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Experiences in Spirit Life.

By the Spirit of MRS. AMELIA COLBY LUTHER.

Given through Mrs. Cora L. V. Richmond, at Washington, D.C., March 6, 1898.

TO SPEAK THROUGH AN unaccustomed channel, through one whose gentler organism has been attuned from childhood to harmonious speech, is indeed most difficult; and to speak what one feels and knows from the realm of spirit is so great a task that, but for the need of utterance and the wish to reach in the human state those friends who were accustomed to think kindly of my earthly work, I could not even speak.

I do not know how long it was, but it seems as though my body had been dying for years; and the last period of earthly sickness seemed at the time like an age of suffering and imprisonment. Human life brought me little pleasure and a great deal of work, and but for that light that came from the unseen yet palpable realm of inspiration, there would have been no consolation, no comfort. Many friends there were who were kind, but even those could not assuage the sorrows of a disappointed life and the sufferings of a body under the chafing influence of a restless and turbulent spirit.

Trained in childhood to the exercise of intellectual powers that were not usually ascribed to women, and given but little opportunity in the world of affairs to exercise those powers; always finding opposition in the outward world to anything that a woman might undertake to do, it was not until Spiritualism came into the life of the one now addressing you from the spirit side of life, that there was any hope. Spiritualism brought the hope and knowledge of immortality, and brought with it work to do in that direction. It is not my province to tell you of that work; you have kindly followed and borne with it and assisted it in many ways. Here in the capital of the nation it was my privilege many times to stand and speak for that truth that was within me; perhaps not to the acceptance of all, perhaps not in accordance with all my listeners, and I know many times at variance even from those who accepted the common truth among Spiritualists of a future life and immortality. But differences of opinions and differences in the way of presenting the truth must be permitted, or there is no progress; and but for these differences we never could arrive at the truth, and then there would be stagnation.

The bodily prison continued to be more and more oppressive with the waning of each human faculty, with the waning of that strength which one had learned to boast of, and especially with the waning of that power to think, which had been my chief reliance. To know that the brain itself, the physical structure of the brain, could fail to perform its function, that the body could cease to do the will of the spirit possessing it, was a terrible affliction. But so it was, dear friends, and for many weeks, that lengthened into years, this physical decline was a great oppression. It was not borne patiently, it was not submitted to gracefully; there was absolute and constant rebellion. I did pray, not to God, for I did not know about Him, but to my angel and spirit friends to set me free. But I have ascertained, as my reason taught me before, that spirits are not permitted to set any one free until the expiration of the mortal period. The very discipline of those last months has been something of a blessing, since if the lesson of patience could have been learned, that would have been added strength.

DEATH THE DAWN OF FREEDOM.

Instead of death adding to those disabilities, instead of making the powers more feeble, instead of making the prison-house more palpable, it was the first dawning of being set free. I cannot declare to you in fitting language what it was, when in the midst of kind and ministering friends I became aware that the final change had really set in. It was an entire reversal of all human thought concerning death. Instead of being fettered, instead of the faculties being more and more benumbed and dimmed, there was a startling consciousness of a re-awakening. It seemed, although it was not true, that every nerve and fibre was being filled with new life; it seemed, but it was not so, that the brain and all the cerebral structure were being restored; and the thought flashed through my mind at that time, 'I am going to get well and be able to take up my work again on the platform, for truth and spiritual advancement.' Instead, however, of its being the body that was being resuscitated, it was the spirit gradually being set free from the thralldom of the body, from even the consciousness of being fettered by the body. As one after another of these fetters were broken by the

absolute failure of every physical faculty, it seemed already as though the mind had been restored to its accustomed strength. Memory came swiftly back, and all the thronging incidents of life seemed to make haste with one another to restore themselves to consciousness. While the attributes and faculties of the mind were let loose, apparently, to do all that they ever could do and much more, it was also palpable that the physical senses did not seem to fade; eyes that could see, ears that could hear, and it seemed, although very likely the voice expressed no word to the surrounding friends in human life, as though I was shouting to them, telling them of the new life and strength that had come to me.

FRIENDS IN SPIRIT-LIFE.

In the midst of this great ecstasy of being set free, I was suddenly aware of being in the midst of a much larger company than those who surrounded me in human life; my faithful attendants were there, but there were more; at last I recognised friends who had passed on many years ago, those in spirit-life who had been my earthly friends and the companions of my childhood, and parents and dear ones of the household, and evidently those who had been with me as spiritual guardians and assistants watching over my life, and enabling me to do the little I had done in earth life to forward their work. It was a goodly company.

I did not expect, and therefore I was not disappointed, as many Spiritualists are, to be ushered into the presence of God, nor into the presence of Jesus, but I did expect to, and I did, find my spirit friends ready to receive me, knowing that the time had seemed an age in which I was coming to them, and telling me that they had been helping me and, although unconsciously to myself, I did know it was better—remember this—it was better to bear the pain and suffering and deprivation incident to failing health than to hasten by one pulse-beat the departure from mortal life; better to bear on to the very end. Why? Because the spirit thereby is set free according to the law and nature of its own body; and without being a Fatalist, according to the individual purpose and destiny of life I could not have gone sooner. By a strange and sudden transformation of feeling—showing that suffering as well as happiness is in the spirit and not in the body—I was told that I had been in spirit-life but one hour, though it seemed to me as though I had already been there an age, and the suffering I had passed through in earth-life seemed but as a moment. At the present time but for that memory which can recall, and the coming in contact with mortal life which reminds me of it, I would not know that I had suffered any physical pain; so soon do we forget it; as little children in the presence of a loving mother forget that hurt which the mother kisses away, so in the companionship of these loved ones, who have made me feel that the spirit-life is the home that is mine, that I am entitled to it, that no one could have taken it away from me, and that it is my inheritance from eternity. So soon do we feel at home in this companionship that the suffering is forgotten.

Do we forget, therefore, those who are left on earth to struggle and to suffer in their turn? By no means. The first thought is to tell them how glad we are to find ourselves free from all bodily limitations; you will remember that evening when through this same instrument I am now addressing you through I spoke to you in this room. It was a short time after my release from the body, but the pent-up joy and the delight of my new existence was so great that I burst through the barriers and spoke to you then. Now the joy is less turbulent, it is calmed down by that retrospect which must come to each spirit, of his own or her own life.

OUR SPIRITUAL EXISTENCE.

Ah, that retrospect! We build our spiritual existence, not externally, but from within. I wish I could tell you how imperfect I found myself. I wish I could tell you how there were many faults and shortcomings that came to my consciousness, that I fain would have screened from my own gaze, as well as the gaze of my kind spirit friends; but I had no need to do this, since they must have been fully aware of them, but they made me no sign nor token that they thought there was any imperfection; they manifested no criticism; they did not say: 'Had you done thus or so, you would have been better off.' I knew it; I knew it well enough without their saying so. You cannot set your face squarely and fairly before your own life, before your own spiritual countenance, without knowing what your imperfections are. There is no need for an avenging

angel to tell you: there is no need of anyone to sit in judgment upon you to declare it. I found it within, and I assure you that if I had ever given a harsh word, an unkind thought, or undue severity in my criticism, it was before me. I had no stumbling blocks to encounter but those I had placed there. There was a certain kind of delight in knowing that every obstacle I met in spirit-life was of my own creation; no one else had piled up any difficulties for me, and no one else will have to overcome them. I am going to do it. You are going to do it with your obstacles; you may know beforehand how to avoid some difficulties. But I am not quite sure that the difficulties are not needed in order to be overcome; I suspect that they are. It seems to me that that when a man climbs up a rocky pathway he is a great deal stronger than he is if he only has walked along a smooth and level flower-strewn path all his life. I would like to have boys brought up in the rough-and-tumble conflict of daily life, rather than have them always sheltered and shielded so that the first breath of wind will blow away their moral courage. I am thinking that people are too much pampered physically, mentally and spiritually. I like comfort; I liked it when here, although I did not have a superabundance of it. I like to be intellectually satisfied, but I would rather be intellectually disturbed if I am wrong.

There is great consolation in knowing that spirits live. But there is a great truth in knowing that spirits, neither on earth nor in spirit life, have a flowery time always. Spirit existence in both states is not set as yet, to the highest and sweetest music; you do not pass out floating along on banks of flowers, with angel attendants and harps, and those that bear you into the presence of imparadised fields of flowers and wonderfully beautiful scenes, but you awaken to the consciousness of yourself. You are aware of this great spiritual existence that suddenly impinges upon you; it makes you almost afraid to be let out into illimitable space. One, who has been long in a dark dungeon, cannot bear all the light at once; one who has been imprisoned, cannot be set free without some tonic or strengthening influence; so a spirit thrust out into eternity finds nothing but vastness. The encompassing power of spirit friends is there, it is true, but there is a time, almost immediately following the release from the physical body, when one is brought alone face to face, thought to thought, and spirit to spirit, with one's own consciousness; eternity seems so vast, we seem so little, one is almost tempted to try to go back again, to be limited, even to be fettered, even to be in pain instead of being set free in this vast realm, for which even the best fitted is but ill prepared. You think you know, Spiritualists, about spirit-life; you think you know about your spirit friends; you have pictured, with a certain sort of attractiveness the kind of habitation that will meet you in spirit existence; I tell you, here and now, that you know nothing about it!

(To be continued.)

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 251.

THE EVIDENCE for the materialisation of fully-formed bodies is of a very extensive kind. A few years since, the well-known novelist who writes under her maiden name of Florence Marryat, published a volume, in which are recorded some of the most startling incidents which it is possible to conceive; and very pointedly she asks why she should be disbelieved on a subject such as this, to which she had given so many years of her life for its elucidation. When the public were told about strange places in the writings of well-known travellers, they accepted the statements readily. She had journeyed, she says, into the Debatable Land, and had come forward to tell what she had seen there; the world had no more right to disbelieve her than they had to disbelieve Sir Samuel Baker, or Livingstone, or Stanley. Though a novelist, she had a character to sustain as well as those explorers. I need not enter into the details of her strong testimony for the reality of materialisations, these can be read in her book, 'There is no Death'; but the case of the appearance of her own child is of such a marked character that it ought to be briefly told. She had heard of Spiritualism for some years, but was neither a believer nor a disbeliever. She disliked the thought of people making fun out of it, as it seemed too solemn a subject for jest. In 1873 Mr. Henry Dunphy, of the *Morning Post*, said to her, 'The time is come for you to investigate Spiritualism,' and directed her to a medium, Mr. Holmes. She went, accompanied by another well-known novelist, Annie Thomas, sending in their names as Miss Taylor and Miss Turner. It looked as if the seance was going to be a failure at first, as the weather was inclement, and this often affects phenomena. At last faces were seen and readily recognised, the face of Annie Thomas's mother, who had been known while in the body to Florence Marryat, being distinct and clear, and she was wearing a peculiar cap, which Annie Thomas recognised as one she had been buried in.

The last face, however, is the one which I want particularly to refer to. It was that of a little girl, only the eyes and nose being visible. She said she came for Florence Marryat, who, however, did not recognise her. The child persisted

that she came for her, and went away looking disappointed. Shortly after, she had a sitting with the well-known medium, Florence Cook, and was asked to stand by the curtain, behind which the medium sat. At the aperture there appeared the same little girl she had seen a few weeks before at her first seance, muffled up as before, but with eyes smiling at her. At the close of the seance, she asked the medium if she knew anything about the little girl who had appeared. She said she did not, but stated that the spirit had frightened her, as 'there was something wrong about her mouth.' This remark set Miss Marryat thinking, and she followed it up by writing to the medium to learn from her controls who the child was, and the reply was she was her own. It seems that ten years before, Mrs. M'Lean (who is 'Miss Marryat' to the public), when suffering greatly in mind and body, had given birth to a child named Florence, who had been born with some peculiar physical defect about the mouth, of such a nature that the medical men said no similar case had come under their notice before. She had lived only some twelve days, and had become but a faint memory. When the child appeared at the first seance, it never struck her that the baby had grown in the interval, and hence the lack of recognition then and after. She could not interpret Longfellow's lines:

Not as a child shall we again behold her,
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child;
But a fair maiden in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face!

She soon had other evidence of the continued existence of her dead babe. While she was editor of the magazine, 'London Society,' she had amongst her contributors Dr. Cook, who was married to the well-known writer of spiritual novels, Mabel Collins. She was invited to meet them at their home, not knowing at the time that either was interested in Spiritualism, but the subject coming up, Dr. Cook said his wife was a trance medium. She went under control, and Miss Marryat was startled by hearing the word 'mother,' and then was given out the story: 'I am Florence. I want to feel I have a mother still,' etc., etc. She came back in material form to her mother, through several mediums, for a number of years. The blemish on her face had disappeared, as she said: 'God had permitted her to show herself in her earthly deformity, that her mother might be sure it was herself, and that Spiritualism was a truth and a comforter.' Eleven years after, being in America on professional work, Miss Marryat attended a materialisation seance as a stranger. She was told of the presence of a spirit who had come for a lady named 'Florence,' who had just crossed the sea! When the curtains parted, the spirit daughter ran across the room and fell into her arms. 'Mother,' she exclaimed, 'I said I would come after you and look after you—didn't I?' The whole volume is wonderful reading, and though some people take the book, 'There is no Death,' as simply another work of fiction from the author, they are met continually with the strong statement that every word she utters is the honest and unbiassed truth. Since then Miss Marryat has publicly given utterance on many platforms to her Spiritualism, and affirmed the authenticity of the statements set down in her volume.

It is a singular thing that in the past there were continual admissions that the dead occasionally appeared—the ghost stories which abound everywhere are evidences that there is some basis of fact. There have been so many false ideas in people's minds that they have met these statements with a kind of shuddering fear. We are apt to think with terror of the appearance of our dead, and no doubt spirits reading our thoughts refrain from showing themselves when they perceive that they will be objects of terror. Spiritualism will help to destroy all this, and enable us to speak to our children of the appearance of the loved ones gone on, as a natural event which may come about at any time; to say that only a brief part of our life is spent here, and that we shall all be ghosts by and by; that our love for those left on earth will still continue; and it may be our mission to minister to those on the earth plane by coming back and revealing our continued friendship.

Robert Dale Owen, of whom I have written so much, in his prolonged spiritual experiences had the friends of the long ago often coming into his presence. In the years before America claimed him as one of her sons, while working with his father in those social schemes at New Lanark, which once upon a time seemed likely to inaugurate a new social state, there died a spiritually-minded young lady of education who was closely attached to him. She had written him a letter before death, saying she would remember him even after death. When, after thirty years of Materialism, the veil was lifted and the reality of spirit return was brought before him, the thought came to him that this close friend might be able to commune with him. At Naples, all the old slumbering associations of the past were brought into prominence by the sudden appearance of her name and a reference to the promise she had made, the communication coming by automatic writing.

Some years after, when he had published his well-known volume, 'Footfalls on the Boundary of Another World,' he was

surprised to get a letter from a lady saying that while she was reading the chapter entitled 'The Change of Death,' a female spirit stood before her, as if listening, and said, 'I guided him in writing that; I helped to convince him of an immortal life.' Then followed a personal description of the spirit, including colour of hair and eyes, complexion, etc., all of which corresponded with the friend of the past. A number of other particulars were given, which to Dale Owen were most conclusive. She came again to him with Foster, the medium, writing her name in pink characters on his arms; and later he went to Anderson, a medium, who executed drawings under spirit influence, expecting to get a portrait of his father, Robert Owen, but again there was presented to him the portrait of this friend of his youth, with a remarkable test of her name appended. She promised to materialise and show herself to him, but nearly seven years had passed before the conditions were such that she was able to keep her promise; then she came to him, and doubt regarding her presence and guidance forever passed away. Some of the other materialising phenomena which are set down in the works of Mr. Owen are of a most striking nature. For years some of his friends manifested in this convincing fashion. This man, with his long experience of practical life (one who has been called the Privy Councillor of America), was no dreamer of dreams, but one who weighed and considered all that was presented. He has said that, awe-struck and interested as he was, a physician might have felt the beatings of his pulse, not the least accelerated, while the spirit's hands were on his head, and its lips touching him.

It has been my own good fortune to meet with much of this phase of spiritual phenomena. Many years since I sat with Mrs. Mellon, and felt the strong grasp of her materialised guide. I have been called suddenly into the cabinet, finding her bound by tapes and entranced, while the moment before I have held converse with the materialised spirit friends. Once, when in Newcastle, we had an impromptu seance got up through the kindness of Miss Wood, the medium. Mrs. Hardinge Britten, the eminent lecturer and brave espouser of spiritual truth, was among those who were present. The morning was cold, and we had lit a little stove, which stood at one end of the room. Soon there were luminous appearances, and spirits stepped out, not altogether in a very clear light. I was in a mood to weigh up all that was presented—cautious, cool, and critical. A friend of mine, who had been at a meeting a few weeks before, a Spiritualist, had said to me that by some occult power the medium was taken out of the locked cabinet and made to personate the several forms which appeared. Even Crookes says the power at work in these phenomena, like love, 'laughs at locksmiths.' With this thought on my mind, I was most careful to test for myself its probability. Soon there came out a little figure, covered with white drapery, who began to converse about friends in Glasgow, and evidently reading the thoughts which possessed me, I was called over, and felt indeed here was the living form of a little black girl; and, to add to my certainty of the reality of the phenomena, she shook the door of the stove, from the light of which I had a clear view of the features, which were the same I had seen previously in a spirit photograph taken with her medium.

(To be continued.)

A Sample Spirit Message.

WRITTEN AUTOMATICALLY.

FRIEND, YOU ARE WORKING for a higher life, and soon more power will come to you. Each step you take, each effort you make to subdue, will help you to see and know of higher things. Your life has indeed been clouded, and you have not yet seen beyond the fogs that envelop. The work of Spirit is to destroy the vapours that encompass you and hide the Sun of Truth from your gaze. The world holds you in its grasp, and many days and many efforts will be required before you see the true meaning of the Spiritual Revelation that has, as yet, only affected you a little. Your eyes have to be opened wider, the body has to be mastered, and all that is animal and earthy submerged, before you feel the true gladness that belongs to the spiritual life. It is not so much to know certain things, to be able to make intellectual definitions of certain positions, but to have the clear light burning amid the darkness, and guiding you in all things. The life of piety is a growth, and only comes to him or her who strives daily, who prays with faith, who has the sincere conviction that all true work and effort must affect the circumstances of your being. The Lord liveth and worketh, and the slothful and blind truly miss the radiant glimpses of satisfaction that are poured upon the aspiring and hopeful ones. No life of use and power, that has blessed the world, has verified this point without falling by the way many times, but the prayerful belief keeps the spirit striving to new effort. Blessed are those who can hold clearly under all conditions that God is working out a better destiny for earth, that the lower is being put down and the higher coming up to walk abroad! Let not your heart be troubled, the Spirit World, the holy and refined, who see the struggles of mankind, will triumph, and instinctive virtue will yet be the life of millions on earth!

A Glossary of Terms Pertaining to Spiritualism and Psychic Science.

THERE ARE many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings:

ALTRUISM: A term first coined by Comte, expressive of the theory that the duty of each is to all, and that by doing for others in preference to self, the highest good and happiness is attained. Its most perfect expression is in the Golden Rule of Spiritualism, 'Do all for others.'

ANIMAL MAGNETISM: Another name for mesmerism or hypnotism.

AURA: Nerve-aura, spirit-aura. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

AUTOMATIC WRITING: Writing executed by the hand, independent of the will, presumably by the independent intelligence or spirit. If this be the presumptive, the term is misleading and unwarrantable. If it is spirit-control, it is in no sense automatic; and if really automatic, it must be concluded that the hand, independent of the mind, has intelligence, and often of a superior and astonishing degree. In *automatic writing* the subject may be entirely unconscious of what the hand is writing, or he may be more or less fully conscious of the ideas before writing. A division may be made into independent and conscious. A test of this phase may be made by standing by a table with a pencil in the fingers, the arm being held almost perpendicular to the surface of the same, on which paper is placed. The whole arm should then be perfectly lax, and allowed to yield to the slightest influence.

CATALEPSY: A state of suddenly suspended vital functions, in which it is impossible to move. The term has been given a new meaning, the cataleptic state being used as synonymous with the hypnotic or mesmeric. The two are entirely distinct in their causes and manifestations, and should not be confounded by use of misleading terms.

CHARMING: Fascination; mesmerism.

CHRISTIAN SCIENCE: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It surreptitiously brings hypnotism to its aid, and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure, and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

CLAIRAUDIENT: Clear hearing; the faculty of hearing voices or sounds, independent of the physical ear.

CLAIRVOYANCE: Clear-seeing; a sensitive state, of all degrees of acuteness, from that wherein the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences. This last phase of clairvoyance is often seen in the dying, death being the separation of the spirit from the body.

CLAIRVOYANT: One endowed with the faculty of clairvoyance.

COSMISM: Belief that the universe, material and spiritual, form a unit, the All in All.

DEMATERIALIZED: The dissolving of a materialised form.

DEMON: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as devil, and its use in the New Testament has given the modern meaning an evil spirit.

DEMONIAC: A human being obsessed by a demon.

DIAKKA: A word first used by A. J. Davis to designate undeveloped, ignorant, mischievous, and evil spirits.

DOUBLE: Double presence; the appearance of an individual at a distance from his physical body.

DUNAMISE: To mesmerise.

ETHER—PSYCHIC: A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are amenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psycho-ether* and *Zaether*, the life ether.

ETHERALISATION: The correct word for materialisation, which conveys an erroneous idea of the method by which spirits may become visible to mortal sight.

ETHEROLOGY: A treatise on mesmerism. This use of the word is unjustifiable.

EVOLUTION: The theory that all forms of life on this earth are united by common parentage, and evolve by the accumulation of beneficial changes.

FASCINATION: The same as mesmerism, but undesirable, because suggestive of the influence serpents are supposed to excite over birds, etc.

To be continued.

Mind and Matter.

No. II.

For No. I see Page 241.

SPIRITUALISM demonstrates that mind, *i.e.*, the sum total of mental activity, exists apart from the denser and more gross phase of matter, the physical organism, or, in other words, that intelligent spiritual beings exist apart from the body of flesh; that out of the ruin of the latter is evolved a more refined and ethereal astral form, spoken of by Paul as the spiritual body; that this psychic body is the connecting link between the conscious intelligent spirit man, and the outer material avenues through which man is enabled to sense, or cognise, subjectively the objective universe of matter. This spiritual body interpenetrates, animates, and gives the outer garment of flesh symmetry and form, and yet the spiritual form is itself built up collaterally with that of the outer grosser body; hence 'there is a natural body and there is a spiritual body,' and these are but the enveloping wraps of the Divine germ in the process, first of involution and then of evolution, when the outer wrap or covering fades away as the Divine germ of intelligence bursts into fuller bloom.

The body of flesh is but the external reflex and expression of the psychic form, the latter being the habitation of the soul or immortal ego; hence, when the spiritual body is finally eliminated and withdrawn from its external counterpart and copy, namely, the body of flesh, the latter passes to its equivalent plane, or mother earth, there to become again the servant of spirit in the process of entrance into other combinations.

The astral, or spiritual, body, which is never visible to the physical eye, becomes in its turn the outer body on the spirit plane, and to man-the-spirit this body, through which the functions of life are continued, is both tangible and every whit as real as that of the flesh body by which he was related to the earth plane. As the physical avenues of sense, through age or accident, cease to respond to the inner perceptions, so the spiritual eye and avenues of sense open out and unfold themselves in the spirit world, which is here and everywhere. There is, therefore, a correlation of conditions between man's psychic body and the psychic side of Nature, whereby he is enabled, as a spiritual being, to cognise the things of the spirit; hence 'here, in the flesh, we have no abiding place.' Man's spiritual perception varies in degrees according to the spiritual unfoldment of each who may enter that state, and this, regulating the varied experience of each, will account to a large extent for the apparently contradictory messages that are received from the returning spirits.

Man, on the earth plane, manifesting through a body of earth matter, must preface work out his thoughts in the concrete, *i.e.*, so long as he operates through an earth-body, his garments, homes, and mansions must also be of the earth—earthly.

All man's 'laboured monuments' are but his thoughts expressed, or clothed in the garb of materiality; for instance, the architect must first, as it were, create these in his mind: give external expression to the creations of his mind in the forms of plans and elevations which are traced out on paper, and from these the builder is able to work and clothe the thoughts in the materials of bricks and mortar; hence the latter only represent the thoughts which preceded these things; therefore, all that men and nations create, out of existing material composing this planet, are but the outward and visible signs of the inward and invisible intelligent spirits.

As man must give external expression to his thoughts here by clothing them in earthly conditions to meet the needs and requirements of his earthly body, so also must his thoughts be clothed in the finer essences of the spirit to correspond with his spirit body, and its needs and requirements in the spirit world.

The power and civilisation of a nation, as observed in its external manifestations and surroundings, are in the aggregate but the concrete consummation of the thought sphere of that nation; therefore, as a man's thoughts are, so is he and his surroundings, and, as a nation is made up of individuals, it follows that, as the thoughts of a nation are, so is that nation's external condition. Each and all, therefore, by their individual effort and energy towards the purification of the thought-atmosphere around them, will become a power for good, in the direction of bettering and brightening the conditions of humanity; for, that which is within, is always the cause of that which is without, and, conversely, that which is without, is only the effect of that which is within. Be it carefully noted, therefore, that the thought realities within will express themselves in the spirit-world in that of spiritual homes and, also, in that of spiritual slums. Many, therefore, who are black within here, will most assuredly tenant the slums there, in the spirit world; while many a bright spirit, whom the former, perchance, forced to live in the slums of earth, will change the latter for a spiritual mansion, and all this is brought about in the most natural manner, being in perfect harmony with the inviolable law of cause and effect, each one creating his or her own heaven of happiness or hell of misery, as the case may be. The selfish many, who care not for those who are poor in this world's fleeting riches; who lend not a helping hand to lighten the life burden of those crushed beneath its weight, will, of all souls in the spirit world, be the most miserable, and while 'they will not believe, even though one rose from the dead,' regarding as fools those more generous souls who seek to uplift humanity,

these selfish ones will, nevertheless, have their reward in a fearful awakening, when they pass through the portals of the flesh to realise that they themselves were the veriest of fools.

Now as thoughts, ever moulding and fashioning themselves through organisation, must precede, as the parent cause, the things which, in the external, stand for the thoughts, it is obvious, considering the progressive nature of mind, ever reaching out to infinity, that the things, whether spirit or matter, clothing the thoughts, must ever be a changing quantity. That is, as the mind grows and expands in knowledge, wisdom, beauty and love, man's external creations, which are the embodiment of his thoughts, must ever undergo a process of change to correspond with the progressive nature of his mind.

Herein is the secret of life's delights, pleasures, and charms, as man mounts the golden ladder heavenward; for, it is due to variety of change and scene in that external expansion of mind, in its evolution and activity in the path of eternal 'upwardness,' which is the cause of an eternal change of scene in man's external environment and surroundings on this and every other plane of being.

The gorgeous palaces, cities, and monuments of civilised man are but the objective embodiments of his higher thoughts; so also are the caves and haunts of savage men the outward expression of their lower and more crude ideas. Mind, therefore, in the macrocosmic whole, and in the microcosmic part is the direct cause of all external phenomena.

The mind and will of the Infinite are directed in the manipulation of the mighty forces by which worlds and systems are created and governed, hence the universal activity observed throughout external nature is but the outward manifestation of the universal mind, while man, the microcosm, in manipulating, according to his knowledge and capacity, the same forces, or such as he can lay hold of, is also a creator; but his creations are, after all, only the toys of a baby when compared with the mighty operations of the Infinite Mind. When we ponder over the fact that every star is the centre of a magnificent system, with a retinue of worlds irradiated by its beams; that the latter may be all inhabited, that such systems are established by the million—'like glittering dust on the black ground of the general heavens,'—we are forced to dismiss from our minds the puerile notion that the inhabitants of this little planet should be favoured and endowed with capacities of knowing, loving, and adoring their Creator; provided and blessed with every object conducive to their happiness, many of them, perhaps, in a far greater state of perfection than the inhabitants of our earth; in possession of superior degrees of bliss, and placed in situations which furnish them with scenes of joy, equal to whatever poetry can paint or religion promise; and all under the direction, indulgence, and protection of Infinite Wisdom and Goodness.

L. H.

In the coming fifty years Spiritualism will engage in building the church of the soul. Homes for aged Spiritualists, mediums, and speakers; schools, colleges, hospitals, sanitariums, public libraries, and other institutions *pro bono publico*, must be erected in the near future. Children's Lyceums, young people's clubs, and a more perfect system of organisation for adult Spiritualists, will also come with the new era. Reforms should be fearlessly advocated from every rostrum, and progress should be the watchword of every Spiritualist. Spiritualism should stand for every measure that will help the people, and its followers should seek by every lawful means to overthrow monopoly of any and all kinds. This will lead to the religion of humanity, whose motto is 'Equal rights for all, and special privileges to none.'—*Banner of Light*.

HON. A. H. DAILEY, of Brooklyn, N.Y., President of the New England Camp Meeting Association, speaking at the Anniversary in Rochester, N.Y., said that Spiritualism was his religion, and that he loved that word Spiritualism without prefix or suffix, because it includes all there is to be learned in regard to spirit, to life or death, on earth or in heaven; therefore no one would be permitted to take one letter from it if he could help it. Some people call us Spiritists, because the phenomena are brought to the front. Spiritualists do deal with phenomena, which others may call spirit if they choose. When Spiritualism came to the world it came to take its place among the religious systems of the age. No one realised how fast it would grow, or how potential it will become. It has accomplished much in all directions. To-day, people are thinking for themselves, while 50 years ago nine hundred and ninety-nine out of every thousand paid a man to think for them. Man realises to-day that the men who were paid to do his thinking for him know no more than he does, nor are they capable of thinking for themselves even. They are mad because men do think for themselves, for they can no longer lead them around, and they do relish independence of thought. Wonderful changes have taken place during the past 50 years, and the next half century will show results far beyond the comprehension of man. Men will be brought nearer and nearer to a realisation of their obligations to themselves, to the spiritual world, and to Almighty God. This nation has passed through a great crisis, but the humanity within man stood up and rebelled against the teachings of the Churches throughout the land. The human family demanded freedom, while the Church defended slavery, because the Bible approved of it, and the Bible was the word of God.

A Remarkable Story of the King of Bavaria.

A REMARKABLE story is related in the *Daily News* about the unhappy King Otto of Bavaria. During last week he ate almost nothing for some days, although his appetite is usually unnaturally good. He sobbed, wailed, and screamed, uninterruptedly for hours, and even became at times dangerous. One morning, however, his physician and a keeper cautiously pushed aside the heavy brocade curtain which divides their bedroom from that of the poor monarch, and found him with tears running down his cheeks, gazing into a little silver case which they had often seen in a drawer, the key to which King Otto wore on a fine steel chain round his neck. As soon as the King perceived that he was watched, he turned round and smiled so happily and naturally that the doctor, surprised, stepped nearer. Wearing the same joyful expression, the King cried out to him: 'Countess L. has passed a better night. She is now out of danger.' He then carefully locked up the little silver box, which contained nothing but a few dried strawberries, and spent a very quiet day. He also enjoyed his dinner again. This is the other part of the story. In 1867 there was a merry picnic in a wood. Among the guests was the lovely seventeen-year-old Countess L., with whom the young Prince fell madly in love at first sight. He sat next to her at lunch, paid her the greatest attention, and then disappeared with her into the wood. As the young couple did not return, and it was getting late, the mother of the Countess became anxious, and sent menservants out in all directions. The culprits were found with their hats full of strawberries, which they were merrily eating. The next moment they were separated for ever. Prince Otto went with the King to Munich, and the youthful Countess was sent to the Convent of Misericorde, where she has remained up to this day. During the few days throughout which the King had shown such unfavourable symptoms the girl whom he had loved in his youth was really lying dangerously ill in her cell. Somehow or other—how is not stated—the incurably insane monarch had become aware of the fact.

MRS. CORA L. V. RICHMOND, Vice-president of the National Spiritualists' Association, was the principal speaker at the Anniversary in Rochester, New York, and spoke in part as follows: New England is my natal place, the birth of my first work in Boston. We are celebrating the natal day of Spiritualism. Spiritualism is the light of the world, and has many altars to-day. It has not one prophet, but many, to declare its beauty and power. We are going to celebrate it all the year; this is but the prelude of that grand occasion at Rochester. Ring out the chimes until all the world shall know of the beauty of Spiritualism! It is fifty years in its modern, but old as time in its reality. This is no time for philosophical discourses. It is but fitting that we should crown the Jubilee with the workings of the past. We are reminded of the olden time when meetings were held in the Moonian, in old Tremont Temple, and of those who were in the flesh then. God bless them! There is no more beautiful, more perfect word in the English language than Spiritualism. But, friends, we must look to it; it has made it possible for many more isms. Judge Dailey said last night that he was not going to relinquish one letter of the word Spiritualism—some call us Spiritists. Spiritualism has not only prepared for itself and taken the way, but for Christian Science. It means an attempt that the people have the truth. It means that they have the same power that Spiritualism has had for fifty years. Look to your Spiritualism; it has prepared for psychical research, which has never come into the possession of a single fact without the aid of a medium. We do not have to go to India to seek an adept—they do not perform one single act that Spiritualism has not given us. Beware that Theosophy does not run away with your honours! Look out also for your religion, and when you tell me that Spiritualism is not a religion, it is false. It is a fact, it is the soul of the universe. Universalism could not aim to produce the saving of all souls if it were not that Spiritualism went to prove it. Look to your religion. There has been a Baptist minister in Washington who preached to his people through the inspiration of his own mediumship, and they think he is preaching sublime sermons. Spiritualism has given to the world a spiritual harvest, what no other science or religion has brought in the last fifty years. We have reason to be proud. Spiritualism has pledged a new theme for every writer of fiction or romance, has given to the poets the great song that has been sung in the last century, bringing all, step by step, to meet on the threshold of the other world. Science has not only electricity and vibratory action, but the X ray has proven that spirit photography is true; the X ray that spiritual concentration brought forth pictures before the scientific world acknowledged it. Do not hide behind some form of Ecclesiasticism to read the words of the spirit, when you know they come from the spirit-world. If Spiritualism is valuable in your hour of need, it is worthy to be acknowledged before the world. Mrs. Richmond closed with a grand peroration, which brought forth applause that made the large hall ring.

Correspondence.

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

SPIRITUALISM A COMFORTER.

SIR,—May I have a small corner to tell of the great truth and the great comfort I have found in Spiritualism. About six weeks ago I was in Plymouth, and there I first heard of Spiritualism. Although a perfect stranger I had not been in the hall more than half-an-hour when the medium began to describe a gentleman who stood behind me, and even gave me his name. I knew who it was, *viz.*, a brother, but I did not own to the truth then, and soon after I got up, and walked out of the meeting house. I was very much troubled about it, but as I had to return to London the next day I could not make further inquiries. Having a friend in London, who asked me some months ago if I would visit his 'circle,' but I refused, I made it my business to go to him again and talk the matter over. He again invited me to his circle, and on the following Thursday there were 12 of us sitting around a small deal table, when the medium began to give us an address such as I had never heard before. Later in the evening she was controlled again by a rev. gentleman, who described my brother to me, and I can now say that this is a true thing, and when I heard others having their own dear ones described and receiving messages from them I felt that nothing will ever move me from this great truth, but by the help of the angels I mean to work for this great Cause. The medium was Mrs. Martha Rendle, and this was only the third time that she had given clairvoyance, but she bids fair to be a most successful seer and worker.

West Hampstead, London.

J. PEARS.

SOME HINTS TO WRITERS FOR THE PRESS.

THE following cutting from the *Clarion* may interest some at least of our readers. Although we frequently request that our correspondents and reporters should write on *one side of the paper only*, use **INK** (not **PENCIL**), and write all names and addresses very clearly and carefully, hardly a week passes without these requests being totally ignored. 'Nunquam' writes: 'Men who write letters to newspapers seem always to feel injured if their letters are not printed, or, being printed, are not printed in full. And they are wont to assume that the editor 'ignores' or 'mutilates' their precious epistles from envy or from fear. This is a mistake due to the vanity or ignorance of the letter-writers. It will be obvious to anyone that I cannot print *all* the letters I receive when I tell you that the letters on Socialism alone which have reached me this week, would fill a whole page of the *Clarion*.

It is, then, equally obvious that I must select some and reject others. The principle I work upon in this selection is as follows:—All anonymous letters go to the basket, most of them unread. Most of the long letters, and nearly all those which are difficult to read, share the same fate. Letters which are short, bright, or forcible stand first chance of admission to the paper. Those containing questions or arguments of general interest or first importance are almost sure to be read and replied to. For the sake of space, and also for the sake of clearness, I generally quote or paraphrase the vital parts of a letter, leaving out the less important or superfluous words and paragraphs. My readers would not thank me for printing half a column of obscure amateurish verbiage where I could give them the gist of the letter in a few lines.'

SPIRITUALISM IN BELFAST.

SIR,—We are glad to be able to say that the Society is slowly but surely prospering; rather weak in numbers, indeed, but strong in the desire to find out the truths of Spiritualism. We have engaged rooms in a central part of the city, and hold sittings twice, and sometimes thrice, a week. On Sunday evenings we have meetings for the discussion of the philosophy of Spiritualism. These are not so well attended by our members as they might be, but perhaps when they become more interested in the philosophy, and have satisfied themselves as to the facts, we shall have a better attendance. We are much hindered by the lack of mediums, although some of our little band are mediumistic, and give promise of greater things when developed. We look with quite an envious eye at the Two World list of noble workers and speakers found on your side of the Channel, and hope the day is fast approaching when we shall be able to requisition their services. We read with pleasure of your recent successful celebration of the Jubilee of Modern Spiritualism, and regretted much that as an Association we were not able to take part. Our best wishes go with your endeavour to promote such a noble and inspiring cause. Here, in Belfast, the 'harvest truly is great, but the labourers are few.' Spiritualism has never been presented to the people in its true aspect. Religious mountebanks and ignorant, but well meaning, men have vied with each other in denouncing it because it proposes to substitute a rational religion, based on knowledge and supported by facts, for the religious agnosticism of the present day, and I

am also sorry to say the daily press never notice the subject unless to make known a case of exposure or fraud, and never a word about the proofs or truths of it. From the above you will see that we have a terrible lot of ignorance and misconception to destroy before we can drive home a single truth. We have got to dissipate the erroneous opinions people have of Spiritualism before we do anything else, and we earnestly hope that all true spiritual workers may do their best to aid us in our uphill fight, and help the struggling germ of spiritualistic truth to find a home in the Emerald Isle.—Yours on behalf of the Association,
WILLIAM GEO. KANE, Sec.,
40, Old Park Avenue, Belfast.

HELP FOR ANIMALS.

SIR,—Let me, in a spirit of love and friendship, request that due prominence be given to the duty which we, one and all, owe to the dumb and helpless animals, which so faithfully and patiently serve us. The present is, indeed, a time of need. It may not be known to all readers of your paper that a license has been granted for the establishment of a 'Pasteur Institute at Chelsea' (the seductive title of the above is the 'Institute of Preventive Medicine').

Helpless creatures will in this place be subjected to ghastly cruelty, and shocking deeds will be perpetrated in the name of so-called science forsooth, for the sake of human beings, notwithstanding that eminent physiologists and medical men have declared that vivisection is both useless and misleading. Harvey, the discoverer of the circulation of the blood, found the practice a hindrance rather than a help (*vide* pamphlet on this subject, which can be obtained at any Anti-Vivisection Society's office).

The vivisector treats the helpless animals as so much material for his vain and awful experiments, and then casts aside the mangled body of the creature, as though the latter were blotted out of existence. Psychology, rightly so-called, does not lead us to this conclusion.

The Hebrew word 'Nephesh' is applied in the Bible to the lower animals. See also Ecc. iii. 19. 'The same spirit, as implying the agency of vitality and intelligence, is in all living organisms equally and essentially divine' (Foster's Biblical Psychology). The Materialist deifies man's physical organism, and acts as though he thought that all things in existence were intended to minister to it as to a god. Dr. Anna Kingsford, when studying medicine at Paris, was startled one day by hearing the professor of her class (himself a vivisector) speak of the known uselessness of vivisection. Naturally, she asked what was, then, the object of inflicting these tortures, and he replied publicly before the class that 'The sole utility of vivisection consisted in its being a protest against believing in a God, and that as soon as mankind had been trained to abandon this foolish idea, *cette sottie idée*, they could dispense with vivisection' (A. L. Woodward, in a letter to the *Church Family Newspaper*). The above admission of the French professor speaks with no uncertain sound. I humbly and earnestly appeal to Spiritualists to unite in a strong protest against the latest triumph of dark Materialism, *viz.*, the establishment of a den of torture in Chelsea. I still believe that if the public realised what it is which they are called upon to support there would be a determined refusal to sanction the awful practice alluded to in this letter.—I am, sir, yours truly,
April 24, 1898. HUMANITY.

To CORRESPONDENTS.—*R. W. Walker*: We do not know any book called 'The World's Birthday.' 'Footfalls on the Boundary of Another World' is by Robert Dale Owen, price 7s. 6d.; we can supply it, post free, for 7s. 10d.—*Northamptonian* and *E. H. Medcalf*: Received with thanks, but hardly up to standard for publication.

FEDERATION PROPAGANDA: MISSION WORK.—After the excitement of the Bazaar and Jubilee meetings, with their many interesting incidents, it does seem tame work for the recorder to report the ordinary propaganda mission work. Great Harwood was the scene of these missionary labours during the past week. After many visits of Federation workers, and numerous efforts of a propaganda nature, the friends of Great Harwood have by dint of perseverance got both a society and a Lyceum established. Thus the banner of Spiritualism is being continually carried forward. On Tuesday and Wednesday, April 19 and 20, good meetings were held in the rooms in Britannia-street. Mr. T. Birtwistle ably presided, Miss E. A. Smith also ably assisting Mr. J. Swindlehurst (the organiser) in conducting the services. The discourse on Tuesday evening by Mr. Swindlehurst was upon 'Spiritualism: what is it?' and on Wednesday 'Heaven and hell: where are they?' The audience was attentive and appreciative, and frequently applauded. The clairvoyant delineations given by Miss Smith on the Tuesday evening was all that anyone could desire, some startling points being brought out of a truly spiritual nature. On the Wednesday, spiritual psychometry was a marked feature in the service. These, mingled with spiritual descriptions of the spirit friends present, had a telling effect upon the audience. The quiet, pleasing manner of Miss Smith, in giving these descriptions and tests, soon won the hearty appreciation of the people, and thereby helped considerably to make these meetings successful.

Items of Interest.

AN important article by Mrs. Britten next week.

THE friends at Lintz Colliery have sent Mr. Ware 5s., in acknowledgment of his letters to the *Consett Chronicle*.

ALTHOUGH there is no Society in Chester, the friends from that city, especially Mrs. Coppack, did splendidly for the Bazaar.

WE HAVE RECEIVED 5s. from Mrs. F. Rooke, of Rathgar, for the 'Crown Effort,' and have forwarded it to Mr. Smedley.

O.P.S. FUNDS.—Received with thanks, from 'A Lover of Truth, 1s.; S. E., 2s. (monthly subscription).—Mrs. M. H. WALLIS.

MR. A. KITSON is preparing a series of articles on the Old Testament, which will be the best and most complete that he has yet written. We hope to use them shortly.

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.

LAST WEEK I only credited Great Harwood Society with 10s. as their contribution to the Bazaar Propaganda Fund. I duly received from the Society £1.—J. SWINDLEHURST.

IF YOU WANT a list of the names and addresses of mediums and speakers you should buy a Souvenir Programme of the Jubilee Celebrations and National Bazaar. We will send you one post free for 6d.

RECEIVED.—'Present-day Miracles,' interesting experiences of a private family in Birmingham in the development of remarkable super-normal physical phenomena, by Wm. H. Read; paper 1s., by Cornish Bros.; 37, New-street, Birmingham.

WE received four reports of the Victoria Park meeting, therefore we could not use them all. We will gladly supply back numbers of the Two WORLDS if friends will use them with discrimination. Surely they could be sold at a halfpenny each!

WE WERE DELIGHTED with the Jubilee Number. It should extend the sale of the 'T.W.' for anyone to get such a lot of reading matter for 2d. ought to take them every week. We are going to have the sheet of photos framed, and hung where all comers can see the workers for spiritual truth.—J.M.B.

THE GRAND SCOTTISH BAZAAR, to celebrate the Jubilee and obtain funds for propaganda work in Bonnie Scotland, will be held in September next. A fine illustrated circular has been issued, giving a list of receivers of goods, a copy of which will be sent by Mr. Jas. Stevenson, 6, Stair-street, Maryhill, Glasgow, on application. We wish our friends and co-workers North the Tweed every success in their enterprise.

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.

NATIONAL FEDERATION OF SPIRITUALISTS.—At the quarterly meeting of the Executive Committee, held last Saturday, April 23, it was unanimously agreed that Mr. Morse should represent the National Federation in America during his visit there. The resolution passed reads as follows: 'That Mr. J. J. Morse be supplied with credentials, and requested to represent this Federation during his visit to America to take part in the Rochester Jubilee Celebrations.'—JAS. SWINDLEHURST.

NOTICES OF MOTION FOR THE KEIGHLEY CONFERENCE.—Allow me to remind secretaries of Societies and Associate members that the Annual Movable Conference takes place on Saturday and Sunday, July 2 and 3, at Keighley, and that Article 11 of the Constitution provides that 'All notices of motion for the Agenda must be sent to the General Secretary two clear months previous to the Conference.' I shall be glad to receive any such notices of motion.—JAS. SWINDLEHURST, 159, Hammond-street, Preston.

EVERY universal truth in Christianity is in Spiritualism, and Spiritualism has other universal truths that Christianity knows not of. The Bible largely consists of teachings in opposition to the universal truths of religion. How silly, then, to think of enlightened Spiritualists adopting as a text book of universal truths a book largely antagonistic to these truths! These universal truths are found in Spiritualism's own literature. The various works of A. J. Davis are thronged with them. Take Davis's 'Penetralia,' for instance. For genuine religion, theological, ethical, spiritual, including the basic truths of Spiritualism proper, spirit-communion, etc., this book would be a good text-book, far superior to the Bible. Of course it is not infallible, but it is a *multum in parvo* of pure spiritualistic truth in its higher phases. The selections from modern gospels in Davis's 'Arabula' are superior to the four biblical gospels in purity of thought and genuine truth. Many of the teachings in the writings of Tuttle, Peebles, Chase, Mrs. King, Brittan, Finney, and many others are more in unison with the universal truths of true religion than are those in the Bible, and they are more suitable as text-books therefore than the ancient Scriptures. Everything of value in religion and morals in the Bible is in Spiritualism and its literature, free from the falsities and barbarism of the Bible. For Spiritualism to adopt the Bible as a text-book would be deliberate suicide morally, intellectually and spiritually; and I have no idea that aught so foolish will ever be seriously considered by any large number of Spiritualists.

CORRECTED NOTICE.—Scottish Spiritualists' Bazaar will be held in Assembly Rooms, 136, Bath-street, Glasgow, on Sep. 29 and 30 and Oct. 1. Duplicates of Subscription Sale Tickets must be returned not later than Oct. 3rd.

It is pleasant to find that friends who are not actually members of our body have yet been kind enough to give their help to our efforts, and in this way we may mention that Mrs. McKeggie, of Buxton, who is not a Spiritualist, sent a parcel of valuable goods to be sold at the Bazaar.

THE YORKSHIRE UNION is affiliated with the National Federation, and twelve of the societies in the Union are also affiliated with the National Federation. We should be delighted to see every society in the kingdom banded with the National body for National propaganda and defence. Why not?

OUR age carries on its brow an obituary and a prophecy. It is the obituary of old forms, creeds, and opinions, and the prophecy of new hopes, larger growth, and spiritual unfoldment for the millions that are yet to be. . . . As an incident of our time, the rostrum has become one of the most important factors in Society. To the press, the platform, and the stage, Modern Society looks for the most advanced thought, and the quickening of its keen sensibilities and emotions.

ONE of the speakers at the Teachers' Conference at Cheltenham, the other day, referring to the religious difficulty in the schools, said that in an experience of twenty years he only knew of one case. The children had been in the habit of singing the well-known hymn, 'Noel, Noel; Born is the King of Israel!' and when one of the parents caught the sound of these words (with the accent on the *e*), he wrote an angry letter, protesting against his children being taught that there was 'no hell'!—*Modern Society*, April 23.

IN MY ARTICLE on Mrs. Britten, in last week's *Two Worlds*, I omitted to mention a very important service she rendered on the occasion of her first visit. I think it was on the same day the Manchester martyrs were executed for shooting a policeman, in attempting to rescue some Fenian prisoner. Mrs. Britten, under the auspices of the Society for the Abolition of Capital Punishment, gave a powerful address in St. George's Hall, Langham-place, which was crowded by an excited audience, who were deeply impressed with the forcible utterances of the speaker. I noticed a printer's error in my article; the word 'broken' should have been 'brother.'—ROBERT COOPER.

WE ARE GLAD to find the preachers are taking up Spiritualism, if only to denounce it, because they thus pay tribute to its growth and strength, and confess by their fears and opposition what they deny with their lips. Further, they are cheap advertising agents, because people will be sure to want to know more about the subject, and will start investigating, so that we stand to win them, especially when they find we are not as black as we are painted. Still further, just so far as their warnings are true and needed they will do good and make people careful and critical. We do not want careless, credulous, and gullible people coming into our ranks, but we do want intelligent and thoughtful folk, who will become Spiritualists because the facts beat them, and their love of truth compels them to hold it fast.

If you wish to wean men whose souls are deadened and whose ideals are stunted, you will have to enliven their souls and expand their ideals ere they will help you to shut the public-houses. Why, I have seen colliery villages, where there is nothing to break the monotony of the pit, and the pitman's dingy cottage—not so much as a place where the men can talk together after working hours, except in the unlighted streets or the public-house. Would it be any use asking these poor, tired, unlettered pitmen, fresh from the solitude and darkness of the pit, to close the public-house, which offers the only chance of sociability? Make the homes of the people bright and cheerful, find them with rational amusement; rid them of the terrible anxiety always hanging over them: the fear of illness or want of employment; cultivate their intellects and their imaginations, give them a chance to feel that they are men and women, and not slaves; and it may not be necessary to shut up the public-houses, for the simple reason that it will be no longer worth the while of most of the publicans to open them.—*Clarion*.

FURTHER ACKNOWLEDGEMENTS TO BAZAAR FUND.—First I must correct the last item in last list, viz., the £18 19s 5d. given as 'gate money' for Monday and Tuesday, was included in the £99 6s. 4½d. stall money, and £2 2s. 2d. for oddments was also included in that amount. I have received since, 8s. 4d. from Mr. Venables, from a seance by Miss Jones; 15s. 4d. from Colne Society; 7s. 6d. from Millom Society, per Mr. Swindlehurst; 6s. from Mrs. Cooper Butler; 10s. for tickets from Mr. Swindlehurst; 13s. 2d. from St. James' Lyceum, Bradford; 6d. from Mrs. Raine, Bradford, which makes a total of £2 12s. 7d. from her; 1s. from Mr. J. Sherman, Truro; 5s., Mr. J. Allen, Walthamstow; 1s., Mr. C. Parkinson, Preston; £1, Mr. J. Nuttall, Burnley; 8s. 1d., Belper Lyceum (second sum); £71 5s. 11d from Mr. Wallis, from sovereign and 5s. effort; £7 3s. 10d, Mrs. Wallis, and £2 2s. 6d. from Mrs. Wallis, from 6d. effort. It seems to me, Mr. Editor, that there are still quite a number of friends who have not yet sent in their donations, but who wish to do so. May I ask all such to send their help on, also any Societies and Lyceums who may have been by various causes prevented from completing the good work, to do so now, so that their names may be found in the long list as having done their best in this grand jubilee effort?—A. SMEDLEY, hon. treasurer, Park Mount, Belper.

OPEN-AIR WORK in London: In Victoria Park at 11 a.m.; in Finsbury Park at 11-30 a.m.; in Battersea Park at 3 p.m., near band-stand.

COL. INGERSOLL'S Thanksgiving Sermon will be ready in a day or two. Price 2d.; post-free, 2½d. It makes a pamphlet of 28 pages, and ought to sell well. We can supply 25 copies for 3s. to Societies.

AT the meeting on Good Friday, on the motion of the Chairman, Mr. E. W. Wallis, it was unanimously decided that Mr. J. J. Morse be requested to convey to the American Spiritualists assembled at Rochester to celebrate the Jubilee of modern Spiritualism the fraternal greetings and cordial good wishes of their English brethren and co-workers with the angels 'For humanity and the truth.'

If you are one of the fortunate ones, financially, educationally, intellectually, or morally, you have a trust reposed in your hands to uplift others. If you use your means, talents, or gifts selfishly, for your own personal aggrandisement, you will regret it later on when your eyes open to the great possibilities beyond, and how much farther you could be ahead if you had only used them rightly. Forewarned is forearmed. It is better to have no regrets.

DR. W. H. TERRY, editor of the *Harbinger of Light*, Australia, suffered great loss by a recent fire. He says that in February the temperature was often as high as 130 degrees. The country became as dry as tinder, and fire spread, burning forests and fields of grain, herds of sheep, cattle, and homesteads. His own ranch, which he had been beautifying for a lifetime with tree-ferns and foliage plants of that climate, and all his orchards were burned, the flames only stopping at the walls of his cottage, which they had blackened.

PROFESSOR J. MARION GALE was born in Illinois in 1836; moved to Oregon in 1853, and has been the Principal of Roseburg Academy and Washington Academy, and editor of two papers in that State. He received a commission in the Army in 1864, and served to the close of the Civil War. He says: 'I was compelled by the evidence to admit the truth of spirit communication with mortals, in 1857, and could no more doubt it now than the plainest facts of history. The philosophy spirits have given to the world is quite sufficient, if accepted, to make people happy both here and hereafter.'—*Philosophical Journal*.

CAN Christians honestly afford to drop the historical accuracy of the Bible, the belief in prayer, miracles, the fall of man, salvation by faith, eternal torment, or vicarious atonement, all of which are discredited by modern thought? As a system, Christianity consists of a set of distinct dogmas and historical events, and as a system it must rest its case upon the reasonableness of the one and the accuracy of the other. A careful and candid examination of the Christian scheme from the fall to the atonement, and of its history from the first century to the nineteenth, is quite sufficient to make plain the falsity and immorality of its teachings, and the baneful effects of its career.—*The Truthseeker*.

IN the consciousness of man alone are the primary elements of being and substance revealed. This total consciousness is the result of the association of interconscious eternal ideas, and it is here that these ideas make each other's direct acquaintance, and hence here for the first time in life the unity and harmony of nature arises into expression. Hence it is here that ideas stand before each other in the conscious relation of mutual dependency and unity, and thus out of this association of ideas arises philosophy. Each idea has been forth in the world of appearance, symbolising itself in forms of beauty and of use; but here in the soul and in the more interior spirit of man, these have been eliminated from the dross opacity of appearance, and stand noted before themselves and each other.

GONE ONWARDS.

OPENSHAW.—It is with deep regret we record the passing to higher life of one of our Lyceumists, Emily, the beloved daughter of Mr. Owen, who passed away at Blackpool, April 19, after a long sickness, aged 17 years, and was interred at Openshaw Church, on Saturday, April 23, by Mrs. Porter, who spoke in terms of endearment to the mourners. About 100 Lyceumists and friends formed into line, and escorted the cortege; a vast concourse of spectators lined the route.

GONE TO THE HIGHER LIFE.—Mr. George Swift, of Gawthorpe, Ossett, aged 75 years, on April 13. His mortal form was interred at Ossett Church burial ground by Mr. Joseph Armitage, in the presence of a number of Spiritualists, who sang part of two hymns. Our brother only suffered some few days. He had no fear of death, he had the assurance that he was going to reap what he had sown. Bro. Swift was no platform speaker, but a thorough worker in distributing literature and spreading it wherever he saw an opportunity.—JOSEPH OLIFFE, Ossett, Yorks.

ECCLES.—With deep regret I report that on April 17th, Alice Eyles, aged six weeks, the only child of our esteemed friends and co-workers, Mr. and Mrs. Eyles, passed away. The body was interred at Peel Green Cemetery by Mrs. Porter. In well-chosen words, and with sympathetic tenderness, our esteemed sister spoke of the gentle spirit which had arisen, like a flower which could not bloom for long in the soil of earth, but was transplanted to a fairer clime. Her sweetness will be extended to earth as an angel of light, for she will grow in God's greater garden. 24th, We had a memorial service. Mrs. Robinson spoke well from 'Death has lost its sting, the grave its victory.'—J. BROMLEY.

THE TWO WORLDS.

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our Albums, Pamphlets, etc.

FRIDAY, APRIL 29, 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.

BRITISH SPIRITUALISTS' LYCEUM UNION.

THE EIGHTH ANNUAL CONFERENCE

of the above Union will be held in CENTRAL HALL, WALSALL,
on SUNDAY, MAY 8, 1898.

PRESIDENT, MRS JESSY GREENWOOD, Sowerby Bridge.

The Morning Session will commence at 10 a.m., prompt. Delegates will be admitted to the reserved seats on presenting their Credential Cards to the Credential Scrutineers, Messrs. S. S. Chiswell and Jonah Clarke. Refreshments will be provided in the Lower Hall. Dinner 1s., Tea 6d.

In the Evening a PUBLIC DEMONSTRATION will be held in the CENTRAL HALL, to commence at 6 prompt. Addresses will be delivered by Mr. S. S. Chiswell, Liverpool; Mr. W. Johnson, Hyde; Mr. T. O. Todd, Sunderland; Mr. H. A. Kersey, Newcastle-on-Tyne; Mr. J. J. Morse, London; Mr. J. Clarke, Nottingham; and Mr. A. Kitson (Secretary to the Union), Dewsbury. Collections in aid of the Union's Funds.

On SATURDAY, MAY 7, a TEA and SOCIAL will be held in the CENTRAL HALL. Tea on the tables at 5 p.m. Tickets 1s. The Social will include a Welcome to the Delegates. We hope to see the Midland friends gather in large numbers to welcome their Northern co-workers, and make it a red letter day of the Children's Cause in the Midlands.

I am informed by Mr. Albert Wilkinson, of Nelson, that he has arranged for Saloon Carriages, for Lancashire Delegates, to be put on to the 1-20 p.m. train, No. 6 Platform, Victoria Station, Manchester, where he will be pleased to meet all Delegates, and instruct them how to obtain cheap rates for the return journey.

ALFRED KITSON, SECRETARY.

The War.

THE attitude of mind of Spiritualists regarding the war between America and Spain will doubtless vary according to their sympathies and knowledge of facts, but there are a few things which are clearly apparent. The *Philosophical Journal* prints the following:

'*La Union Espiritista* (Barcelona, Spain), in its March issue, contains a tremendous protest against Cuba in the shape of an address to the Spiritualists of the country. The entire Spiritualist, Freethought, Socialist, and Democratic press of Spain has united (it is stated in this article) in demanding that not one soldier more be sent to Cuba, and then adds a fine piece of sarcasm by a proviso, "unless the sons of the rich accompany them to the field of battle." The article also demands the separation of Church and State, and concludes with these ringing words in capital letters: ABAJO LA GUERRA! VIVA LA PAZ! ("Down with the war! Long live peace!")'

There can be no doubt that there exists in America a strong feeling of burning indignation against the Spanish authorities for the barbarity they have displayed, and we have only to read of the atrocious cruelties inflicted upon the socialistic reformers in the prisons of Spain itself to feel that it is high time that the power for such inhumanities should be wrested from the wretches who have so dishonoured manhood.

The ignorance, fanaticism, and superstition, which seem inseparable from the Romish Church (where it has undisputed sway) have done their worst in Spain, and that once great nation has fallen to such depths that, as Col. Ingersoll says, she is virtually dead and gone, wiped out from the map of all nations by her superstitious and bloody tyrannies! We wish the rights and liberties of the Cubans could have been secured by arbitration, but we, of all peoples, cannot blame our cousins in the

States for their determination to set free the enslaved and starving natives who have aspired for liberty. Great Britain has boasted that she was the friend of the oppressed and weak, and we can at least look on sympathetically while our kinsmen carry out the same humane policy. How American Spiritualists feel may be gleaned from the following extracts from the *Banner of Light* report of the Jubilee Celebrations in Boston, and the speeches of Judge Dailey and Mrs. Richmond:

'Judge Dailey eloquently referred to the Cuban struggle for freedom, and said "He felt this meeting should not close without some word being offered on behalf of the sufferers on that island." Cheer upon cheer followed his demand for freedom for Cuba, while his scathing denunciation of the treacherous destruction of the battleship Maine elicited rounds of applause. His declaration that the United States government should at once interpose in Cuban affairs, met with a spontaneous outburst of approval. "If war must come to stop these scenes of starvation and death, let it come; when the people speak you hear the voice of God, for God is in the people, but prayers will never be answered unless accompanied by action; hence God manifests himself in the action of his children." Judge Dailey was given a grand ovation as he took his seat.'

'Mrs. Cora L.V. Richmond said: "In the war of the Rebellion it was Spiritualism that enabled Abraham Lincoln to write the Emancipation Proclamation. In the case of Cuba, it will be the voice of Spiritualism that will say, 'Do justly, recognise a suffering nation; Cuba shall be free.' Let us also remember, that although we do not advocate the taking up of the sword, or the taking of property, we do believe a war to aid such a nation is a war of heaven. There are some things on earth worse than war. Spiritualism has waged a war against slavery of human beings in the last fifty years; it has rescued thousands from the despotism of fear of death.'"

The war has begun, but who can say where or when it will end? Let us hope it will neither be long continued nor spread to other nations, and that the results will be beneficial to the great cause of human progress and freedom.

One thing remains clear, *viz.*, that the war on ignorance, folly, injustice, and greed must continue—that all the weapons which knowledge, wisdom, justice, and love can bring to bear need to be employed to inaugurate the reign of truth and brotherhood. The work before the advance guard of reformers demands the most devoted service and ardent enthusiasm.

'The Theologian Blocks the Way.'

THIS is what was said by Mr. R. Waddington, the new President of the National Union of Teachers, in his inaugural address at the annual conference, held at Easter, in Cheltenham, in reference to the education of our children in the elementary schools. Mr. Waddington is himself a teacher in a Church of England school at Bolton, yet in face of this, his address, taken altogether, is the most scathing denunciation of clerical domination in regard to child education ever delivered on a similar occasion. His words have gone with unmistakable import through the length and breadth of the British Isles.

'The voluntary schools,' he says, 'have three millions of children on the registers, and the board schools have nearly two and a half millions.' Three millions of children, all of whom are being taught religious creeds and dogmas of one kind or another! 'I am more anxious to make "the noblest work of God," honest men and women, than thirteen year old theological hair-splitters.' Then he asks, 'Cannot Christians, for the sake of the children, find some common ground of agreement, and cannot much of the bitterness be removed by the transference of the cost of education from local to imperial sources?'

Common experience has shown all along the line that some so-called Christians, at least, will not make even an attempt to arrive at a common basis of agreement. The Church party now in power, seized the first opportunity of bolstering up a decaying system by pecuniary help from 'imperial sources,' and wherever a Board School is proposed to be built, the Education Department appears to lend countenance to the clerical party whenever they oppose the building of a Board School. The reason for all this is that they may force the children into their own school, to be taught many things which every Spiritualist knows are out of joint with common sense and science.

In common with all who wish to see the children brought up free from the taint of religious notions, founded in ignorance and perpetuated by a self-seeking priesthood, every Spiritualist should resent priestly domination over the elementary schools, and leave the teachers to deal with the things of Nature which the children may be taught to understand, instead of the incongruities of theology, that even the priests themselves are unable to comprehend.

All honour is due to those in our movement who are engaged in Lyceum work. These workers are sowing in the child-mind the antidote of that old-time invention of the priests which has enslaved the mind and engendered every form of bigotry, bitterness, intolerance, and persecution. Give to the children an effective training in the principles of Nature, material and spiritual, without the slightest theological alloy, till they are fourteen or fifteen years of age, then the priest and the child will become a mutual puzzle, in which the child will prove 'best man.'

'A national system of education,' said Mr. Waddington, 'fully maintained by the State, is the only solution of our present educational difficulties. The clergy and ministers of all denominations have done much to make and mar our primary schools. Their claim to hereditary autocracy in the management of the schools is against the spirit of the age. The inalienable right of the parents to a voice in the management of the schools they maintain must be recognised.'

'No,' says the priest, 'we would rather keep the parents under our domination, tax them by appeals to their own purses, exist on beggary, sweat our teachers, and be behind in the standard of general knowledge, than, leaving the parent free choice, lose at once both our hold upon them and our occupation.' This is what will happen when we have an educated nation, which in its youth was kept clear of the trammels of worn-out creeds and dogmas.

PETER LEE.

Mr. Jabez Chaplin.

AMONG THE MANY to whom the dry husks of theology have proved unsatisfactory, is the subject of our portrait, Mr. Jabez Chaplin, of Leicester. He was born at Hinckley, Leicestershire, on February 20, 1860. His parents were Baptists, though much broader in their views than many. At the early age of eight he experienced his first trouble, by the passing on of his mother. His father occupied a very prominent position among the Baptists, being one of the local preachers for his district, although being so crippled that he had to be conveyed to his various preaching appointments in a carriage built specially for him, which he could locomote himself by means of hand pedals. In 1873 Mr. Jabez Chaplin came to reside in Leicester, where he became a member of the Archdeacon-lane Baptist Chapel. He had not been connected with that place of worship long before his energetic nature and desire for usefulness led to his becoming Sunday school teacher, secretary to the mutual improvement class, and various other important posts of duty. Soon after this, however, he appears to have lost his former interest in studying the Bible and Christianity generally, for he commenced to read books and pamphlets relative to Spiritualism, which conveyed to his mind a clearer knowledge concerning the object of this life and our future destiny than he had ever realised before.

Reading the local newspaper one day, he chanced to see an advertisement announcing a Spiritualist meeting where clairvoyance would be given. He decided to attend, and, after the lecture had been given, the clairvoyant (Mr. Ashby, of Leicester) commenced to give descriptions of spirits to the audience. Among others, he selected Mr. Chaplin, who was a perfect stranger to him. The description Mr. Chaplin received was of his father, who had then passed over some time, and we can imagine with what astonishment the description was received, owing to his parent's uncommon physical defects, which were given with marked clearness and precision, also a description of the carriage he used to employ. Mr. Chaplin at once arose, and before the meeting expressed his thanks to the clairvoyant, and also stated the pleasure it gave him to be able to testify to the accuracy and truthfulness of the descriptions given. Very soon after that, he became thoroughly satisfied that Spiritualism was a reality, and that it afforded him the foundation of knowledge that no 'faith' or 'belief' could ever supplant.

Mr. Chaplin could not be a 'sleeping partner' of the movement, but recognising as he did the many theological errors in the popular teachings, he was not satisfied with the idea of hiding his light under a bushel. He therefore became a member of the Liberal Club Society of Spiritualists, in order to devote as much of his time as possible into a channel of usefulness for the benefit of others about to investigate and become workers and upholders of the Cause. He had not been a member of the society very long before his earnestness and thorough understanding in connection with successful and harmonious working of a society, proved him to be worthy of an official position, and he was therefore elected president, a position he has held for several years and still retains. Although the many other philanthropic and reform movements, in which he also occupies important positions, take a considerable portion of his time from us, yet we always know that, so far as is possible with him, his interest and assistance are ever given to the society and Cause he has so much at heart.

Speaking of his many orthodox friends, he says, 'I shall ever maintain a close friendship with many of my old religious friends, and ever extend my gratitude and thanks to those who assisted and bore so patiently with me while travelling from a world of fiction to a world of facts.' May he for many years to come continue in our midst to advocate and support our religion, and, along with the ever-growing army of workers in Spiritualism, may he be stimulated and energised with the hope that the time may not be far distant when man's inhumanity to man shall be no more, and all nations recognise those principles which will ever be the true basis of human happiness and prosperity: 'The Fatherhood of God, the Brotherhood of Man, communion with the departed, and the Immortality of the Soul!'

H. W. CLARK.

A year ago the Leicester *Wyvern* printed the following sketch of Mr. Chaplin, so that he is not 'without honour in his own country' or town. We are indebted to the publishers

of the *Wyvern* for the use of the portrait block which appears on the cover of this issue. He contested the Aylestone Ward, last November, as an I.L.P. candidate, against an old representative, and was only 22 votes short of his opponent's total.—Ed. T.W.

'Though still a young man, Mr. Jabez Chaplin has made for himself a considerable reputation in the local Labour world, and has certainly deserved it by the amount of work he has done in the interests of his fellow-working men. Mr. Chaplin was born at Hinckley in 1860, and his parents being very poor, he had to go to work at the age of eight; so that he knows something of the pinch of poverty. It is probable that his early experiences have made of him such a warm upholder of Socialism, Unionism, I.L.P.-ism, and of every other scheme which has for its object the lifting up of the labouring classes into a condition of comfortable existence.

'As a young man Mr. Chaplin worked at the hosiery trade, and he joined the Union in connection with this as soon as one was established in Leicester, that is to say, in 1885. He took so active an interest in its work that in the next year, 1886, he was elected to the executive of the Union. Five years ago, his fellow Unionists made him their paid secretary, and he now finds his hands quite full with the work of collecting and administering the funds of the Union, organising the men's cases in various little disputes with the manufacturers, and in advocating the cause of the Union among non-members. His work is made additionally onerous just now because in the hosiery, as in the shoe trade, a good many men have been thrown out of work by the alteration in the character of the machinery used in factories. Employers are now going in largely for small machines, worked by little girls, so that the need for man labour in the trade is rapidly diminishing. This has thrown a good many men on the funds of the Union, and efforts have had to be made to find work for them in other trades and other towns.

'Mr. Chaplin has been a delegate to the Trades Council almost continuously for ten or eleven years. He soon became an active member of that body, and sat upon the executive of it for four or five years. At the beginning of this year the members showed their high opinion of the secretary to the Hosiery Union by making him President of the Council, and in this position he is acting with discretionary tact and ability.

'That Mr. Chaplin has a good deal of real sympathy for the poor, is to be found in the fact that upon each occasion when a committee has been formed, during the winter, for helping the unemployed, he has been an active member of it. It is the same intense sympathy with his poorer fellows that makes him a keen Socialist. He cannot see any way of improving the condition of those suffering around him without a reorganisation of the methods of governing Society, so he goes in strongly for the reorganisation, rather than give up his desire to lift up the destitute masses. He joined the I.L.P. with a desire of working towards his socialistic ideals, and he has shown just as much energy and determination in his connection with the Labour political party as with all other works he puts his hand to. His efforts in the party were first recognised by his being appointed treasurer of the local branch. He held that office for a year or two, and then he was made vice-president—a position he still holds.

'Mr. Chaplin is a man of high moral character. He is a life abstainer. He was a Good Templar for 15 years. As a Rechabite, he "passed through his tent," holding all the offices in succession that are necessary for achieving this distinction. He was the Chief Ruler for twelve months. It is to the practice he obtained, first of all as a reciter at Band of Hope meetings, and then as a speaker at temperance gatherings, that Mr. Chaplin attributes his power to address a meeting; and the President of the Trades Council is a fluent, incisive speaker, with a good deal of elocutionary power.

'Considering the early age at which he went to work, Mr. Chaplin has managed to acquire a good deal of education. This he obtained from Archdeacon-lane Sunday School (where he was scholar, teacher, church-member), and to the classes he attended at the Working Men's College. Of late years Mr. Chaplin has become a devotee of Spiritualism, and here, as elsewhere, he has come to the front. He is at the present time president of the local Spiritualist Society.

'It is certain that the Trades Council President has other honours in store for him. Only the other week his election to a seat on the Technical Education Committee was proposed at the Town Council meeting, and this is probably a straw which shows that the wind is likely to blow him into prominent public position.'

PROTECTION FORMS.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

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

Societary Doings.

WISBECH SPIRITUALIST SOCIETY.

THE ANNUAL TEA ON Good Friday was well attended (the tables being all filled), and a good meat tea was enjoyed by all. Trays and donations were kindly given by Mr. D. Ward, Mr. Weaver, and other friends. After tea a very successful entertainment was given to a crowded audience. Recitations by Miss Cross, Miss South, and Miss Neve. A very amusing sketch, 'The Patient Man,' by Mr. Burrell and Miss Cross, assisted by Mr. Weaver and others, was well applauded. A short ventriloquial sketch, by Prof. Bourne, phrenologist, caused great amusement. Mr. D. Ward made a few appropriate remarks. 17th, A lecture in Lyceum Room by Prof. Timson, of Leicester, was full of interest, his clairvoyant delineations giving great satisfaction. Public Hall, evening, to a crowded house, Mr. Timson dealt with subjects sent up by the audience, and gave several clairvoyant descriptions.

BIRMINGHAM SPIRITUALIST UNION.

AN interesting and enjoyable conversazione by members and friends on Thursday, 21st April. Invitations were extended to all interested in the work and welfare of the Union that the fullest opportunity might be afforded not only to spend a pleasant evening, but to solicit suggestions for its development and extended usefulness. As representative visitors from other societies might be mentioned Mr. C. Burton, Mr. Knibb, and Mr. J. Deakin, who kindly contributed to the friendly discussion. From 7-30 to 8-30 was occupied in conversation and refreshments. The object and spirit of the meeting was readily and heartily taken up by everyone as the president delivered a brief and pithy speech. Mr. Thos. Hands, referring to his office as president of the debating section, said that during the past five years undoubted good had arisen from its labours, but owing to the difficulty in maintaining a lively interest, he suggested a new departure.—Mr. Arthur Hulden dwelt upon the desirability of making more widely known among the thinking people the excellent lectures that were weekly delivered at the Masonic Hall, feeling assured that their superior claims must inevitably win a longer and continuous support.—Mr. Jos. Hands deprecated any pessimistic tone, and in a bright and practical fashion urged members to push forward with increasing zeal the work they had in hand.—Mr. A. J. Smith insisted that Spiritualism was anti-pessimistic; failure of spiritual work was impossible. Men and Societies might blunder and fail, but their good work never! The Union had never faltered nor swerved from the distinct work it had undertaken. Changes had occurred, but it had lived on. Six years ago Spiritualism in Birmingham was at its lowest ebb, and about to be abandoned. Since then, the B.S.U. has spent over £1,000 in high-class lectures, and no less than six societies now exist. These were, no doubt, fed by the constant influx of competent exponents, and, despite the tendency to drain its resources, the power of the Union was undiminished and its character and stability was yet maintained.—Mr. Deakin said he thought it was controlled in too business-like a manner. It was exclusive and unsympathetic, but Mr. Rooke and Mr. P. Galloway could not endorse those ideas.—Many worthy and helpful suggestions were made, and quite an enjoyable evening was spent. Mrs. Haughton very kindly and ably presided at the piano. Mrs. Laurance urged the ladies to take up Lyceum work. Other meetings of like nature we hope will soon follow.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley-street: Our first tea a success, and congeniality animated the ensuing business meeting. Our income stated at £62 2s. 9d., repairs, including fittings for new hall, less £1 19s. 3d. (£60 3s. 6d.), property held by the Society, £30. The mutual improvement section, we hope, will ensure good building material for Spiritualist propaganda. Evening service, Messrs. Adams and Boddington, and Mrs. H. Boddington gave addresses. Recitation, 'Waterloo,' Miss Pierpoint. Business meeting adjourned till Sunday, May 1.—BOW: 24th, Mr. Peters gave an excellent address and very good clairvoyance. Wednesday, Mrs. Barrell gave very good clairvoyance.—BRIXTON, 8, Mayall-road: Crowded meeting, several speakers, including Mr. T. C. Coleman, Mr. Jerry, and Mr. Dale.—CANNING TOWN, Co-op. Hall, Braemar-road: 21st, Mrs. Wood's clairvoyance very successful, most of the descriptions instantly recognised. 24th, Mr. Savage's address followed with interest, and his psychometry very successful. 2, FORD'S PARK-ROAD: Sunday, Mr. and Mrs. Clegg gave good addresses to a large congregation.—CAMBERWELL, 33, Grove-lane: 24th, Mr. Humphries spoke on 'The higher aspects of Spiritualism,' and narrated personal experiences. Clairvoyant descriptions by Mrs. Barrell and others at the after-circle.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Miss Rowan Vincent's narration of her experiences with the Ouija proved of exceptional interest to the large audience. Seven clairvoyant descriptions were also given, the first three being most striking and immediately recognised, the remaining four not remembered at time of giving.—EAST LONDON ASSOCIATION, Workmen's Hall, Stratford: Mr. A. Boddington's address, 'Materialism v. Spiritualism,' exhibited a masterly ability; he clearly proved the case for Spiritualism. We hope to have him again. Rouse ye, workers in our glorious Cause, and fill our halls to overflowing! FOREST GATE: Mr. Sloan gave a good address and psychometry on Tuesday. Sunday morning, discussion, should like to see more friends present. Mr. Davis, as usual, in his quaint style, gave good food for thought, well appreciated. MANOR PARK CENTRE: 18th, After Mr. Peters' impressive address, his guides gave well-recognised clairvoyance, also psychometry, some grand tests. 21st, The guides of Mr. Gwynne (president) gave a splendid address and answered questions. 24th, Mr. Bullen's guides gave an impressive address and clairvoyance. Mr. Gwynne's guides gave a grand address, audiences delighted. Prospective: Mondays, Mr. Peters, at 8. Sunday, May 1, Mr. and Mrs. Clegg have kindly consented to hold an open-air meeting outside the hall, at six o'clock, before taking the meeting inside. We hope all friends who

possibly can will help to make this a large meeting. (546)—HACKNEY: A member read a number of letters from 'the other side,' given automatically, showing the necessity for every one to be earnest and put his whole trust in God. [Please do not write on both sides of the paper, and much oblige. Ed. 'T. W.'] Prospective: Mr. G. H. Bibbings, Sunday, May 8, at 6-45 p.m. May 15, Mr. J. Adams.—ISLINGTON, Upper-street: Mr. Catto gave a reading. Mr. Brenchley gave 'The Life of John Wesley,' spiritual teacher, paving the way for Spiritualism. Mrs. Brenchley gave clairvoyance; nearly all recognised.—MILE END, 218, Jubilee-street: Mr. Dalley gave a very good trance address and very accurate clairvoyance; highly appreciated.—NORTH LONDON, 14, Stroud Green-road: Glad to record the progress of the Lyceum under the guidance of Messrs. Brooks, Jones, Clegg, and Thompson. Evening, Mr. Kinsman, chairman, spoke on the responsibility of the Spiritualist. A reading on the 'Idea of God' was the subject of remarks by Messrs. Jones and Emms, as also by Mrs. Jones under control. All much appreciated. Open-air meeting in the Park on Sunday next, at 11-30, if fine; if rain, in the hall as usual.—OPEN-AIR WORK: Will all Spiritualists and speakers, who are interested in open-air work, kindly meet at Mr. Marsh's, Welcome Hall, on Monday, May 2, 8 p.m., for the purpose of organising open-air meetings in East London for summer months. (E. Flint, sec.)—VICTORIA PARK: Sunday morning, an open air meeting was very successful. Mr. Waldron, of the Christian Evidence Society, gave us a grand advertisement in proclaiming Spiritualism the greatest fraud of the age. Mr. Peters replied in fine style, as also did others. Mr. Waldron threw out a challenge to debate the question. Mr. Whyte ('Evangel') took it up, and a debate is arranged to take place on Sunday morning, May 8, at 11 a.m. to 1 p.m. in Victoria Park. We trust many Spiritualists will congregate in the park on that date. Prospective: We shall hold our next open-air meeting in the Grove, Stratford, to commence at 11 o'clock. Mr. Scott will be with us with his cornet. Friends, come in large numbers, and let us have a good meeting. (W. Clegg.)—SHEPHERD'S BUSH: Mr. Drake devoted the time to answering questions. He is a most enthusiastic worker. I wish we had many more like him.—SOUTH LONDON, Surrey Masonic Hall, Camberwell: Public circle well attended, several descriptions were recognised. Evening service, Our leader's trance address on 'The gospel of the spirit' was most instructive. The illustrations of the various conditions of the spirits in the spirit world proved most clearly that death is the evolution of the man. Mr. Otto and Miss Cornish gave a fine pianoforte duet by 'Zamba,' and their playing was well appreciated. Two WORLDS always on sale at all our meetings.—STRATFORD, Martin-street Hall: Mr. C. Hardingham's address was very instructive to our orthodox friends, showing the position Spiritualists hold towards them.

OPEN-AIR MEETINGS, Victoria Park: At the meeting last Sunday, Mr. Waldron, the Christadelphian champion, openly challenged anyone in the audience to a public debate on 'Is Spiritualism true?' This was immediately accepted by our friend, Mr. Whyte ('Evangel'), and it was arranged that the debate should take place in this Park at 11 a.m., on the 8th May. This will therefore be a grand opportunity for us to bring our truth before the public. I hope, therefore, that as many as can attend will support our good friend 'Evangel,' who we all know is equal to the task of combating again the utterances of the late opponent of Mr. Bibbings. If he can meet our facts he will indeed be a champion for our Christian friends. (A. C.)

MANCHESTER NEWS AND NOTES.

[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.]

ARDWICK, Tipping-street: 18th, Concert in aid of Mr. Cliffe, when a number of good artistes gave their services. Sorry to see so few people when it was for so good a cause. 20th, Mrs. Porter gave good clairvoyance and psychometry. 24th, Mrs. Hyslop gave good addresses and excellent clairvoyance.—BRADFORD, Church-street: 21st and 24th, Mr. Savage gave good phenomena and address. Very good after-circle, when Mrs. Booth gave good clairvoyance.—CHEETHAM, Ash Lodge: 21st, Mr. E. Marklew was, as usual, forcible, lucid, and clear, in his elucidation of 'Facts versus fancies of Spiritualism.' Madame Henry gracefully presided. Saturday, a most enjoyable Sunday. Mrs. L. A. Peters answered written questions in a very able and clear manner. Mr. Mendal presided. Lyceum well attended. Complimentary remarks from Mr. H. Keeling, of Liverpool, also Mr. Brummitt on the beauty and order of the marching and calisthenics, also the progress we have made. (E. B.)—COLLYHURST-STREET: 20th, Mrs. Greenlees gave short address and clairvoyance to good audience. 24th, Mrs. G. Fletcher being unwell, Mrs. Hamer kindly took her place and gave address and clairvoyance. Lyceum: Usual routine, calisthenics deserve great praise. Recitations by Bertha Turner, Philip Smith, Arthur Arundale. children 92, adults 24. Lyceum Concert, 9th May.—ECCLES: 20th, Mr. Marklew gave a splendid address and good psychometry. 24th, Mrs. Robinson gave good addresses on 'Heaven, where is it?' and 'Death has lost its sting.' Good clairvoyance.—HIGHER BROUGHTON, Hilton-street: 21st, Excellent clairvoyance and psychometry by Mrs. Hulme. Lyceum: 24th, 27 present, suitable reading, and marching very good. Calisthenics ably led by Mr. P. Beswick, Miss Rotherham, musical director. Mr. B. Plant gave good addresses and clairvoyance to good audiences. After-circle, good clairvoyance by Mr. Liddiard.—LONGSIGHT AND WEST GORTON: Lyceum election of officers—Mr. O. Pearson, conductor; Mr. J. Roughsedge, treasurer, Mr. J. Wright, secretary; Miss L. Wood, assistant conductor; Mr. T. Rigby, librarian; Mrs. Humphreys, musical director; E. Greatorex and C. Roughsedge, guards; V. Wood, captain of guards; L. Wright, guard; Misses A. Wood, E. Riggs and D. Bonwiok, girls' leaders; Messrs. Lawson and Haycock, boys' leaders. (J. Wright, secretary.)—OPENSHAW, Granville Hall: 21st, Mr. Bewick's clairvoyance and psychometry very good. 24th, Remarks from Mr. Lewell on 'Sow in

the morn thy seed.' Mr. Lewis gave clairvoyance. Afternoon and evening, Lyceum sessions, upwards of 150 on the march—men, women, and children of all ages; it was indeed an impressive sight, Mr. Harford, conductor. Large after-meeting, Mrs. Withington, Mrs. Lewis, and Mr. Powell taking part.—PENDLETON, Spiritual Church: 21st, Mrs. Williams gave excellent clairvoyance and psychometry. 24th, Miss Allen, Stockport, gave good addresses and clairvoyance, afternoon and evening.—SALFORD: 24th, Anniversary services, Mr. W. Walker, of Buxton, delivered an earnest trance address on 'Come out from among them and be ye separate, and I will be a Father unto you.' He pointed out the responsibility resting upon every individual in their daily life and conduct, since none could tell how far other people formed their standard of action. Hence the joy which would be to those who, when meeting in the spirit world some who had been led by their example to come out from the worldly, careless people about them, should be told that it was their influence which had brought their friends to the happy condition in which they found themselves. On the other hand, with what remorse would they hear any soul, which had sunk to low conditions through example of their wrong-doing, upbraid them and say, 'What you did I thought I might also safely do, and the result has been my downfall; but for your action I should not have come to this.' It behoves all to make the most of their opportunities; not to grudge time, work, or money, but gladly and thankfully to take every occasion to help others by kindly deed and sympathetic word, and to give to all our brethren knowledge of the truths which had been given to us, so that they may be partakers with us in the comfort and satisfaction which only Spiritualism can afford. Gound's anthem, 'Send out Thy light,' was well rendered by the choir, and Mr. Arthur Birtles gave a violin solo in excellent style, Mr. A. H. Roche presiding at the organ.—SOUTH MANCHESTER: Thursday, Mr. Standish gave a lecture on 'Spiritualism, the religion of God,' which was much appreciated, being full of sound sense. Psychometry especially good. Sunday, the guides of Mr. Rooke lectured on 'War,' showing its barbarity, inhumanity, and uselessness, but informed us that in the future war would destroy itself.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bidge-street: Miss Ribchester gave very good addresses on 'Who are the angels?' and 'Who are the Christians?' Very successful clairvoyance. After-circle well attended. CHINA-STREET: Mr. Hanson Hey's splendid 'Review of '97' much appreciated. Miss Walmsley rendered good service as clairvoyant, descriptions mostly recognised. ST. JAMES'-STREET: Miss Sophia Buterworth gave good addresses, also clairvoyance, in most instances giving full names, all recognised. After-circle successful. Monday, Mrs. Hulme gave medical psychometry to a good many sufferers.—ASHTON-UNDER-LYNE: Tuesday, Mrs. Newton gave a good address and clairvoyance. Sunday, Miss Cotterill gave excellent addresses and good clairvoyance. After-circle conducted by Mrs. Haslem and Mrs. Horne.—BLACKBURN, Freckleton-street: Mrs. Hulme's guides discoursed on 'Who are the spirits divine?' and 'Death the gateway of life eternal.' Psychometry and clairvoyance all acknowledged. Good audiences. Mr. Hugh Smith presided.—BLACKPOOL: 18th, Mrs. Place unexpectedly came and spent about forty minutes with us, giving excellent clairvoyance. Evening, Mr. Coupe gave a stirring address. 24th, Mrs. Hyde, in her usual sympathetic style, gave addresses and clairvoyance. 25th, She kindly gave her services for the Building Fund.—BOLTON: Mr. Leeder, of Blackpool, gave splendid lectures on 'Spiritualists' hope' and 'The coming religion.' His good phenomena much appreciated.—BOOTLE: Mr. W. Johnson lectured on 'Mother, home, and heaven,' much appreciated.—BURNLEY, Guy-street: The inspirers of Mr. Leaver gave grand addresses. Miss Riding gave clairvoyance and psychometry in a pleasant manner. This was her second appearance on a public platform. We wish her every success.—BURY: Wednesday, Mrs. Peters, nice address, clairvoyance, and psychometry. Sunday, Miss Schofield, good addresses and clairvoyance.—CASTLETON: 19th, Miss Nuttall, good address and clairvoyance. 24th, Miss Barlow's clairvoyance exceptionally good. Evening, she named a baby Ethel, spiritual name 'Blossom.' A very affecting and interesting ceremony. Crowded meetings.—CLITHEROE: Mr. Ormerod's inspirers discoursed ably on 'Modern Spiritualism' and 'Spiritualism and personal responsibilities.'—HOLLINWOOD: 19th, Mrs. Mort conducted with good result. Sunday, Mrs. Greenlees spoke to good audiences, and her guides had the pleasure of naming the infant daughter of Mr. Jagger. Clairvoyance at each service.—LEIGH: Mr. T. Wilsby spoke on the 'Life here and hereafter.' Mr. H. Hill gave clairvoyance. Good after-circle. We tender our sincere thanks for service kindly rendered.—MACCLESFIELD: Very good addresses and clairvoyance by Madame Henry.—MIDDLETON: Mrs. Beresford gave good addresses and clairvoyance, also cases recognised, also psychometry for disease.—MILNROW: 19th, Mrs. Hamer's guides gave good clairvoyance and psychometry. 24th, Mrs. John Woods, jun., gave nice addresses on 'Light, more light,' and 'Spiritualism the light of the world.'—NELSON, Albert Hall: Grand addresses by Mr. Edwards, of Acerington, also splendid psychometry.—OLDHAM, Bleasby-street: 20th, Miss Chadderton gave good phenomena. Sunday, Mrs. Williams's first visit, clairvoyance and psychometry very good. Our meetings are improving. CORONATION-STREET: Mrs. Horrocks gave excellent addresses and clairvoyance. A grand time. Very good audiences.—PRESTON, Central: Mrs. Waddilove's control gave grand addresses on 'Death, what is its message to mankind?' and 'The philosophy of Spiritualism.' Convincing clairvoyance.—ROYTON: Mrs. Mort gave excellent clairvoyance and psychometry, fully recognised. Pleasant times.—SHAW: 19th, Mrs. Beresford gave good clairvoyance also psychometry. 24th, Miss Kershaw gave splendid addresses on 'Dare to be a Daniel' and 'There is no death.' Good clairvoyance, all recognised. Mr. Wallace, the pioneer medium, received the first test, and when the medium asked him if he recognised the spirit form, he said, 'I should think I do, it is my wife. I converse with her daily.—SOUTHPORT, Hawkshead Hall: Mr. R. C. Craven delivered thoughtful addresses on 'Spirit manifestations' and 'Here

and hereafter.' Miss Smith has conducted two very successful meetings which resulted in several new members. These meetings have been held every week by Miss Smith since the hall was opened, and have convinced many. The committee gratefully acknowledge her many services so freely given, and kindly promised to continue.—STALYBRIDGE: 17th, Miss Jones gave good addresses and psychometry. 20th, Pleasant evening with Mrs. Rennie, clairvoyance very good. 24th, Lyceum well attended. Mrs. Newton gave instructive addresses, clairvoyance, and medical psychometry. After-circle ably conducted by Mrs. Giggie.—STOCKPORT: Mr. I. Pickthall's guides gave encouraging and elevating addresses on 'A call to manhood' and 'The rise and progress of modern Spiritualism?' Successful clairvoyance by Mr. G. Jackson—this promising medium making his debut. Solos well rendered by Miss Florrie Pickthall.—TRANMERE AND ROCKFERRY: Mr. Chapman, one of the oldest Spiritualists in Liverpool, gave an excellent address, highly appreciated.—WARRINGTON: Mr. P. Bewick fairly successful with clairvoyance. At the evening service, capital address by Mr. Pemberton, on 'The message of Spiritualism to humanity.' 25th, Splendid address by Mr. Marklew, on 'Facts versus fancies in relation to Spiritualism,' and successful psychometry

MIDLANDS.

BIRMINGHAM, Bloomsbury: 24th, The guides of Mr. F. T. Hodson (late of Kettering), gave a good address. Successful clairvoyance, most descriptions recognised. 25th, Very successful psychometry. OZZELL'S-STREET: 6-30, Mr. Griffin Hodgson spoke on 'What is this Spiritualism?' He has our grateful thanks, and we hope to have him again soon. Inquiry meeting every Thursday.—DERBY, 1A, Normanton-road: 24th, Mr. Swinfield, of Leicester, gave able discourses and very successful clairvoyance. TRAFFIC-STREET: 24th, Good spiritual addresses by our medium, Mrs. Foster, and successful psychometry.—HARBURY: Good meetings, Mrs. Lloyd and Mrs. Overton, mediums. Very good clairvoyance by Mrs. Lloyd, 29 descriptions, which were all recognised but one.—LEICESTER, Crafton-street: The inspirers of Mrs. Sturges gave a splendid address on 'Peace on earth and goodwill towards men.' Excellent clairvoyance, well appreciated. LIBERAL CLUB, Town Hall Square: The control of Mr. J. J. Morse gave well appreciated addresses from 'Let us make man,' and 'Ancient fancies and modern facts.' Large audiences. QUEEN-STREET: 17th, Local speaker, Mr. J. Potter, subject, 'The labour problem from a spiritual standpoint.' Good clairvoyance by Mr. Bunney, much applauded. 19th, Mr. G. H. Bibbings, subject, 'A Jubilee and its message.' Clairvoyance by Mrs. Place. Both very good and highly applauded. 24th, Mr. J. Swindlehurst, subjects, 'Some advantages of spirit communion' and 'The present desire of humanity.' Clairvoyance by Mrs. Place. Good audiences.—LONGTON: 24th and 25th, Mr. Macdonald, of Patricroft, spoke on 'The time for action is now,' and dealt ably with written subjects from the audience, 'The evolution of man.' Monday, 'Medium's work and their means.' Excellent addresses; also clairvoyance very successful. After-circle well attended.—NORTHAMPTON: 18th, Mr. G. H. Bibbings delivered an address on 'Is Spiritualism true?' Mr. Bibbings built up the position so strongly, by fact after fact, that no one attempted to deny it. One or two questions were asked on side issues, which were satisfactorily answered. 20th, Mrs. Wood, of Leeds, being on a visit, gave a seance for our Building Fund; very good meeting, which benefited Society 7s. 7d. 24th, Mr. Muggleton, of Leicester, gave stirring addresses to large audiences. We shall soon be compelled to enlarge our hall to get all in, which is very encouraging.—SMETHWICK, Central Hall: 24th, Our old friend, Mr. J. Rooke, of B.S.U., spoke on 'One God, one religion.' Well thought out and helpful. Mr. Harry Rooke sang very effectively 'Beyond the veil' and 'The loom of life.' Fair audience.—WISBECH, Public Hall: Mr. D. Ward gave a splendid address on a subject sent up from the audience. Clairvoyance all recognised.

NORTHERN.

CARLISLE, Temperance Hall: 2-30, Circle, address on 'Unity and work.' 6-30, Able address on 'Our only hope.' Clairvoyance and after-circle good. Monday, Medical delineations satisfactory; clairvoyance and psychometry good.—CROOK: 2-30, Public circle. 6-30, Mr. R. Mercer's (local medium) excellent address on 'Spiritualism and its mission' well received.—GATESHEAD: Mr. Bennet gave an earnest address to a good audience, who were very pleased. After-circle, Good psychometry. ST. CUTHBERT'S HALL: Mr. Thomas Olman Todd gave a splendid lecture on 'A dream in a desert.' We only wish the hall had been crowded. Mr. J. Stevenson, chairman. I.L.P. HALL (late 31, Ripon-street): Mr. Eliot, of Heaton, lectured on 'Growing with the growth of the mind.' He also showed the audience some spirit photographs. Splendid after-meeting. Wednesday, A good test given by two mediums, strangers. One, a clairvoyant, described the spirit form, and the other was controlled by the spirit, and gave the passing over while in the attitude of prayer. It was recognised by one of the audience.—MILLOM: 24th, Mr. G. Nettleship, of Barrow, gave an instructive address. We thank him. NEWCASTLE-ON-TYNE, 3 Addison-road, Heaton: Mr. Jas. Clare delivered an address, which was listened to with much attention.—PERKINSVILLE: Mrs. Nicholson gave a reading, Hudson Tuttle's 'Life in two spheres,' and Mr. Nicholson gave a short address on 'Spiritualism, its truth of immortality.'—SPENNYMOOR: Sister Naylor, from Middlesbrough, gave a grand address on 'Is Spiritualism beneficial to body and soul' and 'Hope,' well appreciated.—WEST HARTLEPOOL, Hall, Lynn-street: 17th, Mrs. B. Johnston's answers to the questions from audience were delightful. Psychometric delineations grand. 24th, Disappointed in speaker. Our President gave a good address on 'What is this Spiritualism?' At 7, Mr. T. Moores spoke on 'Is Christianity's God a failure.' Good audiences.

AN Open Letter to Christian opponents of Spiritualism, to Rev. Fleming and Mr. Waldron and the public generally, by E. W. Wallis. This letter has been printed as a four-page tract, and can be had from this office, price 1s. per 100; 3s. 6d. for 500; 6s. 6d. for 1,000, carriage free.

SCOTLAND.

GLASGOW: 24th, Mr. Sharpe, vice-President, conducted the services, and made sympathetic reference to the passing on of Mr. James Adams, an old, and at one time eloquent, Spiritualist. In the evening, Mr. Sharpe delivered a thoughtful paper on 'The philosophy of Spiritualism.' *Prospective*: Mrs. Wallis, in the Assembly Rooms, 136, Bath-street, on May 1. [546]

WALES.

BARRY: 17th, Mr. W. Evans gave an address on 'The beautiful philosophy of Spiritualism.' 24th, Mr. Ernest Oaten's guides gave a grand discourse on 'The object of life,' forcibly showing that our experience on earth tends to fit us for the glorious life beyond. Miss Johnson's control gave good clairvoyance.—CARDIFF, St. John's Hall: On Sunday last Mr. E. G. Sadler gave an excellent address upon 'The unseen.' 18, CHARLES-STREET: 18th, Mr. E. Oaten's guide's address was aimed at those who consider Spiritualism a little lower than themselves. Whether they recognised the same or not, it did not keep spirits away, they simply robbed themselves of the comfort and guidance they would otherwise enjoy. Successful psychometry and clairvoyance by Mrs. Dowdall's controls duly appreciated. 24th, Our sincere thanks to Mr. Arthur Allen, who, in the absence of the speaker, kindly allowed his guides to give an address to prove that man will live upon another plane, and that it is possible under certain conditions to communicate. Much enjoyed. Clairvoyance by Mrs. Dowdall's 'Snowflake.' All recognised. (N. Cox.) 198, COWBRIDGE-ROAD: 24th, Questions answered through Mrs. Preece's controls on 'The control of mediums.' Good clairvoyance given by Mrs. Preece and Mrs. Williams.—MERTHYR TYDFIL, Central Hall: 24th, The service was conducted by Messrs. Scott and Howells. Although the weather was fine a good audience assembled.—NEWPORT (Mon.), Skinner-street Chambers: 20th, Address, 'Where are the dead?' followed by psychometry. 24th, Address by Mr. Wayland, 'A living God.' Clairvoyance by Miss Alice Wayland. Many strangers greatly interested.—PLYMOUTH: 21st, 'Religious beliefs compared with present day facts,' by Mr. Dymond. 24th, Mr. A. W. Clavis on 'Prayer,' a good time. Mrs. Trueman's clairvoyance very convincing to many strangers, 17 recognised.

YORKSHIRE.

BARNESLEY, Cooke's Buildings, Wellington-street: Mrs. Rogerson spoken on 'The journey of life' and 'Spiritual gifts.' Excellent clairvoyance. Crowded audience. Good after-circle, clairvoyance by Mr. Gratton and Mrs. Rogerson. We have made a start with our Lyceum with a good prospect. GEORGE-YARD MISSION: Mr. Morgan related 'Why I am a Spiritualist' in an able manner. Mrs. Roberts gave clairvoyance. Good after-circle.—BRADFORD, Boynton-street: Mrs. Burchell gave us nice homely addresses, also exceedingly good clairvoyance. Mr. Burchell presided. They have our heartfelt thanks for their free services and good wishes.—HALIFAX, Spiritual Church: Anniversary services conducted by Mr. G. H. Bibbings. 'The best in Spiritualism' seemed to impress some of the critics. Evening, 'A bloodless revolution' was dealt with marvellously. Both addresses well appreciated. Monday, Subjects sent up were masterly dealt with. The collections were a record; total, £14 13s. 6½d.—HUNSLET, Oriol Hall: 24th, Mr. J. Smithson delivered sound practical lectures, from which there was something to be learnt by large audience. GOODMAN-TERRACE: Mrs. Murgatroyd gave an address on 'Is life worth living?' Good clairvoyance. 3, BOTTOM OF JOSEPH-STREET: Mrs. Beercroft gave excellent addresses on 'Spiritualism and its teachings,' and very good clairvoyance. Room full at night. Good after-meetings. WILLIAMSON BUILDINGS, Dewsbury-road: Mrs. Patan gave addresses. Clairvoyance by Mr. Scanner. LEEDS, Progressive Hall: 10th, Mrs. Smith. 17th and 18th, Mrs. Levitt. 24th and 25th, Mrs. Falla and guides. Good time with all.—MEXBOROUGH, Lee Arcade: 24th and 25th, Fair addresses and clairvoyance by Mrs. Porter. Change of secretary, Nathaniel Adshhead, 19, Catharine-street, Mexborough, near Rotherham.—NORMANTON: Mrs. Gregg spoke well on 'The nature and use of worship' and 'Spiritualism, its power and use.' Clairvoyance very good. Evening, room full, over fifty staying in the after-circle. Mrs. Baker's clairvoyant descriptions were remarkably good.—ROTHERHAM: Mr. Fielding gave good addresses and some remarkable tests in clairvoyance; in some cases friends were moved to tears. Societies will do well to take note of this.—SHEFFIELD, Hollis Hall: Mr. Duffy's guides gave splendid addresses on 'Live to do good' and 'The angels' appeal to mankind,' highly appreciated. Remarkable psychometry, one grand test consisted of three spirit names, immediately recognised. Monday, Mr. Shaw dealt with questions and gave psychometry.—SKIPTON: The Cause is improving here. Splendid discourses by our friend Mr. Worsman; clairvoyance fairly well acknowledged. We are about to give medals to our Lyceum children on May 1.—WAKEFIELD, Queen-street: Mrs. Lake being unwell, Mr. C. Firth gave splendid addresses on 'Nearer, my God, to Thee,' and 'Spiritualism and the Bible.' Hope we shall have another visit.

WANTED, FOR SALE, SITUATIONS, ETC.

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

WANTED, a Competent Lady Palmist for Blackpool. Apply by letter to Madame Elvirici, Queen-street Arcade, Cardiff. 546

A SOCIETY, wanting to buy premises they occupy, want about £200 on second mortgage. Good security. Apply 'Progress,' Two WORLDS Office. 546

ADVERTISER, 26, seeks Situation. Ten years' experience in Gents. bespoke Hats, Hosiery, etc. Practical knowledge of cutting. Highest references. Address S. W., 13, Castle Gate, York. 546

FOR SALE.—For £10, a bargain, a Safety Bicycle; Dunlop tyres, gear case, etc. Also a Piano: Upright Grand; Class H 8002; Iron Frame; Trichord; Ureka Check Action; by Barnett, Samuel, and Sons, London. £40, for £23. Roll-top Desk, £6. Can be seen at 164, Broughton-road, Pendleton, Manchester.

WANTED LADY to join at nice house. Object, desire for Intellectual Society. M. J. C., 156, Halliwell-road, Bolton, Lancs. [46]

WANTED, a Spiritualist as General Servant and Good Plain Cook; age about 25. Wages, £16 per annum. Preference given to one wishing to cultivate her gifts. Address, with references, to (Mrs.) 89, Freshfield-road, Brighton. 547

RECEIVED LATE.—Manchester, Longsight, 19th, Mr. Marklew ably answered questions. 21st, Good circle. 24th, Mrs. Wright spoke creditably, and gave good psychometry.—Dukinfield: 21st and 24th, Mr. Hilditch rendered acceptable services, as did Mrs. Peat at after-circle.—London, Edmonton: Mr. Walker's guide spoke well on 'Spirit communion.'—Hull: Mrs. France and Mr. Howell gave good discourses.

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED BY six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

277, BATTERSEA PARK ROAD. Ethical Institute.—Sunday morning at 11, discussion. Evening, 7. Wednesday, 4th May, First Anniversary Tea. Tickets, 6d. Tea at 6-30. Public Meeting at 8. Various speakers; short addresses; musical selections. 546

BOWLING. Harker-street.—Plan of Speakers for May: May 1, Mr. Bedford; 8th, Circle; 15th, Mr. Firth; 22nd, Circle. Mondays and Wednesdays as usual. 546

BURY. Spiritualist Hall. — A Tea Party and Entertainment will be held on Saturday, April 30. After tea the unfurling of our New Banner and Annual Distribution of Prizes will take place. Tickets, Adults 9d., Children under 14, 6d. each. 546

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, May 1, Mr. William Dowell Todd, of Sunderland, will give an address. 8th, J. G. Hodson, Esq., of Birmingham, also Mr. W. H. Robinson, of Newcastle. 546

GATESHEAD. The Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne-avenue and Windsor-avenue (late 31, Ripon-street).—Mr. Weatherborn and a lady friend will give clairvoyance and Inspirational Address on May 1, at 6-30 prompt. On Wednesday night, Public Circle at 7-30. All are invited. 546

GREAT HARWOOD, Britannia-street.—Monday, May 2, Mr. E. Marklew; subject, 'Is Spiritualism a Religion?' Questions invited. 546

HUNSLET. Oriol Hall, Top of Joseph-street. — Our Sunday Evening Services start at 6 in future, in order to have circles after. Saturday, May 7, Grand Ham Tea at 5 p.m., Social at 7-30. Tickets, 8d. and 4d. Mr. J. Pawson will be present. Friends make it a success. 546

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

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. May 1, Mr. R. C. Craven; 8th, Mr. F. Hepworth; 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. 546

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill. — Sundays, Lyceum at 3. Mondays, Circle at 8. Wednesdays: May 4, Mrs. Butler; 11, Mr. E. Marklew; 18, Mr. Postlethwaite; 25, Mrs. Greenlees. 546

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, Low Hill.—On Sunday, May 1, at 3 o'clock in the afternoon, the first Session of Lyceum work in connection with this Society will be held. Our well-esteemed friend, Mr. John Lamont, has kindly consented to deliver the inaugural address, which will be worthy the earnest attention of both parents and children, whom we most cordially invite to be present on this occasion. We desire the sympathy and co-operation of all friends in this effort of 'The Liverpool Children's Progressive Lyceum, No. 2.' Mr. Hugh Crichton, president, will occupy the chair.—ALBERT WARD, Secretary. 546

MIDDLETON.—Will Mediums with open dates please correspond with the Secretary, S. Brown, 5, Ashton-lane. 546

MORECAMBE, W.E., Liberal Club, over Co-op. Store, Clarendon-road.—May 1, Sunday, 6-30; speaker, Mr. Back.

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. Temperance Rooms, Market Arch, 23, Nun Street.—A Public Circle will be held every Saturday evening at 7-30, conducted by Fred W. Easthope, Clairvoyant and Psychometrist. All earnest investigators cordially invited. 546

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—May 1, Mrs. Young, at 6-30; 8th, Mrs. Fairon, at 6-30. 546

NORMANTON Spiritualist Society has changed Secretaries. Will all mediums and speakers having dates with the above Society kindly notify the date on which they have to visit Normanton to the new Secretary, Mrs. C. Illingworth, 15, Commercial-street? 546

PENDLETON, Spiritual Church.—President, J. Gibson, Esq. Notice to Mediums, etc. All communications in connection with this Church must, in future, be made through the New Secretary, R. A. Kadlebach, 12, Hulton-street, Trafford-road, Salford. The co-operation of all friends and workers in the Cause is earnestly requested. 546

PLYMOUTH. Oddfellows' Hall, Morley-street.—Plan for May 8th, Mr. Kenward; 11th, Mr. W. Evans; 15th, Mr. A. W. Clavis; 18th, Mr. Kenward; 22nd, Mr. J. Evans; 25th, Mr. Dymond; 29th, Mr. Kenward. Mrs. Trueman will give clairvoyance each evening. Doors closed at 7 on Sundays and at 8 on Wednesdays. 546

SMETHWICK, Central Hall, Cape Hill, opposite Windmill-lane. Trams to door.—Mr. Lote, of Derby, trance speaker and medical psychometrist, will conduct services, at 11 and 6-30, on Sunday, May 1, also speak to the Lyceum at 2-45. You are invited to all the meetings. Mr. Lote is Lyceum Union District Visitor for the Midlands. 546

SOUTH YORKSHIRE DISTRICT COUNCIL.—The Annual Meeting will take place on Saturday, May 7, at Sheffield. Open-air Meeting at 4 o'clock in front of Uppertorpe Free Library. Tea at 5-30 in Langsett-road Room. Public Meeting at 7 in the Room. Annual Business Meeting at Parkgate on Saturday, May 14; Election of Officers, etc. 547

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. 546

YORKSHIRE UNION PLAN FOR MAY.

- ADWALTON—8, Mrs Shulver; 15, Miss Hunter; 22, Mrs Taylor; 29, Mr Barraclough.
- ARMLEY—15, Mr Lomax; 22, J Baldwin; 29, Mrs Brook.
- BARNLEY—8, Mrs Beecroft; 15, Geo Lewis; 22, J Gratton; 29, J C Spencer
- BATLEY—8, D Jagger; 15, Mrs Roberts; 22, J Williamson; 29, Mrs Crossley.
- BATLEY CARR—8, Mr Barraclough; 15, Mrs J Waterhouse; 22, Lyceum Anniversary; 29, J Armitage.
- BIRSTALL—8 Mrs Armitage; 15, Mrs Shulver; 22 Mrs Clough; 29, Miss Hall.
- BRADFORD—Boynon Street—8, Mrs J Colbeck; 15 J H Barraclough; 22 Mrs Webster. Milton Hall—8, F Colbeck; 15, Mrs Armitage; 22, Mrs Lambert; 29, Open Otley Road—8, Miss E Beever; 15, Paul Barraclough; 22, Mrs Burcheil; 29 J Baldwin. Spicer Street—15, Mr Seekins; 22, Miss Hunter; 29, Mrs Thornton. St James—8, Mr Oliffe; 1, Mrs Lambert; 22, Mrs Harrison; 29, A Kitson, Lyceum Anniversary. Tong Street—8, Mrs Shulver; 15, Mrs Brook; 22, Mrs Stair; 29, Miss Beever. Temperance Hall—8, Mrs Bentley; 15, Mr Gledstone; 22, Mrs Nicholson; 29, Open.
- BRIGHOUSE—8, J C Spencer; 15, Mrs Berry; 22, Miss Patefield; 29, J Smithson.
- CLECKHEATON—8, Mrs Nicholson; 15, Mrs Clough; 22, Miss Hall; 29, Mrs Richardson.
- DEWSBURY—8, Mrs C Wilkinson; 15, Mrs Russell; 22, T E Morgan; 29, Mrs J Waterhouse.
- HALIFAX, No. 1—8, Yorkshire Union Jubilee Meeting; 15, Mrs Crossley; 22, J Swindlehurst; 29, Miss Hunter.
- HALIFAX, No. 2—15, Mrs L Bailey; 22 Mrs J Colbeck; 29, Mrs Hoyle.
- HUDDERSFIELD—8, T E Morgan; 15, Mrs Smith; 22, Yorkshire Union, A HULL—22, J Armitage; 29, Mrs Brooks. Walker, Mr Parker Pawson clairvoyance by Mrs Burchell; 29, Mrs Berry.
- KEIGHLEY—8, Mrs Russell; 15, Mrs Thornton; 22, Miss Patefield; 29, Mrs Armitage.
- LEEDS, Psyc. Hall—8, Miss Hunter; 15, Mrs Stair; 22, Mrs Richardson
- LIVERSEDGE—8, Mrs Falla; 15, Mr Hopwood; 22, Mrs Smith; 29, Mrs Bentley.
- MORLEY—8, Mrs Smith; 15, Mrs Falla; 22, Mrs Brook; 29, Mrs Stair.
- OSSETT—8, David Jagger; 29, A Walk r
- ROTHWELL—8, Miss Hall; 15, Service of Song.
- SHEFFIELD—Attercliffe—8, J C Macdonald; 15, G Featherstone; 22, Madam Henry; 29, Messrs Jones and McLeod. Hollis Hall—8, W Fielding; 15, Mrs Taylor; 22, Miss E Beever; 29, Mr Mason.
- SHIPLEY—8, Mrs Bentley; 15 R Watkin; 22, Mrs Stretton; 29, Mrs Nicholson.
- SKIPTON—8, B Gledstone; 15, Miss Barlow; 21, Mr Hoskyn; 29, Mr Murray.
- SOVERBY BRIDGE—8, Miss Chadwick; 15, Mr Marklew; 21, J Smithson; 29, Mrs Stretton.
- WEST VALE—8, Mrs J Waterhouse; 15, J Baldwin; 22, Mrs Armitage; 29, Mrs Falla.
- YEADON—8, Geo Lewis; 15, Mr and Mrs Marshall; 22, J C Spencer; 29, Mr Brook.

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SPECIAL NOTICE.

ON SUNDAY NEXT, MAY 1, at 2-30 and 6-30,

Two Inspirational Addresses will be delivered in the above Room, by **Mr. W. ROOKE, of Levenshulme.** Clairvoyance at the close

MONDAY, MAY 2, at 8 prompt, A Special Night with the inspirers of **Mr. G. FEATHERSTONE, of Parkgate, Rotherham.**

SUBJECT: 'An Hour in Hell, and a Talk with the Devil.'

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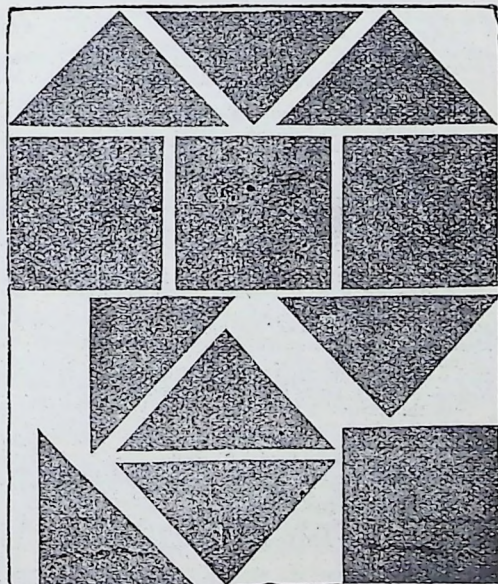
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NOTA BENE.—This offer holds good for readers of this paper for the next fourteen days. Should there be more than one person succeed in forming the square, then the £50 will be divided thus: If two correct, then each will receive £25; if five correct, then each will receive £10; if ten, then each will receive £5; and so on. The task set being very difficult, it is anticipated that few will succeed in solving, thus making the remuneration very substantial.

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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; J Swindlehurst; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30, Tues. 7 30, Mrs Cropper
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 & 8 Green.
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
Bloomsbury: Lyceum 11; 3, 6 30, T Muggleton Mon. 7 45
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Lote
Blackburn—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Mrs Hyde
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Lambert & Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Miss F A Barlow. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Bewick
Burnley—Hamerton st., Lyceum 9 30; 2 30 and 6, Lyceum Anniversary, S S Chiswell
North st., Lyceum, 9 30; 2 30, 6, Mrs Summersgill Mon. at 7 30 Tues. 7 45
Guy st, Lyceum 9 45; 2 45, 6 30, Mrs Kay. Mon. 8, Mr Davis. Wed. 8. Thur. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Miss Chadwick. Wed. 7 30, Miss Cotterill
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. London Studio, 32, St. Mary-street. Tues. 8 prompt, seance
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Mr Shadford. 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, W Davis
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, Miss S Scott. Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30. Wed. 7 30.
Glasgow—4 Carlton place, 11 30, 6 30, Mrs M H Wallis
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30.
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs France
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, J C Macdonald. Mon., 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Will Phillips. Mon. 8, public circle
Queen st., 11, 6 30, Mr Marshall. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, R C Craven. (see Prospectives)
Mon. 8, members' circle. Thurs. 8, public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle; 3, Children's Lyceum; 6, Lending Library for members and associates; 6 30, W E Long's guide, 'Tim,' on 'The wake of the dead.' 8, members' circle
Battersea Park Rd—Henley st. (five minutes' walk from Old Hall), 7, Mr Peters. 9th, Adjourned Business Meeting. Thurs. 8, developing circles
Brixton—8 Mayall rd., 7, Mr Dale. Tues. 8, select circle. Thurs. 8, open circle
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, messrs Bullin & Davis. Tues. 8, Mrs Whimp. T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 7, service 10 30, Lyceum; 11 30, discussion. Mon., Tues., 8, members' circles
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr White, 'Evangel.' Thurs. 8, Enquirers. Open air, The Grove, at 11 a.m.
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Gwynn. 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; 3 & 6 30, J B Tetlow
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, E Marklew 8 30, members' circle. Wed. 8, P Bewick Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mr Mayoh. Mon. 8 30, members Thurs. 8, Miss Cotterill
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mrs L A Peters. Wed. 7 45, Mrs Hyde
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
Salford—Co-op. Stores, Chapel st., Lyceum, 10 30 3, Service. 6 30, P Bewick Mon. 8, socials discontinued. Wed. 8 15, P Bewick
Merrilyr—Central Hall, 11; 2 30 and 8
Mezborough—Lees Arcade, 2 30, 6, Miss Carlow, and on Mon. at 7 30
Milom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Smith. Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle
Pendle st., 2 30, 6, 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, Mrs Young 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, Miss M A Jackson. Tues. 7 45, Sat., 7 45
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Lyceum Anniversary
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Forbes. T W on sale

Preston—Weavers' Hall, Walker st. Lyceum 9 45. 2 30, 6 30 Circle at 8. Thur. 8, members' circle open to friends.
Rawtenstall—Lyceum 10 30; 2 30, 6
Rishon—2 30 and 6, Mrs Marshall
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, S Featherstone. Mon. 8. Wed. 8, public circle.
Royton—Hall, Union st, Lyceum 10. 3, 6, Mrs Brooks. Wed. 8, W H Taylor
Shaw—Broadbelt's Rooms, 3 and 6 30, Miss Knight Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mr Webster. Mon. 8
Staitheate—Laith lane, 2 30, 6, Mrs Waterhouse
Southport—Foresters' Hall, 3, 6 30, Wed. 7 45
Hawkshead Hall, 10 45 and 6 30, Mrs Place. Wed. 7 45, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Wed. 7 30.
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs Porter, and on Mon. 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Wisall—Central Hall, Lyceum 10, 2 30; 11, 6 30 E W Wallis
Warrington—Temperance Hall, Academy st., 3 and 6 30, Miss E A Smith, and on Mon. 7 45.
Wisbeck—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, Miss E Bevers
*Armley (near Leeds)—Theaker lane, Lyceum 10 30 2 30, 6 30, Miss Greenlees. Mon. Sat. 7 30, circles
*Barnsley—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, J Wilson. Circles. Wed. and Sat. at 8.
Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, J Colbeck Monday 7 30
*Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, J Brook Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Smith. Tues. 7 30 public circles
*Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Nicholson. Thursday 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Falla. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Midgley
Oley rd., Lyceum, 10 30; 2 30, 6 30, J Parker
*Spicer st., Little Horton ln, 2 30, 6, Mrs Stretton
St. James' Church, Lower Ernest st., Lyceum 10 11 30, 2; circle 3; 6, J T Todd Wed. 7 45
Temperance Hall, Leeds rd., Lyceum at 10 30; 2 30, 6 30, Mrs Crossley. Mon. & Wed. 7 45
*Brighouse—Martin st. Lyceum 10; 2 30, 6, J Pawson
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr & Mrs Marshall Mon. in old room, 7 30. Thurs 7 30, public meeting Cleckheaton (No. 2)
*Deesbury—Bond st. Lyceum 10 and 1 45, 3 and 6 J Barraclough. Thurs. 7 30, G H Bibbings
Elland—Newcombe street. Lyceum 10; 2 30, 6, Halfax—Winding road, 10 30; 2 30, 6, Mr Seekins Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs & Miss Hunter
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Beardshall
Hall—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle.
*Keighley—Heber street Spiritual Temple, 2 30, 6, Anniversary, Mr Hopwood. Mon. 7 30
*Leeds—Psychological Hall, Lyceum 10; 2 30, 6 30, J Smithson; 8 15, circle. Mon. 2 30, circle, 7 30, Tues. 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, J C Spencer
Morley—2 30, 6 30, Mon. 2 30, 7 30, Mrs Roberts Tues
Normanton—Queen st, 2 30 6 Mrs Armitage circle Thurs. at 8. Tues. developing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, Mr Brooks
Rothwell—Lyceum, 10; 2 30 and 6, Miss Patefield Sat. 8
*Sheffield—Attercliffe, Vestry Hall, 2 30 and 6, C Shaw. After-circle at 8
*Hollis Hall, Bridge st, circle 11; 3, 7, Mrs Hulme Mon. 7 30
Shipley—Market Buildings, Teal Court. 2 30, 6, Mr Firth
Skipton—Temperance Hall, 2 30, 6, Miss Hunter
*Sowerby Bridge—Hollins lane. Lyceum 10 and 2 2 30, 6, Hanson G Hey
*West Vale—Green lane, 6, T Postlethwaite. Wed. 7 30
Windhill—2 30 and 6, Mrs Stretton
Yeading—Down Side. Lyceum 10; 2 30 and 6, Mr Watkin Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
Bacup—Princess street, Lyceum, 10; 2 30, 6 30
Mr Mort
Barnsley—George Yard Mission Room, 2 30 and 6 Mrs Bond
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6, Birmingham—Dixon road Board School, 6 30 p.m.
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, Mr Bedford Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Bailey Mon. 7 30
Bristol—24, Upper Maudlin st. 11, 6-30
Cambos—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd., 2 30 and 6, Miss Holt and Mrs Whalley. Tues. 7 30, Mrs Johnstone
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mrs Johnson Mon. and Thurs. 7 30
Dukinfield—Railway st., 2 30 and 6 30, Mr Kay. Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gillfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row, 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8

Gateshead—Cuthbert's Hal Bensham. Sun. 6 30 Weds. 7 30 (see Prospectives)
47, Kingsboro' ter.—6 30, Mr McClelland Thurs 7 45
97, Coatsworth rd., Mon. 7 30 Reception
I.L.P. Hall, 6 30, Mr Weatherborn and Lady Friend.
22, Redhough rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. Bethel Lodge, Tues., Sat., 7 45
Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, G Wood
Hadfield—Salisbury street, off Station rd. at 3 and 6, circle 7 45. Wed. 7 45
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6, Mrs Shulver Mon. 2 45 and 7 30, Tues. and Sat. 8, public circles
3, Bottom of Joseph st., 2 30 & 6, Mrs Walton Tues. 7 30, Miss R E Hall Thurs. 7 30 Sat. 7 30
Goodman Terrace: 2 30 and 6, Mrs J Crossley Mon. 7 30, Mrs Harrison Thurs. & Sat. circles 7 30
Williamson Buildings, Dewsbury rd., 6, Circle. 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, H Clark. Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Brooks Mon. 7 45, Mrs Midgeley. 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, Lyceum 3. Mon. 8, circle Wed. 7, Mrs Butler
Lints 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 Walker Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
Camberwell—33 Grove lane, at 7, Thurs 7 30
102, Camberwell road, at 7, Wed. 7, healing; 8, circle
Manor Park—Temperance Hall, 7, Mon. 8, Wed. 8
Marylebone—Cavendish Rooms, 51, Mortimer st. W 7, J J Morse, 'Answers to suitable written questions.' Clairvoyance.
Edmonton—Beech Hall, Hyde lane, 11 and 7, Thurs. 8, Social
Finsbury Park—14, Stroud Green rd, 11 30, inquirers; Lyceum, 3; 7, spiritual service. Tues 8 Spirit Photography (lantern), Mr Hutchinson Wed. 8, members
Hackney—Manor Rooms, Kenmore rd., Mare 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, Mrs Brenchley, 'Spirits in Prison.' Thursday, 8, members, Mrs Brenchley
16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
Kentish Town—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. 283 Ludbrook grove. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
41 Salway rd.—Wed. and Thurs. 8, Mr and Mrs Webb
Shepherd's Bush—73, Becklow rd, 6 30, Mrs Mason
Stratford—Martin st Hall, Lyceum 11; 7, Mr and Mrs Webb. Thurs. at 41, Salway road
Mile End—218, Jubilee st., 6 30, Miss Marsh. Thurs 8, public seance
Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30. Mon. 8, developing. Thurs. 8, public circle, Madame George.
Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, W. Rook Mon. 8, G Featherstone. Thurs. 8, Madame Henry.
Eccles—Conservative Club, 2 45 and 6 30, G Featherstone. Wed. 7 45, Miss Knight.
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Hyslop. Tues. 8, members' circle. Thurs. 8, Miss Chadderton
Hulme—Corner of Junction st., Lyceum, 10 30; 3 6 30, Local. 8 15, circle. Mon. 8, Mr Hilditch.
8 30, mem. Thurs. 8, clairvoyance and psy.
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mr Pickthall. Thurs. 8.
Longsight—West Gorton, 24 Greyst., Lyceum, 10 30 and 2 30; 6 30, Madame Henry, Anniversary 8 15, circle. Tues. 8 Thurs. 8, public circle
South Salford—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8
Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Store, Dale st., 3 and 6 30, Tues. 7 45, circle
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Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
Nelson—Albert Hall, 2 30 and 6, Mrs Foran. Wed. 7 30, circle
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Winters Cafe, 30, Cloth Market, Wed. 7 30, Newport (Mon.)—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions
North Shields—86, Saville st., near G P O, 6 30
Oddfellows' Hall, Saville st., 6 30
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Miss Chadderton. Wed 7 30
Perkinsville—6, Mrs Fairen
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mrs Newton
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16 Cambridge st.; 6. Tues. 7 30
Tranmere and Rook Ferry—2 30 and 6 30, Mrs Nook
Wakefield—Queen st., Westgate, 2 30, 6, Mrs Taylor Wed. 7 30
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