s. 6d. Heywood Lyceum, 11s. 5d. Batley Lyceum, 3s. 1d. Dewsbury Lyceum, all per Mr. A. Kitson; 2s. 6d. from 'One Accord Circle,' and 1s. Mrs. Quires' children's effort, both Nottingham; £114 9s. 8½d. from stalls at Bazaar, on the 11th inst.; 2s. 6d., Mrs. James, Croydon; 2s., from J. S.; £99 6s. 4½d. from stalls on the 12th; £1 2s. 8d. from 'Australian' Stall, on 13th; 12s. 6½d., 'Mediums' Stall; £7 5s. 9d., 'O.P.S.' Stall; 4s. 6d. Crookery Stall; 1s. 2d. for oddments; 2s., Mrs. Addison; 10s. 6d. from Messrs. Pickin Bros., per Miss McCreddie; 5s. from Mrs. Green, Burnley; £18 19s. 5d., 'gate money,' from Mr. Orr. As there are still numbers of friends who have not yet responded, but who are, no doubt, willing to contribute to this Jubilee effort, I shall be pleased to hear from them.—A. SMEDLEY, hon. treasurer.

WHEN WE SAW the crowd of people on Sunday afternoon, and realised that they would want food and drink as soon as the children had finished their exercises, we realised what a huge task there was before us ere the evening meeting could commence. It was a sight never to be forgotten to see the folk, six or seven deep, besieging the 'bar' for tea and bread and butter, but fortunately our supplies held out, and everybody was supplied—but it was a close shave and an anxious time.

THE PROCESSION, on Sunday, by some 25 Lyceums, nearly half a mile in length, with the beautiful banners flying, the bands playing, and the happy children, was a grand demonstration. One lady stepped out of the ranks, and looking backwards, said, 'I cannot see the end.' Truly! Who can see the end? The children as they grow will carry forward the light and truth—the work, the growth, the blessing, will never end. Ah! we cannot see the end, we are sowing for the eternal harvest!

Mrs. BRITTEN regained her voice on Sunday evening in a wonderful manner, and it rang out with all its old melodious charm. She spoke with power and pathos, and received a most enthusiastic welcome. The Jubilee would not have been complete had she not graced it with her presence and fine oratory.

Mr. W. JOHNSON, as usual, was forcible and practical. It did one good to hear his brave, ringing, outspoken, manly words.

BROTHER ARMITAGE was in racy mood—earnest and apt. His homely illustrations were greatly enjoyed, his witty sallies and wise applications causing hearty amusement.

Mrs. WALLIS spoke (under influence) on behalf of the spirit people, summarising the distinctive principles of the spiritual philosophy in a manner which found ready and appreciative response.

Mr. J. B. TETLOW bore earnest testimony to the real presence of spirit people. His speech was one of the best we ever heard him give and had the right ring. 'They are not dead. I have seen them hundreds of times. We are more dead than they.'

Mr. J. J. MORSE, in happy vein, turned the tables on those who challenged us for proof, he demanded evidence from them, and contended that they should disprove our facts. He then summed up the good that Spiritualism had accomplished for freedom and progress.

Mr. E. W. WALLIS closed with an earnest appeal for further devotion. He looked forward, and asked what is to be the result?—what the next step?—and pleaded for the development and exercise of latent spiritual powers. The fine meeting lasted for fully two hours. The harmony was perfect, and conditions of the very best.

And Still it Moves!

THE BISHOP OF MANCHESTER, in the course of a sermon preached in London on Easter Tuesday, on the subject of the Resurrection, dwelt on the love of God as governing all his relations with men—even His punishment of them. 'If I sin,' he said, 'let me be punished—I hope I shall be—in this world or in some other.' But that, he added, would not argue his exclusion from the love of God. The Bishop evidently regards what he terms 'punishment' as a consequence of wrong-doing not to be evaded, but also as disciplinary, reformatory, and temporary, and not as a sign of anger or vindictiveness. This change in the pulpit view cannot be too warmly welcomed. It is in accordance with the consistent teaching of Spiritualism throughout the last half century. It is also in accordance with the opening of the Lord's Prayer, which is older and truer than the Westminster Confession or the Athanasian Creed. By and by, the Churches will come to see what havoc their creeds have made of the teaching of Jesus as to the Fatherhood of God. The Bishop, firm in his hold upon that doctrine, asked what he had to fear in life or in death, and said 'I pass through death into the arms of the Everlasting Love.' This utterance is a striking example of that permeation of the ministerial mind by the religious tenets of Spiritualism on which Spiritualists have lately been discoursing and writing. Bishops, clergy, and ministers will probably for some time yet have nothing to do with our phenomena, but if they accept with all its consequences the doctrine of the Fatherhood of God, they must drop the terrible teaching of an eternal hell of torment, on account of wrong belief or unbelief, that was so general in the churches when Spiritualism was young, and that is still stereotyped in creeds. Having seen so much change, all in our direction, we can afford to be patient. The humanising movement will go on, for the idea of Fatherhood must, in its growth and development, destroy all conceptions of God that are inconsistent with it. We are justified in noting the approaches which religious minds in various quarters are making towards the religious basis of Spiritualism, but we do so, not only ungrudgingly, but thankfully. Even though they refuse our name, things are of more importance than words. The phenomena remain for the comfort of those who wish to realise that their lost ones are found again; but it will be much to have our teaching as to God accepted,

even without phenomena, in place of notions of an angry God, and of 'a dreadful hell with everlasting pains.' We rejoice over all who, in spite of creeds and traditions, and the commandments of men,

'Dare to hope that He will make
The rugged smooth, the doubtful plain;
His mercy never quite forsake;
His healing visit every realm of pain;
That suffering is not His revenge
Upon His creatures weak and frail,
Sent on a pathway new and strange,
With feet that wander and with eyes that fail;
That, o'er the crucible of pain,
Watches the tender eye of Love
The slow transmuting of the chain
Whose links are iron below to gold above.'

—Whittier.

A. J.

Societary Doings.

BIRMINGHAM.

BLOOMSBURY Society celebrated the Jubilee by a Social Tea Party on Good Friday, which exceeded our most sanguine anticipations. Everything passed off satisfactorily. The entertainment was a great success, Mr. Burrow's party creditably contributing a sketch, much appreciated. Songs from a few friends, and Mrs. Thompson, assisted by her party, very successfully gave a play written inspirationally through her mediumship. All concerned did their parts admirably, but Mrs. Thompson specially deserves mention for the realistic manner in which she sustained the principal part. We heartily thank all concerned. Sunday, special service. Mrs. Groom delivered a splendid address on 'Spiritualism, the scientific religion of the age,' illustrating in a comparative manner the connection between matter and spirit. She concluded with beautiful poems from the words 'mother' and 'love.' Excellent clairvoyance; 14 out of 16 descriptions recognised. Mr. Griffin Hodson ably presided. Both have our heartiest thanks.

YORKSHIRE SPIRITUALISTS' JUBILEE.

SUNDAY LAST three gatherings in celebration of the 50th anniversary were held in the Co-operative Hall, Cleckheaton, under the auspices of the Yorkshire Union of Spiritualists. Morning, the chair was occupied by Mr. J. Whitehead, of Pudsey, ex-president, delegates and friends being present from various parts of Yorkshire, representing over thirty Societies connected with the Union. After an invocation by Mr. John Pawson, of Leeds, the Chairman, on behalf of the Cleckheaton Spiritualists, extended a hearty welcome to the delegates and visitors.

The President of the Union, Mr. J. Smithson, of Dewsbury, presented his report as delegate to the National Federation of Spiritualists at Manchester, after which the usual routine business of the Conference was proceeded with, including the admission to membership of a number of honorary members, viz., Mr. W. J. Langley, Mr. Richardson, Mr. G. Langley, Mr. and Mrs. Buckton, and Mr. T. Wilkinson, all of Leeds; also Mr. E. Marklew, and Mr. J. W. Webster, of Batley.

Afternoon, public meeting, Mr. J. Whitehead again presiding, and Mr. Smithson officiating at the organ.

The Chairman said that he and his co-religionists were Spiritualists because they knew that their friends who had passed from this sphere of existence were not dead. They had ample proof that their departed friends could and did, under favourable conditions, still speak to them. This knowledge was the foundation of the Spiritualists' philosophy, the basic principle of their religion. They were jubilant because of this glorious knowledge, and they had met to celebrate the fiftieth anniversary of the first message from the spirit world which had been ascribed to its true origin. It was a strange thing that their movement should be so bitterly assailed by orthodox Christianity, seeing that Spiritualism had come to prove that immortality of the soul for which Christianity hoped.

Mr. W. Mason remarked that men and women were living who many years ago had incredulously heard marvellous rappings and table-tiltings which had taken place. The visions of the seers and prophets of the Bible had been recorded, and those ancient manifestations were implicitly believed in by orthodox Christians who placed their faith on the hearsay of thousands of years ago. Yet these same people were not prepared to accept the account, only 50 years old, of the strange occurrences at New York, when the little sisters Fox heard the mysterious rappings in their cottage home, and discovered that an intelligence which could be communicated with was behind those rappings. The phenomena of Spiritualism had been tested in every way. People had sat by their own firesides, no strangers present, and in the sacred privacy of the family circle, had held communion with their own departed loved ones. Men of science had inquired carefully into these things, and had been simply astounded at the manifestations. The superficial critic sneered and said, 'What is in a rap? What is in the tilting of a table?' They might as well ask 'What is there in the click of the telegraph?' These things conveyed no meaning to the ignorant ear and eye. As the bereaved Spiritualists heard the loving messages, the lips quivered, the eyes filled with tears, but the face brightened and wore a truly sublime look as they realised that faith and hope had given way to a sure and certain knowledge that their dear ones still lived, still loved, and still took an interest in the welfare of those dear to them.

Mrs. Burchell observed that they had come to bring glad tidings, to celebrate their glorious Jubilee. The Christian Church that day hailed a risen Christ. The Spiritualists hailed the rising and triumphing over death of their own loved ones, who brought to them the message that this earthly life was but the prelude to a loftier and

a nobler life to come. That the grave did not hold its dead, but that their dear ones were still present with them, and waiting to be recognised. She then graphically described a number of forms to various persons present, many of whom stated that they recognised the descriptions given.

Mr. Amos Walker, of Bradford, stated that he was no stranger, having been born in Cleckheaton. Though they were celebrating the fiftieth anniversary of Spiritualism, yet so far as Cleckheaton was concerned the movement was of much more recent introduction. Such a gathering as he saw before him could not have been assembled there even fifteen years ago. Time was when he was a bitter opponent of Spiritualism, and he laughed at the prophecies made that the time would come when he would himself be an advocate of the movement. But those prognostications had been verified. The raps had been too loud and too persistent to be ignored. The manifestations he had himself received and witnessed were too strong to be resisted, and he had been compelled to dissociate himself from the Christian Brethren, and ally himself with this movement.

The Chairman of the evening meeting (Mr. Whitehead) said he did not suppose that one of those present with him on the platform was a Spiritualist because his parents had been so. Like him, they had been brought up in the orthodox faith, but the exercise of their reasoning powers had made it inevitable, after the proofs they had received, that they should embrace Spiritualism.

Mr. W. Mason, of Sheffield, again delivered an impressive and eloquent address. He traced the gradual, yet rapid growth of Spiritualism, showing the points of similarity and diversity between it and Christianity. He explained the various phases of Spiritualistic phenomena, and predicted that as men and women became better educated and more intelligent, as their natures became more in harmony with the spiritual side of existence, and their bodies more under the control of the diviner qualities, these phenomena would become more and more marvellous and convincing. He appealed to his hearers to use their God-given reason, to search for themselves, and no longer allow themselves to be led by those in authority, who looked upon Spiritualists with fear and suspicion.

Mrs. Burchell again gave a number of clairvoyant descriptions, most of which were recognised. She also delivered a short but telling address.

Mr. J. Smithson, of Dewsbury, asked if it was not evident that there was something most potent in Spiritualism for it to have achieved such success and attained its present powerful position in so short a period as fifty years, in spite of the determined and organised opposition of the Christian Church on one hand, and of the forces of Materialism on the other. Throughout the whole world was hardly to be found a place where Spiritualism was unknown. Why and how had it gained such a deep hold upon the public mind, and caused men and women of every shade of religious belief to renounce their previous doctrines? It was because Spiritualism fulfilled the requirements of their spiritual nature, and gave that which the world had been demanding for countless ages, namely, a reply to the questions: 'Where are our dead?' and 'If a man die shall he live again?' No other religion brought such solace to the bereaved ones as did modern Spiritualism.

The addresses during the afternoon and evening were interspersed with solos, rendered with much expression and feeling by Miss Scheu, of Bradford, an artiste who possesses a clear and pleasing voice, and whose phrasing was excellent. Recitals were also given by Mr. John Jackson and Miss Emily Scheu, of Bradford, both elocutionists of no mean order, the latter being a first prize winner at the Bradford Mechanics' Institute. Dinner and tea were provided in the old meeting-room in Walker-street, under the supervision of Mr. Blamires, and the other Cleckheaton friends, in whose hands the local arrangements had been left, and whose successful efforts gave every satisfaction to the visitors.

—Cleckheaton Advertiser and Times.

LONDON SPIRITUALISTS' JUBILEE REJOICINGS.

At a meeting in the Town Hall, Stratford, on March 30, under the auspices of the United Societies of the London Spiritualists, Mr. T. Everist presided. After an organ recital, by Mr. Clegg (a first-class organist), a hymn, composed by Mr. Bullen, one of the delegates, was sung by the audience with great spirit.

The Chairman said they were met to celebrate perhaps the greatest event that had occurred on that globe. The various religions of the past had doubtless had their bearing upon humanity in restraining passions, goading people into a moral life, and by promising them a life hereafter. But they were met to celebrate an event about which there was no perhaps, or peradventure, or maybe. They had scientific proof that they should all meet together after they had thrown off the material garment. He never intended to die; they could throw his body into the flames and destroy it, but he should live. (Applause.) Science did not know any such thing in God's universe as death. A scientist last week told them they changed their bodies every six months; yet their old friends, the theologians, said they would have these bodies again at the resurrection day. (Laughter.) Where was the enlightened child who believed in the resurrection of dead bodies?

Mr. Swindlehurst, in a fine address, gave a brief outline of our grand truth, and most of the pearls that fell from his lips were well gathered up by an eager and enthusiastic audience, and will be productive of much good. Addresses were also given by Messrs. A. Glendinning, G. Gwynn, Clegg, Davis, Marsh, Peters, and Whyte, and the grand truths given forth by each were much enjoyed and applauded. Songs were rendered in grand style by Madam Cope, Mr. Tidbury, Mr. Irwin, Mr. A. W. Pritchard, and, lastly, the London Ediphone Quartette played high-class selections during the evening.

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

LONDON NEWS, NOTES, AND NOTICES.

[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.]

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: 17th, Mr. and Mrs. H. Boddington were asked to give experiences at the recent Jubilee, and did so. Mr. Wyndoe gave clairvoyant descriptions and a solo in Welsh, and address by Mr. Marsh. As next Sunday (24th), besides the tea, is to be devoted to business and procedure in the above hall, it is desired that all members shall attend. **BOW**: 17th, Mrs. Whimp gave clairvoyance, Messrs. Davy and Harris also taking part. Wednesday's meeting very successful. A very successful meeting in Victoria Park, a big crowd listening intently to our philosophy. Next Sunday, speakers from the Hackney Society, near the band stand, at 11 a.m.—**CAMBERWELL**, 33, Grove-lane, S.E.: Jubilee service. Crowded meeting and good conditions. Splendid addresses from various controls through Mr. Underwood and Mrs. Holgate. An earnest appeal for funds was made, to provide larger accommodation in consequence of the rapid progress of the mission. —**CANNING TOWN**, 2, Ford's Park-road: Tuesday, Mr. Bullen's control gave a good address on 'Be careful,' and good clairvoyance. Sunday, Mr. Drake gave an excellent address to a crowded house. Mr. Clegg presided. **CONFERENCE** at 2, Ford's Park, Canning Town. Mr. Davies, chairman. Minutes confirmed. The proposed constitution, which embodied the principles of a federation for the district of London, was discussed, and a resolution was passed that it be printed and forwarded to all the secretaries in London, asking them to bring the matter before their committees and then attend to the next conference in Bow, in four weeks from April 17, prepared to vote. Please note, due notice will be given in the Two WORLDS. **CO-OPERATIVE HALL**, Braemar-road: 17th, Mr. Sloanes address and psychometry deeply interesting. **CAVENDISH ROOMS**, 51, Mortimer-street, W.: Brilliant discourse by the guides of Mr. G. H. Bibbings, subject, 'The Spiritualists' God.' Crowded audience, enthusiastic appreciation. Wish more of these enthusiasts would give monetary assistance to societies. The good work must be supported in this way too. Solo by Miss Hughes.—**EAST LONDON**, Workman's Hall, West Ham-lane, Stratford: 17th, Mr. Peters gave an inspiring address to a full hall, and very clear, concise psychometry and clairvoyance, every description recognised. Madame Cope favoured us with a charming solo, 'The Better Land.' **MANOR PARK**, Temperance Hall: 13th, Mr. Sloan gave a splendid address, several strangers very much impressed; his guides gave wonderful clairvoyance and psychometry, well recognised. 17th, Mr. Gwynne's guide gave a splendid address and advice to the hearers. Mr. Davis gave very good psychometry and clairvoyance, and Mr. Ellis spoke normally on 'What Spiritualism teaches,' from his own experiences.—**EDMONTON**: 6th, Mr. W. Walker gave clairvoyance. 10th, Mrs. Hellier (late of Exeter) gave an inspiring address and clairvoyant descriptions, all recognised. The ladies are working hard for Building Fund, and added over £4 in a few weeks. 13th, A pleasant social evening. 17th, Mr. Weedemeyer's address on a 'Comparison between Spiritualism and Christianity,' was followed by successful clairvoyance by Mrs. Weedemeyer.—**FOREST GATE**, Liberal Hall: Mrs. Whimp gave good clairvoyance and test messages. Sunday, morning, good address by Mr. Gwynne under control. Evening, Mrs. Hillier gave good address on 'What use is Spiritualism?' Normal clairvoyance, all recognised.—**HACKNEY**; Mr. Brearton, of Canning Town, after a reading, 'An incident in the year 1861,' and a solo by Mrs. Lock, gave an eloquent inspirational address on 'What have we gleaned?' Our ranks are in need of many such men as he. Clairvoyance by Mrs. Mason, from Clapham, nearly all recognised.—**ISLINGTON**, Wellington Hall, Upper-street: Mr. Brenchley gave an address. Mr. Whyte (Evangel) answered questions, to the satisfaction of the audience.—**MILE END**: A well filled hall to greet Miss Marsh, whose control gave a strong diatribe against vaccination to some strangers, who owned they had been much exercised in mind over it. Warnings against evil companions, double-dealing and deception, very strongly given. Psychometry followed, every description recognised, and about twelve clairvoyant visions at once known.—**NORTH LONDON**, 14, Stroud Green-road: Mr. Jones, chairman; subject, 'Sowing the seed.' After a reading on 'The religious element in man,' Mr. W. Walker gave an excellent trance and prophetic address, followed by clairvoyance. The open-air work in Finsbury Park will begin on May 1, and continue to October, on Sunday mornings, at 11-15. It is hoped all in sympathy with this phase of the work will rally to help the workers.—**OPEN-AIR MEETING** (Forest Gate): Between 200 and 300 present. Mr. Clegg, chairman; speakers Messrs. Balling, Drake, Davies, Sloan, and Peddie. Each speaker held the audience with rapt attention. At the close, questions were answered with good effect. Friends, keep the steam up! Next Sunday morning, in Victoria Park, near the band stand, Mr. Scott with the cornet will be with us again. Last Sunday friends from Hackney and North London helped us. (M. Clegg.)—**SHEPHERD'S BUSH**, 76, Becklow-road: Those who were absent missed a treat with Mr. Astbury. It was his first visit, but we hope not his last. 'T. W.' on sale at all meetings.—**SOUTH LONDON** Spiritualist Mission, Camberwell: 10th, Morning, Public Circle, well attended, several good tests given; evening, Hall crowded to hear our leader's guide ('Douglas') deal with 'The resurrection of Jesus,' which was an intellectual treat. The selections by the band were well appreciated. After-circle conducted by Mr. Long. Our Jubilee social party was well attended, and all seemed pleased with the arrangements made for their pleasure. The music and singing good; in fact, we had a grand night. 17th, Morning, Public Circle, a grand success, our leader in good form. Evening, Mr. J. A. Butcher's guides dealt with 'The resurrection, and after'; the address did not fail to give hope to all who listened. Members' assembly, our leader gave a very agreeable report on the work of the mission. Election of five candidates. (Verax.)—**STRATFORD**, Martin-street Hall: Mr. J. Adams' address on 'What Spiritualists do and do not believe' was very instructive to all.

BATTERSEA PARK ROAD. Henley Hall, Henley-street.—On Sunday, 24th, at 5 p.m., our first social tea at above hall. Tickets, 6d. At 6 p.m., members' meeting for business and procedure. Welcome to all friends. (545)

SURREY MASONIC HALL, Camberwell New Road, S.E.: On Sunday, May 1, at 6-30, Special address by the Irish Guide of Mr. W. E. Long, entitled, 'The wake of death.' Early attendance is requested.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 6th, Miss Knight gave exceedingly good clairvoyance and psychometry. 13th, Mrs. Morley gave excellent clairvoyance and psychometry. 17th, Mr. W. H. Taylor's first visit. He gave good addresses, his clairvoyance being extraordinary.—**BRADFORD**, Church-street: 14th, Mrs. Wright's guides enjoyed by all. 17th, Mr. Savage gave address, clairvoyance, and psychometry. Good after-circle.—**CHEETHAM**, Ash Lodge, Halliwell-lane: 14th, Clairvoyance by Mr. O. Pearson. Sunday, Mr. Corstorphine gave interesting experience in Spiritualism, and at night extracts from Swedenborg in Spirit, given through the mediumship of Dr. Dexter, also poem 'An earth-bound spirit.' Clairvoyance by Mr. O. Pearson. After-circle crowded; good clairvoyance by Mrs. Greenlees and others.—**COLLYHURST STREET**: 13th, A pleasant evening with Miss Knight. Clairvoyance and psychometry very good. 17th, Mr. Mayoh gave very interesting lectures. Solo by Mrs. A. Smith. **LYCEUM**: Usual routine. Recitations by Hugh Arundale and Mr. Cowle. Grand session. Children 82; adults 21.—**ECCLES**: 13th, Mrs. Williams gave excellent clairvoyance. 17th, Mrs. Johnston gave good addresses from 'The will of God' and 'What is spirit?' very good clairvoyance.—**HIGHER BROUGHTON**, Hilton-street: 12th, Mr. Crompton gave good psychometry. 14th, Mr. Marklew gave good address and splendid psychometry. 17th, Lyceum, 25 present. Reading by children. Mrs. Smith, of Burnley, gave excellent advice. Mr. P. Bewick kindly led the marching and calisthenics. 2-45 and 6-30 Mr. Eyres gave addresses and clairvoyance. After-circle by Mr. Smith.—**LONGSIGHT**: 12th & 14th, Circles well attended. 17th, Mr. Hughes discoursed well, and gave psychometry. After-circle, very good psychometry and advice by Mrs. Wright. 16th, Social a success.—**OPENSHAW**, George-street: 14th, Mr. B. Plant gave excellent clairvoyance and psychometry. 17th, Splendid addresses on 'Is Spiritualism true?' and 'What and where is God?' Clairvoyance and psychometry very convincing. Large after-meeting, good results from a strange lady and gentleman, for which we are very thankful, and would like their presence again.—**PATRICROFT**, New-lane: 12th, Mr. Bewick, clairvoyance and psychometry fairly successful. 17th, Afternoon, Mr. Bewick, clairvoyance and psychometry; evening, Mr. Sleight, 'Prayer, and its answer.' Mr. Bewick, clairvoyance. **SALFORD**: 17th, Mrs. Hulme spoke on 'Why I am a Spiritualist,' telling how she became converted. Several clairvoyant delineations followed. At this service Mr. A. W. Orr entered upon his duties as chairman of our Sunday evening services, a position which we hope he will long be spared to occupy, and that the result of his labours, along with the active co-operation of our members and Committee, will be the putting forward the claims of Spiritualism in a manner that shall bring credit on all concerned. *Prospective*: Sunday, April 24th, Anniversary Services, 6-30 p.m., Mr. W. Walker (Buxton). A. W. Orr, Esq., will preside. Special solo and anthem.—**SOUTH MANCHESTER**, Princess Hall: Thursday, Mrs. Newton occupied our platform. Sunday, Madame Henry named a child and gave a good address. Good audience.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, China-street: 3rd, Miss Patefield's control gave pleasure to the audience in discoursing on 'The progress made by Spiritualism.' 10th, Mr. W. Rooke's control was much appreciated for the high moral tone of the discourses, and his unique form of clairvoyance. 17th, Mrs. Smith's guides gave food for thought and good clairvoyance. **ST. JAMES' STREET**: 10th, Mr. George Smith's control took questions from the audience, and answered in a magnificent manner. 17th, Mrs. Johnson, of Burnley, gave very nice addresses and good clairvoyance, along with medical psychometry.—**ASHTON-UNDER-LYNE**, Hall of Progress: Tuesday, Mr. Taylor gave good address and clairvoyance. Sunday, Mrs. Newton gave very good addresses, also clairvoyance. After-circle conducted by Mrs. Haslem and Mr. Hall.—**BLACKBURN**, Freckleton-street: Mr. J. Walsh, of Blackburn, delivered two addresses, followed by clairvoyance. Mr. W. Quigley presided.—**BLACKPOOL**, Albert-road: Mr. Macdonald dealt ably with 'The work before us, and how to order our forces.' Evening, replies to written questions from the audience seemed to give every satisfaction.—**BOOTLE**, Masonic Hall: 17th, Mr. Inman, of Sheffield, gave grand address on 'Personal responsibility,' followed by clairvoyance and psychometry. All well received by good audience.—**BURY**: 13th, Mrs. Best gave clairvoyance. 17th, The guides of Mr. E. Marklew answered written questions in the evening excellently.—**CASTLETON**, Spiritual Church, Heywood-road: Room opened by Miss Chadwick, Bury, on the 17th. Fair attendance. Good address and clairvoyance.—**CLITHEROE**: Miss Knight, of Manchester, gave extremely good clairvoyant descriptions and psychometric tests. They will not be forgotten for some time to come, especially by strangers.—**DUKINFIELD**, Railway-street: 14th, Mrs. Fielding gave good clairvoyance. 17th, Mrs. Horne gave short addresses and good clairvoyance. After-circle, Mrs. Horne and Peat.—**HOLLINWOOD**: Mr. B. Plant on Sunday discoursed well to good audiences, and gave clairvoyance.—**LEIGH**: Mr. Pilkington, in his usual style, spoke on 'Matter physically considered, spirit etherially considered.' Such lessons are of the highest value. Satisfactory meeting.—**LIVERPOOL**, Daulby Hall, Daulby-street: 17th, Mrs. Place, of Leicester, kindly favoured us by giving excellent clairvoyant descriptions. Music rendered by Mr. Stansfield highly appreciated. Mr. J. J. Morse delivered a very interesting lecture on 'Modern Spiritualism,' illustrated with lantern views. **SPIRITUAL EVIDENCE SOCIETY**: 11th, Mr. E. Marklew answered questions very ably, and replied to an article in one of our local papers alleging that Spiritualism was 'an impudent fraud, or the doctrine of devils.'—

MACCLESFIELD: For the first time we had the pleasure of listening to Mr. J. Farnsworth, who delivered excellent addresses on the 'Jubilee of Spiritualism' and 'The history of Spiritualism.' Very much appreciated.—**MIDDLETON:** 17th, Mrs. Brooks gave very good addresses, and good clairvoyance, all being recognised.—**MILNROW:** 12th, Miss Chadderton's guides gave excellent clairvoyance and psychometry to a full house; collections double. 17th, Miss Barlow gave extra good clairvoyance, all recognised. This young medium and her mother sang several duets to a respectable audience.—**OLDHAM,** Coronation-street: 17th, Mr. Pickthall gave excellent addresses. **BLEASBY-STREET:** 13th, Miss Chadderton gave good clairvoyance and psychometry. 17th, Miss Jackson, good addresses, clairvoyance, and psychometry to good audiences.—**PRESTON,** Central: Mr. Davis's control gave splendid addresses on 'Spiritualism, ancient and modern,' and 'Death.' Clairvoyance and psychometry very good.—**SHAW:** 12th, Mrs. Ogden, of Oldham, gave excellent clairvoyance and psychometry. 17th, Mr. John Young gave splendid clairvoyance and convincing tests in psychometry.—**SOUTHPORT,** Hawkshead Hall: Mr. Hanson Hay, of Halifax, gave eloquent addresses on 'God is love' and 'The old order giveth place to the new.'—**STOCKPORT:** Our vice-president, Mr. Brown, gave splendid readings, followed by an eloquent address by the organising secretary of the National Federation, who also treated admirably on written questions. After-circle conducted by Mrs. Axon, of Stockport, well received. Trust she will come again. 11th, Miss Cotterill gave a splendid address and successful clairvoyance. **WARRINGTON:** 17th, Mrs. Peters on 'Hope,' very interesting. Evening address on 'Immortality,' selected by audience. Successful clairvoyance. Monday, clairvoyance and psychometry.

MIDLANDS.

BIRMINGHAM, Oozell's-street: 10th, Mr. Terry, one of our members, late of the Christadelphian community, gave a splendid address on 'Some missions of Spiritualism.' 16th, Mrs. Groom gave an address on 'The visible and invisible universe' to a large audience. Twenty spirit friends described, 18 recognised. Inquiry meeting every Thursday. **BLOOMSBURY:** 10th, A special Jubilee service was held. Mrs. Groom's inspirers gave an excellent address on 'Spiritualism, the scientific religion of the age.' Fourteen clairvoyant descriptions, 12 fully recognised. Mr. Griffin Hodgson very ably presided. Our heartiest thanks are especially due to these friends. 17th, Mr. Griffin Hodgson favoured us with a splendid eloquent lecture on 'What is this Spiritualism?' highly appreciated.—**DERBY,** 1A, Normanton-road: 17th, Mr. Lote kindly gave his services, delivering interesting addresses on 'Harmony' and 'Lift up your hearts,' and successful psychometry. **TRAFFIC-STREET:** 17th, Mr. Hilton, of Blackpool, gave very good addresses and psychometry.—**HARBURY:** 17th, Good meetings. Mrs. Overton, medium; good clairvoyance.—**LEICESTER,** Crafton-street: 10th, Mr. Marshall gave an excellent address on 'Blessed are the pure in heart.' 17th, The control of Mr. Muggleton dealt with 'What is truth?' in a masterly style. Successful clairvoyance and psychometry by Mr. Illife. **LIBERAL CLUB,** Town Hall-square: 10th, The controls of our local speaker, Mrs. Sturgess, gave a very instructive address and successful clairvoyance. 17th, The inspirers of Mr. David Ward, of Wisbech, gave very intelligent addresses, very much appreciated. Large audiences.—**NORTHAMPTON:** Mr. H. Clark, of Leicester, gave first-class addresses. At night the hall was full with an attentive audience, who by their frequent applause seemed fully satisfied.—**SMETHWICK,** Central Hall, Cape Hill: Third Lyceum Anniversary. Most successful and glorious time. Mrs. Green gave excellent addresses in her kindly, sympathetic manner. In the afternoon an open session was held, the Lyceumists going through their exercises very creditably. A contingent from Bloomsbury Lyceum, accompanied by Messrs. Brian Hodgson, Brown, Bird, and other friends gave valuable assistance. Messrs. A. J. Smyth and Aldridge spoke encouragingly. The children during the day sang appropriate hymns, conducted by Mr. Lynch, with organ accompaniment by Miss George. The platform was prettily decorated with flowers. The services were bright and joyous. Large audiences. General expressions of pleasure were heard. Our Lyceum now numbers close on 70, including officers. Our motto is 'Onward and upward, God speed the right.'

NORTHERN.

CROOK, Mechanics' Hall: Mr. J. Eales, of Auckland Park, gave interesting addresses on subjects from the audience 'What must I do to be a true Spiritualist?' and 'Mediumship and its intellectual development.'—**GATESHEAD,** St. Cuthbert's Hall: 17th, Mr. W. H. Penman's guides gave us a treat on 'Love one another.' Much appreciated by a very good audience. Remarkable clairvoyant tests at the after-circle. 47, **KINGSTON-TERRACE:** Mr. McClelland took Mr. McKellar's appointment, subject, 'Spiritualism and what it teaches.' Subject well treated. Good audience. After-circle, Mrs. Coulson's guides gave good clairvoyance and personation. **I.L.P. HALL:** Mr. Bancroft's guide discoursed ably on 'Is Spiritualism in accordance with the teachings of the Bible?' and showed that if the spiritual manifestations were taken from that book, there would not be much left. Good after-meeting. Ten mediums gave descriptions and personations. **NEWCASTLE-ON-TYNE,** Good Templars' Hall: 10th, 11th, 17th and 18th: Mr. Walter Howell, of Nottingham, favoured us with fine addresses, particularly that upon 'The Spiritual Era.' 3, **ADDISON-ROAD,** HEATON: 17th, Mr. Stephenson lectured to a good audience upon Spiritualism.—**NORTH SHIELDS,** Lewis Hall: 14th and 17th, Mrs. Yeeles's guides gave splendid addresses, clairvoyance, and psychometry. Good audiences. **ANNIVERSARY:** On Easter Monday the opening of Lewis Hall was a complete success. Tables were provided by Mesdames Stewart, Critchley, and Mrs. Marton, and were handsomely laid out. The following ladies presided over tables: Mesdames Mitchell, Coates, Anderson, Irving, Collinson, Miller, and the Misses Sawyer and Irving. A large number of friends sat down to the wholesome repast. A grand concert followed. Miss Macfadyen, Miss Dixon, Miss Critchley, Miss Florrie Critchley, Madame Miller, and Messrs. Miller, Mitchell, and Webster, acquitted themselves

admirably, and Mrs. Morton most ably acted as pianist.—**PERKINSVILLE:** 17th, Mr. Morland, of Spennymoor, discoursed on 'Spiritualism, and man's duty to one another.' Friends, let us leave the past out, and look more to the golden future for things beneficial!—**SPENNYMOOR:** Bro. Mansfield, of Bishop Auckland, took his subject from the audience, 'The Fox family and the knockings in Rochester.' Mediumship was well explained. Afternoon circle, very good, and address received with approval.

SCOTLAND.

GLASGOW: 7th, To defray the hall expenses entailed by the postponement of our bazaar, an excellent entertainment was provided in the Crown Halls, and we accord our heartiest thanks to the ladies and gentlemen for gratuitous services. There was a good attendance, and the proceeds will leave a balance in hand. 17th, Mr. D. Anderson gave an able and instructive address on 'The message of Spiritualism,' and named the child of two of our members, Wm. James Dickson, spirit name, 'Defender.' As conducted by Mr. Anderson's guides, it was very beautiful and impressive. They dwelt on the value of thus publicly recognising and welcoming the little strangers. Mr. and Mrs. George Young, of Edinburgh (late of Manchester)—Mrs. Young, who is one of our receivers of work in Edinburgh—gave clairvoyant descriptions and messages, which were highly appreciated. The last descriptions were given to a gentleman, an entire stranger to the subject, and he was so impressed that he joined the Society. With Mr. Alexander Duguid and Mrs. Young, our Edinburgh friends could have a good Society, with the minimum of expense. (J. S.)

WALES.

CARDIFF, 18, Charles-street: Second conversazione and dance on Good Friday, very enjoyable. 10th, Mr. Arthur Allen's guides gave a splendid address on 'Night and morning,' tracing the different periods of darkness in the religious history of the world, succeeded by a golden age when the glorious truth of God's presence and power was proclaimed, to the present, when Spiritualism opened the door between the two worlds. Mrs. Dowdall's control, 'Snowflake,' gave very successful clairvoyance. 17th, Mr. S. Longville's address as usual appealed to the deeper and most tender feelings of the audience, subject, 'Death, is it to be regarded as friend or foe?' showing that in the light of Spiritualism it is really the beginning of life. Clairvoyance by Mrs. Dowdall's control, very successful. (N. Cox.)—**MERTHYR TYDFIL,** Central Hall: 17th, Both meetings were capitally attended, when Miss Rowan Vincent, of London, delivered able addresses on 'The veil lifted' and 'The message and the messenger.' The conditions proved remarkably good in the evening, when all Miss Vincent's clairvoyant descriptions were recognised with one exception. Miss Nellie Davies sang 'There is no death' very nicely. Everyone seemed to have thoroughly enjoyed the meetings.—**PLYMOUTH:** 13th, Mr. W. Evans, subject, 'Charity.' 17th, Address by the control of Mr. J. Evans, 'Spiritual growth.' Mrs. Trueman's clairvoyance very good, 16 descriptions recognised.

YORKSHIRE.

BARNESLEY, Cooke's Buildings: Mr. Oates took questions from the audience, and in the evening spoke on 'Be of good cheer,' well appreciated. Good after-circle, clairvoyance and psychometry by Messrs. Oates and Gratton, and Mrs. Lazenby. Audiences well satisfied. **GEORGE YARD MISSTON:** Mrs. Shulver gave addresses, 'We do not die, but live for ever,' and 'Scatter kind words.' Excellent clairvoyance, well appreciated. A good after-circle.—**BRADFORD,** Boynton-street: Mr. Barraclough and Mrs. W. H. Wright gave nice short addresses and good clairvoyance at each service.—**HUNSLLET,** Oriol Hall: 17th, Mrs. Clough's inspirer gave his experience, and delivered a magnificent oration on 'Who are the angel messengers?' Excellent clairvoyance to a large audience. **WILLIAMSON BUILDINGS:** A good time with Mrs. Patan, who gave a good address. Very good clairvoyance by Mr. Seaner. 3, **BOTTOM OF JOSEPH-STREET:** Mrs. J. Crossley gave very good addresses and some very good clairvoyance. Good after-meeting. Room full at night.—**GOODMAN TERRACE:** 17th, Mrs. Harrison, of Bradford, gave splendid addresses and excellent clairvoyance. Our Easter tea a good success, thanks to all friends who so willingly helped us.—**LEEDS,** 28, Back Adelphi-street: Mrs. Walton's guides spoke well on 'The many mansions.' Clairvoyance good. After-circle by the guides of Mrs. Siddle.—**MEXBOROUGH:** Mrs. Barraclough, of Hunslet, gave a grand jubilee address at night.—**NORMANTON:** Mr. Hailstone gave good addresses on 'Is man allowed to think for himself?' and 'Why are the extremes placed before us?' We thank him for his given services to our society.—**ROTHWELL:** 10th, Miss G. Hunter spoke beautifully; she is a favourite with the public here. Clairvoyance and psychometry all recognised, good audience. 17th, Mrs. Waterhouse spoke nicely on 'We are out on the ocean sailing' and 'I would not have ye ignorant concerning spiritual gifts.' Clairvoyance very clear and good.—**SKIPTON:** Miss Smith, of Southport, delivered grand addresses (a treat to all, the audience showing their appreciation by applause) also striking clairvoyance, especially in one case, where a gentleman came to ridicule, but went away with a different idea. We are having a meeting in a village to-night.—**SHEFFIELD,** Langsett-road: Mr. Haywood gave interesting and stirring addresses on 'The virtue of doing' and 'The significance of Spiritualism.' He always gives us food for thought. Mr. Tozer gave fine tests in clairvoyance. **WAKEFIELD,** Queen-street: Mr. R. Watkin, of Rothwell, related how he became a Spiritualist, and spoke well on 'If a man die does he live again.' Clairvoyance successful.—**WINDHILL:** Good time with Mr. Seekins, of Leeds. Afternoon, 25 descriptions given. Evening subject, 'Spiritualism defined, and its critics answered,' very ably dealt with.

RECEIVED LATE.—*Longton:* 10th, Pleased to hear Mrs. Place again; good lectures and successful clairvoyance. 17th, Good times with local mediums, Messrs. Brookhouse, Holdcroft, and Miss

Sates. *Sheffield*, Hollis Hall: 10th, Mr. and Miss Inman rendered efficient services. 17th and 18th, Mr. J. Smithson and Mr. C. Shaw spoke well, all much appreciated. *Exeter*: Good Friday, Song Service. 10th, Mr. Slatterley and Parr spoke ably; 11th, tea party, addresses, etc.; 17th, splendid address by Mr. Parr, and successful clairvoyance and psychometry by Mesdames Trueman and Granger. *Carlton*, New Ground: Fine services by Miss Smith. *Hull*: Mrs. Thornton did well. Memorial service for Mr. Cass. Opening of week's mission with Mrs. Thornton and Mrs. Nicholson. *Wisbech*: Too late, next week. [Please note: Reports should reach us not later than the first delivery on Tuesday; and should be written on one side of the paper only.—Ed. T.W.]

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be accompanied by six penny stamps for 24 words, nine stamps for 30 words, and twelve for 50. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

BARROW-IN-FURNESS.—Sundays, April 24 and May 1, Prof. Timson, of Leicester, will occupy the rostrum at 11 a.m. and 6-30 p.m., and will also deliver a fortnight's lectures on 'Phrenology,' 'Health,' etc. Looking forward to a good time. 545

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, April 17, Mr. Thomas Olman Todd, of Sunderland, will give an address. [45

GATESHEAD. The Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne-avenue and Windsor-avenue (*late 31, Ripon-street*).—On April 24, Mr. Elliott, of Newcastle, will lecture at 6-30 prompt. Wednesday, open circle, 7-30. May 1, Mr. Easthope. [45

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. [47

HUNSLET. Oriol Hall, Top of Joseph-street.—Sunday, May 1, Our Evening Meetings are to start at 6 o'clock instead of 6-30, in order to hold circles after. Saturday, May 7, Grand Ham Tea and Social. Tickets, 8d. and 4d. Mr. J. Pawson, of Leeds, will be with us. 545

LEEDS. Psychological Hall, Grove House Lane, off Clay Pit Lane.—Wednesday, April 27, 7-30, Mr. G. H. Bibbings will deliver a lecture, 'Spiritualism and the drama of life.' Followed by clairvoyance by Mr. Johnson, of Normanton. Silver collection. Sunday, May 1, Mr. Smithson. 545

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. April 24, Mr. E. W. Wallis; May 1, Mr. R. C. Craven; 8th, Mr. Frank Hepworth; 15th, Mr. J. J. Morse; 22nd, Mr. Walter Howell; 29th, Mr. G. H. Bibbings, B.A. Children's Lyceum at 11 a.m., to which friends are cordially invited. Mondays, at 8 p.m., Circle for Members only. Thursdays, 8 p.m., Public Circle. Monday, May 2, at 8 p.m., Members' Meeting. 545

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Mondays, at 8, open circle. Wednesday, April 27th, at 8, Miss Jones, Trance and Clairvoyance. 545

MIDDLETON.—Will Mediums with open dates please correspond with the Secretary, S. Brown, 5, Ashton-lane? 545

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

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—April 24, Mr. Clare, at 6-30. May 1, Mrs. Young, at 6-30. 545

NEWCASTLE-ON-TYNE. Good Templars' Hall—April 24 and 25th, Mr. Will Phillips, of Nottingham. May 1, Mrs. Young, of South Shields. 545

SHEFFIELD. Langsett Road.—*Mediums for May*: 1st, Mr. Webster; 8th, Mr. Gratton; 15th, Mrs. Markham; 22nd, Mr. Mason; 29th, Mr. Haywood and Mrs. Markham. 545

STALYBRIDGE Spiritual Society.—All Mediums having engagements with this Society will oblige by communicating with John Mellor, 21, Ridghill-lane—the Corresponding Secretary of this Society—giving dates and fees. 545

TO SECRETARIES.—Mrs. Smith, 10, Lawn-street, Burnley, has May 8 and August 14, 1898, open.

NEW PUBLICATIONS.

'**POEMS BY COUNT ERNEST**' (F. W. Thurstan, M.A.). Reveries, Fantasias, and Songs. London: Ward, Locke, and Co., Limited, Salisbury-square, E.C. Price 1s.

'**FORTUNE-TELLING CARDS AND HOW TO USE THEM**,' by Minetta. With Pack of Minetta Cards. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price 3s. 6d. net.

'**THE GIFT OF THE SPIRIT**.' A Selection from the Essays of Prentice Mulford. Reprinted from the White Cross Library, with an Introduction by Arthur Edward Waite. Cloth, 254 pp. Price 3s. 6d. net. London: George Redway.

'**THE PERFECT LAW OF LIBERTY**,' a Plea for Freedom of Thought in the Service of Faith. By Vindex. Cloth, 122 pp. Price 3s. 6d. net. London: George Redway.

'**A HANDBOOK OF CARTOMANCY, FORTUNE-TELLING, AND OCCULT DIVINATION**,' including the Oracle of Human Destiny, Cagliostro's Mystic Alpha of the Magi, and the Golden Wheel of Fortune. By Grand Orient. With two plates. Third edition. London: George Redway. Price 2s. net.

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

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SPECIAL NOTICE.

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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; Hanson Hey; circle at 8
- Ashton**—Church st. (off Warrington st.), 2 30, 6 30, Miss Cotterill. Tues. 7 30, Miss Knight
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
- Barry Dock**—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30 Mrs M H Wallis
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
- Bloomsbury**: Lyceum 11; 3, 6 30 Mon. 7 45
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr J Rooke
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Mrs Hulme
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Hyde
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, W Johnson. Mon. 8. Tues. 8 Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Leeder
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, G Featherstone
- North street, Lyceum**, 9 30; 2 30, 6, Mrs Green Mon. at 7 30 Tues. 7 45
- Gny 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, Miss Schofield. Wed. 7 30, Mrs Waller
- 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, Mrs Stair
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, W J Mayoh. Wed. 8
- Derby**—In Normanton rd., Lyceum 10 30; 2 30, 6 30, Mr Swinfield. 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, Miss Knight Tues. 7 30, Mrs Porter
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, Mr J B Tetlow
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Miss Scott. Mon., 7 30
- Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, J J Morse. 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, E W Wallis (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle
- London**—Camberwell New Ed—Surrey Masonic Hall, 11, public circle, door closed at 11 15; 3, Children's Lyceum; 6, Lending Library for members and associates; 6 30, Guide Edgar B, 'The gospel of the Spirit', 8 mem bers' circle.
- Battersea Park Rd**—Henley st. (five minutes' walk from Old Hall). At 5, Tea, & Members Business Meeting at 6. Thurs. 7 30, choir; 8, developing cls
- Brixton**—8 Mayall rd., 7, H Mason Thurs. 8, mems. circle
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr & Mrs Clegg. Tues. 8, Mr Peters. T. W. on sale
- Canning Town**—Co-op. Hall, Braemar rd., Thurs. 21, Miss Marsh; Sunday, 24, Mr Savage; Wed. 27, Mr Walker. Mon. and Tues., members' circle
- Stratford**—Workman's Hall, West Ham lane, E, Lyceum 11; 7, Mr Boddington. Thurs. 8, Mr Peters. Open air, The Grove, at 11 a.m.
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Davies. 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, Madam Henry Monday, 7 30
- Manchester**—Arwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30; Mrs Hyslop 8 30, mems' circle. Wed. 8, Miss Chadderton Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mr W Rooke Mon. 8 30, members Thurs. 8
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mrs Gartside Fletcher. Wed. Miss Cotterill
- Patricroft**—New In, Winton, 3, 6 30, Mr. Kay. Tues. 8, Miss Cotterill Thurs. 8, mems' 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, Service. 6 30, W. Walker Mon. 8, socials discontinued. Wed. 8 15, P Bewick
- Merthyr**—Central Hall, 11; 2 30 and 8
- Mezborough**—Lees Arcade, 2 30, 6, Mrs Porter. Tues and Thurs. 7 30, circle. Fri. 7 30
- Milom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Mr R A Brown. 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; 10 45, 6 30, Mr Will Phillips and on Mon. 7 30. See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, F Hepworth
- Oldham**—Coronation st., Mumps, 3 & 6 30, Mrs Horrocks. Tues. 7 45, Sat., 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, W Inman
- Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, Mr Clavis. Clairvoyance by Mrs True-man. Wed. 7 30, Mr Kenward. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45, 2 30, 6 30, T Postlethwaite Circle at 8. Thur. 8, members' circle, open to friends.
- Ravenshall**—Lyceum 10 30; 2 30, 6, Mr W H Taylor
- Rishton**—2 30 and 6, Mrs Ward.
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mr W Fielding. Mon. 8. Wed. 8, public circle.
- Royleton**—Hall, Union st, Lyceum 10 3, 6, Wed. 8
- Shaw**—Broadbelt's Rooms, 3 and 6 30, Miss Kershaw Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mrs Markham. Mon. 8
- Slatkewate**—Laith lane, 2 30, 6, Miss G Hunter
- Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45
- Hawkshead**, 10 45 and 6 30, Mr R O Craven
- Spenny Moor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Sety, 3, 6 30, Wed. 7 30. Thurs. 8, members'
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, I Pickethall and G Jackson. Mon. 7 30, Miss Knight
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Groom
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mr P Bewick. Mon. 7 45, E Marklew
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

- Societies marked thus * are also affiliated with the National Federation.
- Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill Bradford
- Adwalton**—At 2 30 and 6, Mrs J Waterhouse
- *Arley (near Leeds)**—Theaker lane, Lyceum 10 30 2 30, 6 30, Mr Barraclough. Mon. Sat. 7 30, circles
- *Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Rogerson. Circles. Wed. and Sat. at 8.
- Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Thornton Monday 7 30
- *Bally Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Armitage. Monday, Mothers at 3
- Birstall**—Railway ter. 2 30, 6, Tues. 7 30, public circles
- *Bradford**—Boynston st., West Bowling—at 10 Lyceum, Circle at 11; 2 30, 6, Mrs Burchell Thursday 7 45
- Dudley Hill**—Tong st., 10 30 public circle; 2 30 & 6, Mrs J Colbeck. Mon. 7 30.
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr C A Holmes
- Otley rd.**, Lyceum, 10 30; 2 30, 6 30, Mr Seekins
- Spicer st.**, Little Horton ln, 2 30, 6, Mrs Beardshall
- St. James' Church**, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, J Pawson. Wed. 7 45
- Temperance Hall**, Leeds rd., Lyceum at 10 30; 2 30, 6 30, Mrs Berry. Mon. & Wed. 7 45
- *Brighouse**—Martin st. Lyceum 10; 2 30, 6
- Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mrs Smith. Mon. in old room, 7 30. Thurs. 7 30, public meeting Cleckheaton (No. 2)
- *Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs Midgley. Thursday 7 30, G H Bibbings
- Elland**—Newcombe street. Lyceum 10; 2 30, 6
- Haliifax**—Winding road 10 30; 2 30, 6, Mr G H Bibbings, and on Mon. 7 30
- Raven st.**, Queen's rd, 2 30, 6 30, Miss Patefield
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Miss Hall
- Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle.
- *Kethley**—Heber street Spiritual Temple, 2 30, 6, Mr Hilton. Mon. 7 30
- *Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, Mr C Shaw; 8 15, circle. Mon. 2 30, circle, 7 30, Tues. 8. Wed. at 8, G H Bibbings. Sat. 8, circle
- Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Greenwood
- Morley**—2 30, 6 30, Mon. 2 30, 7 30, Mr Watkin Tues
- Normanton**—Queen st. 2 30 6 Mrs Gregg, circle at 8. Tues. developing at 7 30. Wed at 7 30, circle
- Ossett**—Queen st. Lyceum 10; 2 30, 6, Mr Brooks
- Rothwell**—Lyceum, 10; 2 30 and 6, Mr Mason. Sat. 8
- *Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Mrs Robinson After-circle at 8
- *Hollis Hall**, Bridge st, circle 11; 3, 7, Mr Duffy. Mon. 7 30
- Shipley**—Market Buildings, Teal Court. 2 30, 6, Mr Hopwood.
- Skipton**—Temperance Hall, 2 30, 6, Mr Worsman
- *Sowerby Bridge**—Hollins lane. Lyceum 10 and 2 30, 6, Mrs Batie
- *West Vale**—Green lane, 6, Mr J Brook. Wed. 7 30
- Windhill**—2 30 and 6, Mrs Stretton
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6, Mrs Nicholson. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Accrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
- Bacup**—Princess street, Lyceum, 10; 2 30, 6 30 Mrs Sellars. Thurs 7 45, Public circle
- Barnsley**—George Yard Mission Room, 2 30 and 6 Mr Morgan
- 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, 2. 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 Wilcock. Mon. 7 30
- Bristol**—24, Upper Maudlin st. 11, 6-30
- Cambois**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Castleton**—Heywood rd., 2 30 and 6, Miss Barlow
- 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, Mr Hilditch Mon. and Thurs. 7 30, circles
- Dundee, N.B.**—Giffellan Hall, Wed. 8, room 3
- Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row. 2 30, 6 (see prospectives)
- Foleshill**—Edgwick, 10 30, 6 30. Mon. 8
- Gateshead**—Cuthbert's Hall Bensham. Sun. 6 30 Weds. 7 30 (see Prospectives)

- 47, Kingsboro' terrace.—6 30, Thurs 7 45
- 97, Coatsworth rd., Mon. 7 30 Reception
- I. L. P. Hall, 6 30
- Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6
- Bethel Lodge**—Tues., Sat., 7 45
- Hollimood**—Factory Fold, Lyceum 10 30; 3, 6 30, Mrs Greenloos
- Hadfield**—Salisbury street, off Station rd. at 3 and 6, circle at 7 45. Wed. 7 45
- Hunslet**—Oriel Hall, Top of Joseph st., 2 30, 6 30, J Smithson Mon. 2 45 and 7 30, Mrs Kendall. Tues. and Sat. 8, public circles
- 3, Bottom of Joseph st., 2 30 & 6, Mrs Beecroft
- Tues. 7 30, A Friend Thurs. 7 30 Sat. 7 30
- Goodman Terrace**: 2 30 and 6, Mrs Murgatroyd Mon. 7 30. Thurs. and Sat. circles 7 30
- Williamson Buildings**, Dowsbury rd., 6, Mrs Patan and Mr Seaner. Circle, Mon. Wed. and Sat. at 7 30
- Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, circle
- Leicester**—Craftern st., 11, 6 30, Mrs Sturgess Wed. 8 circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Falla 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, W Seekin. Mon., Thurs., Sat. circles, 7 45
- Liverpool**—Phoenix Hall, Low Hill, Mon. 8, circle
- Wed. 7, Miss Jones
- Lintz Colliery**—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
- London**—277 Battersea Park rd., 11 and 7. Wed. 8, circle
- Bow**—193, Bow rd., 7, Mr Peters. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
- Camberwell**—33 Grove lane, at 7, Mr Humphreys Thurs. 7 30
- 102, Camberwell road, at 7, Wed. 7, healing; 8, circle
- Manor Park**—Temperance Hall, 7, Mr Bullen. Mon. 8, Mr Peters. Wed. at 8, Mr Sloan
- Marylebone**—Cavendish Rooms, 51, Mortimor st. W 7, Mrs Rowan Vincent, 'Communications through Ouija.' Clairvoyance.
- Edmonton**—Beech Hall, Hyde lane, 11 and 7, Mr Walker. Thurs. 8, Social
- Finsbury Park**—14, Stroud Green rd., 11 30, inquirers; Lyceum, 3; 7, spiritual service, Tues 7 30, Open Meetings. Tues. 8, members
- Hackney**—Manor Rooms, Kenmore rd., are st., 6 45, Members' addresses Wed. 8, members' circle at 155, Richmond rd. at 8. Open air, Victoria Park, at 11 a.m.
- Islington**—Wellington Hall, Upper street, at 7, Mr Brenchley. Thursday, 8, members, Mrs Brenchley
- 16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
- Kentish Town**—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)
- 283 Ladbrooke grove. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
- 41 Salway rd.—Wed. and Thurs. 8, Mr and Mrs Webb
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- Ocheatham**—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Mrs L A Peters Mon. 8, clairvoyance Thurs. 8, Mr Corstorphine
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- Winters Cafe, 30, Cloth Market, Wed. 7 30
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- North Shields**—86, Saville st., near G P O, 6 30
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- Oldham**—Bartham place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
- Bleasby st.**, at 3 and 6 30, Mrs Williams.
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- Preston**—Central, 2 30, 6 30. Wed. 7 30, mems. circle
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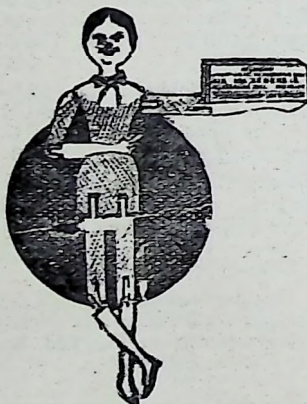
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