

# THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 548—Vol. XI.

Registered as a Newspaper.

FRIDAY, MAY 13, 1898.

PRICE ONE PENNY

## Immortality: Its Basis and Evidences.

[Trance Address by Mr. J. J. MORSE, of London, delivered on 15th February, 1898, in Gilfillan Memorial Hall, Dundee.

IMMORTALITY: Its Basis and Evidences, is, indeed, a fruitful topic. Of all the questions that can affect man, of all the problems that perplex him, the questions of death, what leads to it, and what arises from it, will ever maintain their influence on the minds of people, until a more satisfactory answer has obtained. We put it to you in these terms advisedly: you must not forget that though Spiritualism has become widely diffused, and as a system now takes its rank with many other important phases and forms of thought, yet it has not by any means spread over the entire world of civilisation, or entered finally into the economy of modern thought.

There are hundreds and thousands of people not yet Spiritualists, to whom the question of death, its necessities and results, still presents perplexing problems, who, instead of their apparent belief in the prevailing teaching, follow their secret doubts, and to whom every time death invades their house and steals away one of their best loved, turn with deeper and ever deepening anxiety to ask what it means, whether after all it means anything but the end of the love that has died? There are also many good earnest-minded men and women who feel that their faith would be strengthened, their power in the world for good greater, if they were positively sure that death is not the end of life, and the feeling of regret rises within them lest it should be impious to ask for greater certainty. Then, also, there is a larger number of people who in the present time are Agnostics, who sometimes have not the courage to say, 'I do not believe,' but shield themselves behind the plea, 'I want evidence.' There are others who are consistent enough and honest enough to say, 'I disbelieve,' but whether it be the expression of honest denial or merely an expression of doubt, it brings a question that seeks confirmation; or expressions of regret, and hope, and anxiety. When Death has come to the house and claimed his own, they would give a great deal—if they put it into words—if they could brush away ecclesiasticism and philosophy, and know beyond all doubt whether man lives or not after the death of his body. Now Spiritualists claim, and, we venture to say, justly claim, that this problem has been solved, that they have heard the well-remembered voices again, seen again the beloved one they thought had been quenched in the night of death, and having heard and seen, say, 'We no longer believe in the life of man after death. We know that men do live after death.'

Our opponents think it a pity that we should base our belief for the possible immortality of man solely upon the evidence that spiritualistic phenomena afford, we anticipate to do nothing of the kind—we propose, for a little while at least, to look at both sides of the question. As to the immortality of the soul being based upon the transitory phases of phenomenal evidences, we may agree to-day and disagree to-morrow; but if the immortality of man can be discovered as resting upon a basis that is beyond all evidences afforded by phenomenal conditions, then the question of spiritualistic phenomena will have nothing to do with it.

Now we ask Spiritualists and others to carefully weigh every argument we are about to present. We can assure you that if they will do us this favour they will not only agree with us, but they will clearly see it will be the most triumphant vindication of their own case and cause when it is represented.

One of the great difficulties of the present time with many people is to believe that man is a soul, and how are you to meet that difficulty? You may tell them that your dead and gone great-grandfather has come to you and most unmistakably manifested himself to you, but you need not be surprised if they meet you with the rejoinder, 'My dear fellow, I do not believe that there is such a being as your dead and gone great-grandfather in existence. Not only do I disbelieve it, but I disbelieve there is anything in man at all that wants to believe that he will live in any shape or form after the death of his body.' What are you to do with the man who denies that there is a spirit in the human being before death? Is it not very likely he will not believe that spirit exists after death? We then perceive we must take some other method than to present phenomenal evidences to a man who denies their possibility. What, then, is that method? Briefly put, it is this: The continued life of man after death must be a principle—a fact, fixed, set, eternal; a fact pertaining to every man and woman; and if it can be discovered as a demonstrable part of the situation to know, then the fact that a man still lives after

death is entirely independent of any creed, of any doctrine, of any system of philosophy, or any form of phenomena in its favour.

Now for a moment in another direction. You have been taught that the gift of God is eternal life, but that has been supplemented by the suggestion that only certain people are likely to obtain that gift, that is to say, if the continued life of man is dependant upon a caprice—and a gift is a matter of caprice to a very large extent,—then if the gift of immortal life is based upon a caprice there is no certainty about it, there is no law about it, and certainly only a very small proportion of the human family, either past, present, or to come, will be likely to enjoy that blessing; and when we come to consider the several nations upon which that gift is supposed to be bestowed—people who are constantly denying the gift of eternal life, we can easily perceive that the number who are likely to have this gift of eternal life conferred upon them, is rapidly diminishing. We shall have to examine man himself to seek for the evidence of man's immortality, and if we cannot find it there it is very little use looking elsewhere.

Now, when we speak of a man, of what are we to speak? The world has grown so materialistic—so horribly materialistic—that we must not speak of a man's soul with all its forms of thought, all its expressions of mind, its essences and emotions and sensations, save as merely forms of mechanical action. Rationally speaking, the argument is that man is simply a machine, and when the machine ceases to work, sensation, intelligence, emotion, all that makes a man, ceases also. When that body is buried in the ground all is over. Now if this be a true theory of human life there is nothing more to be said. Man dies like a dog, is buried like a dog, and is, apparently, of very little more importance than a dog. Somehow, or other, that nameless something within the breast revolts against such suggestions: the work and thought of the world obtrude themselves on the mind of the thinker, and protest against such conclusions. The passions, the efforts, the struggles, the trials of the human race, that have lifted humanity from animalism to civilisation—the something in man that has made society, formed religion, constituted philosophy and science, made discoveries, founded happy homes, towns, cities, empires (that human nature that has given to the world so much patriotism, song, love, and literature),—revolts against the thought that the man who has done so much, gathered so much, achieved so much (having had his little day), is cast away like rubbish.

There must be something more than brain matter; there must be something more than muscular action; there must be something more than bone and blood in the living human being, to have accomplished so much for the world as men and women have done. Aye! we must go deeper still; when we speak of the man we are evidently dealing with something that is eternal, everlasting, not destructible. Let us go a step further. What do we mean when we speak of the immortality of the soul? 'Oh, the spiritual part of man.' Yes. What is the spiritual part of man? 'Oh, his immortal soul.' Likely; but then, what is his immortal soul? Where does he keep it? Where did it come from, to begin with? 'Oh, these are mysteries that we must not inquire into.' Why not? 'Oh, because if it had been intended we should know; God would have made things plain!'

The things we are talking of belong to the immortal world, a world of everlasting interests, and surely such interests must be of infinitely more importance to you than the transitory joys and sorrows and reverses of this little day of human life. If it is right to penetrate the secrets of this mortal life, is it not equally right to strive to get an understanding of matters belonging to the greater life. The answer is Yes; by all means! but that is only one side of the question.

What is meant when you speak of the immortality of the soul? You do not know what you mean, you do not stop to think what you mean, you carry on the conventional phrase that has done for months and years, and you do not bring your reason to bear on it as you ought.

When we speak of the immortality of man we always find it a safer phrase, because more correct, to speak of the continued life of man. That Divine consciousness within you is as immortal now as ever it will be when your relation to your present body is sundered by the law of death, for that will continue to exist a conscious being on another plane of operations.

Where does this man come from? 'Oh, the Lord made him.' Yes, so far we will agree with you, the Lord made him, but sometimes we are inclined to think the Lord must have been in a very great hurry over some people. 'Oh, the Lord

made us all! Yes, when did He do it? What did He do it with? 'Oh, He made the first man and woman.' Oh! and from them all other men and women have sprung? 'Yes.' What did He make them of? 'Oh, the dust of the ground.' Yes, that is to say the Lord made man out of the materials of the world? 'Yes.' Who made the world? 'Oh! God!' What did He make it out of? 'Oh, well, He made it!' Yes, but very likely He did not make something out of nothing? 'Oh! no, He made it out of the Divine Existence.' Perhaps we may help you by suggesting that He made it out of the materials of the universe? 'Yes.' Where did the universe come from? 'Oh, that always existed.' Never had a beginning? 'Oh, no!' Then is the universe God? 'Oh, no, God is the universe! Are there two everlasting? 'There are two conditions that have always existed; God and the universe have always existed together.' Oh, but you cannot have two Infinities; there can be but one Infinite Existence—that is God! God cannot have proceeded from the universe, or God and the universe are one and the same thing. We prefer what appears more rational, because, by asserting that the universe proceeded from God, we come to the conclusion that the Infinite Being is the Supreme and final power and source from which proceeds all subsequent and subsidiary existences. Therefore, from the universe the world, from the world the systems that are in existence, from those systems and worlds the peoples that belong to them. You must think of the Divine Nature, the evolutions of the Divine Nature into the universe, and the orders and systems and conditions of the Divine Existence have, of course, resulted in the appearance of yourselves. God did not put souls into you, because you were so many parts of the Divine Existence. God has been an individualist in the construction of the human creature, and here we have an answer to all our perplexities—the Divine Existence is Eternal; man must be Eternal also, and the basis of Immortality lies in the consciousness and soul the Creator has reached in the stated order of existence, and so long as men continue to exist as the individualities of the Divine Existence so long will they continue to bring with them the elements of their own continuance. As it is an Eternal factor in the past history of the universe, so it must of necessity continue.

Death is but the disentanglement, so we call it, of you yourself from the relationships of external conditions that you may be free to exist as a higher personality. This is the only basis of immortality that we are bringing before you. Now here we have found the basis on which to speak, we simply appeal to you to-night. We would ask the Materialist to go a little further and to look a little deeper; we ask him to be no longer content with reducing all the elements of life to mechanical expressions; we ask him to look into Nature and account for Nature possessing that which becomes active and conscious in man, however materialistic he is. The explanations that Materialism offers you explain nothing, and leave the questioners as much in the dark as ever. There is an explanation, and a reason, that we venture to suggest lie in the direction we have referred to. The universe is the expression of the purposes of God, which have been operative in securing the individuality and consciousness of the human creature. Here, then, is the basis that has God for its foundation, the Universe for its plane of development, and the infinite range of our future life as the area of its developments and unfoldments.

The next point we would ask you to consider is how can we arrive at a knowledge that there is 'something' in man greater than the mechanism, and if we can arrive at that conclusion, what are the means by which that 'something' is continued in existence after the death of the body. It is one thing to say it does continue, but it is another thing to obtain a knowledge of the method of its continuance. That is a point that has been lost sight of. First of all, then, we must find our 'something.' Is it not fair to say that a thing that has ceased is less than the power that destroys it? Is it not fair to say that the power that has created an engine is greater than all the parts of the engine, that only express and fulfill the purpose of the major power that has created it? You will agree to this. Is it not fair then to say that this engine, which is controlled and compelled in a hundred different directions, must be of less relative importance than that which controls and compels it? Do you not know for a fact that the mind, over and over again, has risen superior to the most tremendous bodily disadvantages. Here again there must be something separate from the organism, as it can absolutely and positively triumph over the worst difficulties accruing to that organism. What shall we call it? Call it the soul if you will, we simply prefer to call it 'you.' You are risen beyond the limitations of the garments you wear, and showing that you are really superior to the conditions that surround you. The Materialist may say, 'Though you maintain that this, which is "you," really exists now, what guarantee is there for the continued existence by-and-bye?' So far as you know, all expressions of intelligence are dependant upon personality; so far as you know, expressions of intelligence are always associated with conscious memory as well; but so far as you know all the expressions are dependant upon organic method. Really, all these things are expressions of you, and after death these things can, in fact, be expressed by you if you possess the requisite machinery for the purpose.

If man really continues to exist after death it can only be, if he has a conscious independent existence, because he possesses the machinery that will continue to exist. If so, it will continue

to exist and operate in the man—the limitations of its energies have not been reached, and it is to this law of evolution that we must look for an answer to our question. What is this energy enwrapped in the world, and outworked in man, this wondrously refined element, this, shall we call it, transcendental matter, so subtle, so refined as to be invisible to human sight and insensitive to human touch that is gradually being built up in the personality of every human being, and supports what has been called the spiritual body. Death is the resultant of a series of causes, and not a phenomenon that grows at once. We are speaking, of course, of ordinarily well-lived lives that cling to the natural order of things—the end is when the links that have bound this poor case, in which this clay bodily structure has been evolved, the links are slowly sundered one after the other. You grow halt and lame, you grow deaf, the eye grows dim, and memory fails you, the speech and step grow uncertain, and men say of you, 'Poor fellow, he is breaking up.' Never was there a greater mistake, he is breaking away, not breaking up. The links that bound him to the material world that bound him to this span of life are being slowly and surely sundered, the last link will be sundered, and the free man will be shaken from the chrysalis, and will emerge into the heavenly condition, clothed in his right mind, and will drink in all the glory of the second phase of the human being.

It is not a question of the gift of God, this immortality of man. He must continue to exist by reason of being what he is. He is not going to become immortal; he really is immortal now, and that which is called immortality is simply a transition from one plane of existence to another. We have now given you reasons to make you comprehend how it is he continues to exist.

The last question we have to raise is this: Is there any natural relation between the plane of existence on which man now lives and that to which he goes after leaving his body? There must be, because it is the man—it is you, mark you—that goes forward, and, evidently, as you still remain yourself you must go into a condition that has relation to yourself; relation to yourself as you then are, and that relationship must have certain definite characteristics in common with the kind of world that you are living in to-day, more spiritualised, more refined, more exalted, if you will, but still real, objective, actual, capable of continuing consciousness without a break, and without a deprivation of the experience with which you are familiar. That though there is this relationship between that state and yourself, there will be a relationship with this state as well, in other words we may put it to you that the material conditions, when you see them with the eye of the spirit, when you enter into the spiritual side of things, you will find that the two sides of the universe dovetail into each other as perfectly, as completely as your consciousness mingles with the spiritual body and the material organism that you now possess. They are related by the laws and principles of the universe, and consequently you return as spirits from that world to this, because you continue with all your powers, and it is not by any means remarkable; the marvel would be if you could not come back into this world, under any circumstances. Coming back into this world is one thing, making others aware of your presence is a different thing. As Milton has it, 'Millions of spiritual beings walk the earth unseen,' and little benefit may to you result, however unsuspected their presence, but if they can make their presence known to you, if they can let you know 'I am here'; if the father, the mother, sister, and brother, husband, and wife, that may have crossed the border and gone to that far country, can only recross it and tell you 'I am alive,' their presence in this world would be of infinite value to mankind at large. They would demonstrate the truth of the hope of immortality. They would vindicate the crudeness of the preaching of immortality. They would substantially emphasise the arguments of immortality that we have ventured to present to you to-night. They would give a clinching to the nail.

Spiritualists know that this has been done, they know their loved ones are not dead, only gone before. They tread again the city streets, they enter the human world that once they lived in, they bring their messages and inspirations to the hearts and lives they mingle with; they tell you that they live, that death has not ended them.

You will see, then, the wisdom of the course we have pursued. We have endeavoured to avoid basing the plea of the elements of immortality on any question of matters of phenomena. We prefer to go to the root of the question, and find the certainty of that immortality in the situation of the man himself, in the order of nature to which the man belongs in the universe, we are then compelled never to go beyond that, and claim it as part and parcel of the Divine Existence itself. Such a foundation is as firm as a rock.

We venture to say finally: The Spiritualist has reason on his side, and judgment and evidence. To you there is no question of immortality, you know it is true; for you there is no question, 'If a man die shall he live again.' The glorious knowledge of immortality has driven out the darkness and gloom of the tomb, the dread of nothing after death has been dismissed by the certainty of the reality of that brighter and greater life.

The angels crossing to earth again are whispering messages of love and counsels of wisdom and hope, and bring peace and

joy to the souls of men, and sunshine and smiles back to the faces of those who suffer still, and may the glory of that radiant world streaming through the wide-swung doors stream down upon all your hearts and lives; may the wisdom and council of these spirit messengers fill your soul with peace and hope and joy, and when the death angel comes into your home may the glorious radiance of that eternal world illumine your minds so that you may see that death is not the end of life, that immortality is based upon the eternal principles of God and Nature, and may the reality of this spiritual phenomenon all unite to give you a substantial evidence that will demonstrate the points we have claimed to-night for the continued life of mankind at large.

## 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.—(Concluded from page 289.)

### SPIRIT EXPERIENCE

THERE is no greater truth that can be given to any world than that the wrongs permitted or perpetrated by an individual or nation bring their own return, their own reward. The nation reaps the results of its injustice in permitting slavery. This nation certainly reaped in the blood of its brightest sons that sin. Whatever is permitted when it can be prevented is a wrong as great as an act of aggression. The nation will suffer for permitting a wrong to any people that it could ward off, and there are those in the councils above who know it.

I am here to-night to tell you of my feeble experience, the experience of the spirit of one human being set free from earthly suffering. I wish I could tell you that the nation is to be set free as happily from the clouds that hang over it. I wish I could tell you of those who have come up from the deep waters where treachery plunged them. I wish I could tell you of those received in spirit-life from the battle fields where war has been waged against freedom. I wish I could tell you of the lifeboats and spiritual presences that have been sent to those who, bewildered, have suddenly gone out into spirit life. I wish I could tell you of the bands of attendant and ministering spirits that throng the places of suffering and human sorrow to set spirits free and strengthen them in their freedom. I wish I could tell you of those who are pressing and crowding around the council chambers of your nation urging legislators to deeds and words of humanity. I wish I could tell you of the great presence and power that is around and above you, not to live your lives, but to strengthen you in each noble and exalted endeavour, to make you know that one thought, one deed, for humanity is worth more than a million life-times of self-seeking. We all learn it; we all come to understand it. Why will you not heed it here? What is this blind self that is forever a barrier between humanity and the highest good?

There is need of an eternity to wipe out the errors and imperfections of time; and we have it. There is need of all this spiritual strength and retrospect that is upon my spirit; I am under rigid self-examination. I know wherein I failed; I am deeply conscious of it. I want to tell you now that you may turn an introspective glance within your own spirits and find out your weaknesses. I falter where I should walk; I walk where I should fly. I should have such pinions that nothing could debar me from the fulfilment of every wish and purpose, but I am limited by my own shortcomings and my own lack of knowledge. I might have seen more; it was often shown me, but I could not see it. I am not blaming you for anything that you cannot understand; I am only aware that between myself, which was within, and the outer self, which was intellect, or body, or something, there was a barrier—there is a barrier in every human life, I assure you. When the change called death comes that barrier is removed, and you do stand face to face with yourself; your spirit life and its capabilities for the time being must be measured by that. But there is no cutting off of the growth; there is no preventing further knowledge.

### THE WORLD OF REALITY.

You ask me if I am in a realm of things. Some one in this room wants to know what my surroundings are? You ask me if it is as real as the physical realm? It is far more real than this place which you are in; it is far more real than this earth which you cling to: that we all clung to as though it were our only habitation, but it is not real, like this physical substance; it is the profound, perfect, conscious reality of thought, of soul, of all that was me; I am and have what I have done and thought. You meet your friends in spirit life; you meet your thoughts, your deeds, your hopes, your aspirations, your failures, your successes: you meet that which is so much more enduring than no midnight flame can destroy it, as it does these buildings, or might; that no storm can separate or disintegrate it, no decay can rest upon it and gradually undermine it; that even if the world and sun were to be blotted out, you know that it will endure forever, that it must live on forever, that it must continue to think, strive, and act forever; and if it could not conquer that which has been done or may be done, that which has been unattained, how terrible would eternity be. Come with me now in thought into this realm that is peopled by all that is real in human life, peopled

by those you love, without which life would have been void; peopled by your own thoughts and feelings, without which there would have been no life; peopled by all the attributes impersonated and identified in soul, without which there would be no eternity; come into this real life; make the body the servant of the soul, and the earth the field for your triumphs, and above all make humanity higher than your love of self, or your love of gold, or your love of earth, for humanity will meet you face to face in this real, immortal world, this eternal kingdom.

—Progressive Thinker.

## Remarkable Personal Experiences.

By JAS. ROBERTSON.—Continued from page 283.

THE experiments of which I have now to speak are of transcendent value; they are the work of one who has no connection with the realm of ecclesiasticism, who formulates no theories but records certain facts. He was one of the first among scientific men who patiently examined what are called scientific facts, and if his example be followed, there will come greater blessing than even all the science of the century has brought to light. Sir Wm. Crookes had investigated long with D. D. Home. (I refer so often to the researches of this gentleman for the reason that he is to-day in the front rank of scientific exploring, and that the caution and exactitude which have placed him in that position, culminating in the presidentship of the British Association, was exercised in his experiments in spiritual phenomena.) Florence Cook waited upon him, and stated she was willing to place her gifts at his disposal, so that he might test them in every conceivable way. It had been reported to her that Professor Crookes had doubted the reality of materialisation, and the honesty of those who sat for manifestations. To his credit be it said—though, by this time, he had submitted to a large amount of abuse from those scientific friends of his, who, not having given the subject any attention, were able to say he must have gone wrong—he still followed with strength of mind the investigation of the subject, and was thus able to tabulate with scientific accuracy some of the best evidences of materialisation. Such a man did not come hastily to his conclusions. He had much at stake, but, in the interests of truth, spoke boldly of what he had seen. The medium had been accused of being a trickster, but Sir Wm. Crookes was able to give his testimony as to her innocence and honour. At the first seance the spirit, 'Katie King,' came out, and, when standing before him in the room, he distinctly heard the sobbing and breathing of the medium behind the curtain; no inference, he says, could upset the positive evidence of his senses. He followed the matter up, and obtained 'absolute proof' of the building up of the body, apart from the medium.

On 12th March, 1874, he says: 'After Katie had been walking among us, and talking for some time, she retreated behind the curtain, and called me up to her, saying, "Come into the room and lift my medium's head up; she has slipped down." He immediately went in, the spirit stepping aside to let him pass, and he found Miss Cook, who had slipped partially off the sofa, her head hanging in a very awkward position, lying there in her ordinary black costume. Still this was not seeing the two individuals, apart from each other, at the same moment. When he got back, Katie again appeared, and said, "Come and see my medium." He closely followed, and saw Miss Cook as he had left her, but Katie had disappeared. He called for her, but no answer came. On resuming his place outside, Katie again appeared, and said she had been standing beside the medium all the time. Success of the most complete description was, however, to be his reward. The next time Katie asked him to follow her, and to bring his phosphorescent lamp with him. He had asked a friend to take down in shorthand what he said when behind the curtain, knowing how important, in the interests of truth, are first impressions. He went cautiously into the room, and, by the light of the lamp, saw Miss Cook lying senseless. She did not move when he took her hand and held the light quite close to her face, but she continued breathing quietly. Raising the lamp, he looked and saw the spirit Katie standing close behind the medium. She was robed in flowing white drapery, as she had been seen during the seance, having been previously out among the sitters for two hours, during which time he had clasped her in his arms. Holding Miss Cook's hands in his, he passed the lamp up and down Katie's whole figure, and satisfied himself that he was looking at the veritable person whom he had clasped, and not at the phantom of a disordered brain. Three separate times did he examine Miss Cook before him, to be sure that he held the hand of a living woman, and three separate times did he turn the lamp to the spirit, and examine her with steadfast scrutiny till there was no chance to doubt her objective reality. The complexion of the spirit was fair, that of the medium dark, and altogether many decided differences in hands, height, and features. As time went on there was the utmost confidence between Sir William and Katie, he frequently following her into the cabinet, and seeing them both together. To think that such a man could be in any way mistaken, or the victim of a fraud, belongs to the realm of absurdity. Miracle, the world would call it, and yet what do we know of many things considered in the grasp of science? As Carlyle says: 'We call

that fire of the black thunder-cloud "electricity," and lecture learnedly about it, and grind the like of it out of silk and glass, but *what* is it? What made it? Whence comes, whither goes, it? Attestation is full and complete. The Professor was able subsequently to photograph the spirit along with himself, and, he adds, 'photography is inadequate to depict the perfect beauty of her face—as words are powerless to describe her charms of manner.' She related to him experiences of her past life, and was in all things a human being who had thrown off the old garment, and for the time clothed herself again in matter. He was no emotional or incapable witness, but patient, persevering, and truly scientific; the same faculties were brought into play as have made his name famous in the subtle realm of physics.

Christianity has nothing to compare in attestation to what Sir William Crookes has given. It is in harmony with what others have set down, men of equal veracity and moral truth, if not of the same world-wide reputation. It is, indeed, a priceless bit of testimony to the great truth that for 50 years the Spiritualists have been proclaiming. It is the beginning of a new dawn of civilisation, the birth of a bright morning not of hope only, but of knowledge. No more will doubt of immortality have a place in the thought of men, for, as Carlyle says (perhaps without realising the true meaning): 'Tones of sphere music, and tidings from loftier worlds, will flit round him if he can but listen, and visit him with holy influences, even in the thickest press of trivialities or the din of busiest life.' The world will have cause to rejoice and give thanks to Him who spread so much of beauty and loving sympathy around, and who, in the years that looked dark, as with the breath of summer touched the tree which burst into leaves and flowers, each giving proclamation that there is no death, but life for ever.

(To be continued.)

## Lyceum Union Conference.

THE Eighth Annual Conference of the British Spiritualists' Lyceum Union was held in the Central Hall, Bradford-street, Walsall, on Sunday last, under the presidency of Mrs. Jessie Greenwood, Sowerby Bridge. After a brief invocation by Mr. J. J. Morse, Mrs. Greenwood (president) expressed pleasure at meeting the Walsall friends, and trusted that the Lyceum movement would speedily spread to every town and village in the kingdom, that children everywhere might grow up in freedom.

The minutes of the last Conference, after some discussion, were accepted as a true record.

A letter from the Newcastle Lyceum was read, thanking the Executive for visiting them, and pointing out that the attendances had nearly doubled since that event from 35 to 60; also a letter of regret for absence, and of greeting and good wishes, from T. Timson, who hoped to be able to arouse the Leicester friends to a sense of their duty. The secretary's report was then passed.

The following Lyceums were represented:—

Batley Carr, 1; Belper, 2; Birmingham—Bloomsbury 1, Smethwick 1; Blackburn, 2; Blackpool, 1; Bootle, 1; Bolton, 2; Bradford—Milton Hall 2, St. James 1; Burnley—Hammerton-street 1, North-street 1; Bury, 1; Derby—Normanton-road 1; Huddersfield—Brook-street 1; Halifax, 1; Hyde, 1; Liverpool, 2; Macclesfield, 1; Manchester—Collyhurst, 1; Nelson, 2; Newcastle-on-Tyne, 1; Nottingham—Gladstone Hall 1, Cobden Hall 1; Sowerby Bridge, 2; Sunderland, 1; Walsall, 2; Yeadon, 1. Officials 3, president, treasurer (by proxy), and secretary. Executive 4, Messrs. Chiswell, Todd, Kersey, and Clarke. Publishing Committee 4, Messrs. Todd, Johnson, Mason, and Harrison. District Visitors: Burnley D.C., A. Wilkinson; Liverpool District, S. S. Chiswell; Manchester D.C., W. Booth; Halifax D.C., J. Wilby; Leeds D.C., J. Kitson; Tyneside District, T. O. Todd; Midland District, W. H. Lote; North-East Lancashire D.C., M. Brindle. Auditors, J. Briggs and R. Wimpenny.

Secretary's annual report showed that the year had been one of activity. The Children's Effort had realised £22 14s. The Jubilee year had been marked by the Executive causing a special medal to be designed. A new and important feature, viz.: Propaganda meetings on the Sunday, following the Executive meetings, have been held at Sowerby Bridge, Newcastle-on-Tyne, Nottingham (Morley Hall and Cobden Hall), and Liverpool. In each instance they have evoked much enthusiasm. The Societies visited have generously donated the collections to the Union, to help to defray expenses.

The District Councils continue their good work, two more having been established during the year, viz., at Leeds and Manchester. Two active district visitors have been secured, one for the Teeside District and the other for the Midlands. These were in need of active service, and deeper interest is being awakened by these active workers, viz., Mrs. Naylor, Middlesboro', and Mr. Lote, Derby. Thanks are due to several speakers, to the Two WORLDS for appeals to societies and friends, and last but not least, for the loyal support of the *Lyceum Banner*. It should be borne in mind that contributions are due on the 1st January in each year, and should be paid as early as possible. The Secretary spoke at five Lyceum anniversaries, and opened a Lyceum at Skipton, his services being gratis. North-street, Burnley, and Colne generously donated sums to the general fund, in recognition of the same. The following Lyceums joined the Union:—Argyle-street, Accrington; Bedworth; Small Heath, Birmingham; Glasgow; Higher Broughton; North

Shields; Cobden Hall, Nottingham; Ouston; Rishton; Shaw; Langsett-road, Sheffield; Skipton; Spennymoor, and Queen-street, Wakefield; total, 14. Seven had to close through various causes, two withdrew, being a gain of five to the Union; total on the Union roll, 89; there are 14 non-federated, making a grand total of 103. Taking returns from the Federated Lyceums alone, I find from the 75 returns made there are 730 officers and 6,444 members. Taking the 14 who have made no returns at the same rate as those who have, it will give us in round numbers 850 officers and 7,500 scholars. I hope that by next year the officers will reach 1,000 and the scholars 10,000.

It was decided that the 'averages' should be continued, and the secretary be instructed to request that after the Lyceum Secretary had prepared the Annual Statistical Return, the same should be submitted to a meeting of the Lyceum officers for revision before being sent to Mr. Kitson.

Mr. T. O. Todd gave a very satisfactory report upon the medals, showing that when all were disposed of, there will be a small profit balance.

On the suggestion of the President, a hearty vote of thanks to Mr. Todd was passed for his labours in connection with the medals, and suitably acknowledged by him.

The Publishing Committee's report was read and adopted. Some considerable discussion arose thereon, and Mr. Todd announced that the Union per the Secretary will in future supply Manuals and Songsters to Lyceums. The price of the Songster will probably be reduced to Lyceums to about 2s. 6d. or 2s. 9d., and, if the Lyceums will push the sales of the Songster, there can be little doubt that by next Conference Mr. Kersey will be able to consummate the idea which he has so much at heart.

Mr. Smedley reported that last Sunday at Belper, Mrs. Green was suddenly controlled, and, through her, his son sent greetings to the Conference and his old friends, and best wishes for the progress of the Lyceum movement.

Mrs. Greenwood mentioned that Mr. Sutcliffe, the honoured treasurer, was unable to attend, and that Mrs. Craven, the well-known trance medium, had passed on. It was decided that a letter of sympathy with Mr. Sutcliffe should be sent to him, expressing the hope that he would speedily recover, and also a letter of deepest sympathy be sent to Mr. Craven on the outward loss of his wife, one of the old and honoured trance mediums who had done so much for the Cause. Mr. Venables, in a feeling speech, referred to the help and comfort such sympathy had been to his wife and family when he was so seriously ill, and sincerely supported the proposals.

The Conference then had one of those supremely interesting experiences which touch the emotions and cause the tears to rise to one's eyes. One after the other, Mrs. Greenwood, Mr. A. Kitson, Mr. Sutcliffe, Mr. J. J. Morse, and Mr. H. A. Kersey, were presented with silver medals, to which a suitable medallion had been added (with a clasp), upon which was engraved the particulars of the presentation and the name of the recipient. Mr. T. O. Todd made the presentations to Mrs. Greenwood and to Mr. Kitson in felicitous terms. Mr. Mason presented to Mr. Sutcliffe, junr., for his father. Mr. S. S. Chiswell to Mr. J. J. Morse, and Mr. A. Smedley to Mr. Kersey. The recipients were wholly taken by surprise, and considerably affected by the good feelings and appreciation displayed by the assembled friends. They were indeed too deeply affected for speech. It was also decided to do honour to the movement, and as a token of loving appreciation of his work for humanity, to ask Mr. Morse to be the bearer of a silver medal and an address, printed on vellum, to Mr. Andrew Jackson Davis, the revered founder of the Lyceum movement, from the children and officers of the British Lyceum Union.

The Conference then reverted to business, and it was decided that the two committees, Executive and Publishing, shall in future hold their meetings at the same time, each voting upon their own business and consulting with each other. Also that from Article 7 of the Constitution the words, 'All subscriptions shall be made payable on or before the 31st December in each year,' shall be struck out, and the words, 'All subscriptions shall be based on the returns made to the Conference, but payable in advance, and sent to the Union Secretary with the annual returns'; and that the official minutes of this and all succeeding Conferences shall be printed in the *Lyceum Banner*, the June issue if possible.

A draft constitution for the District Councils was then adopted as submitted by the Executive, and, *re* the draft of the calisthenics, submitted by the Executive, some amendments were suggested, and it was decided that all amendments be sent to the Secretary of the Union, to be dealt with decisively by the Executive.

*Re* representatives to the International Congress to be held in London on June next, Messrs. Chiswell, Todd, and Smedley were appointed, if they can possibly attend.

It was further decided that a letter of paternal greeting to the International Jubilee Congress in America be forwarded per Mr. J. J. Morse, and that he be the representative of the Union at that Congress.

Messrs. Mason and Dexter were appointed to represent the Union at the Conference of the National Federation at Keighley in July. Mr. J. Venables, of Walsall, was elected as president with acclamation. Mr. A. Kitson and Mr. J. Sutcliffe were immediately re-elected as Secretary and Treasurer. The

retiring members of the Executive and the Publishing Committee were all re-elected.

A hearty vote of thanks to Mrs. and Mr. Greenwood closed the proceedings of a very successful and interesting Conference. Twenty-eight towns were represented by 36 delegates, 8 representatives of District Councils, 3 officials, 4 Executive Councillors, and 4 Publishing Committee; in all, 55.

### Mr. F. J. Gould and Spiritualism.

'CHATS WITH PIONEERS OF MODERN THOUGHT,' by Mr. F. J. Gould, is an interesting book by a well-known Agnostic (or may we say Secularist?), made up of 'interviews' which were first published in *The Literary Guide*. Mr. Gould is fairly liberal in mind—except where Spiritualism is concerned. In the interview with Mrs. E. Lynn Linton he says of her library—'In one niche there lurked a suspicious company of Spiritualistic works. With a sigh of relief I heard that Mrs. Linton felt no temptation to listen with awe to the tattooing of spirits on mahogany tables.' Here is the note of contempt, and it is the accompaniment of prejudice and misapprehension, as in so many other cases. If Mr. Gould knows anything about Spiritualism, he must know that Spiritualists do not listen with awe to any such manifestations. They know that they are communicating with human beings like themselves, but out of the body. The question is that of existence after the change called death. We claim to prove that existence, and surely Agnostics should satisfy themselves by careful investigation whether our claim is or is not well founded. There is no merit in not knowing that which can be known. Agnosticism may mean 'not knowing,' but too many Agnostics write and speak as if they know; as if all religion were childish superstition in belief, and all Spiritualistic phenomena were self-delusion or impudent fraud. The impossibility of proving a negative is recognised in theory, but the tone of many self-styled Agnostics is by no means that of men who do not know, but of men who are 'cocksure' that there is no after-life, and who regard that assumption as a welcome and joyous gospel. They are not infrequently proud of their intellect and of their scientific accuracy; we grant their intellect, and merely ask them to exercise their love of accuracy in investigating our facts. A. J.

### Spiritualism the Key to the Next Life.

By A. C.

THE PHILOSOPHY of this life concerns the development and progress of every living human being. A child is born under circumstances over which it has no control, it is possessed of a body through which, by the aid of the different senses, it grows conscious of its existence, and gives expression to its powers. He lives his life, and at last comes to a dead stop, viz., physical separation of the soul from body. Christian friends tell us that he will rise again 'at the last day.' On questioning them for their authority, they tell us they rely on faith in Jesus Christ, the Saviour of mankind. But on pressing for something definite, we are met with the remark, 'We can only hope that he will have the pardon of God!' What a consolation to friends and relations; nothing definite or reliable. But how will it fare with the departed himself? Jesus, in his ministry, gave nothing as regards the immortality of the spirit. If some of our Christian friends were to consider the reality of the present life, it would occur to them that after all is done, the Divine Spirit must have had an object in placing us in this world, and if in circumstances over which we have no control, no Divine justice would expect us to do otherwise than what appears to be just, according to our individual intelligence. In every human being there is born a material instinct or knowledge as to what is right or wrong to a finite degree. How much more must the infinite mind be possessed of these attributes?

This being so, it must become a necessity for everyone to bear the responsibility of his own doings and become his own saviour.

Inasmuch as some men can no more alter their environments than they can fly, it would be injustice to the last degree to expect as much from such individuals as from one who had more and better opportunities for obtaining knowledge and experience. Here, therefore, is the blessing of a knowledge of the philosophy of Spiritualism. It urges man to acquire all the knowledge he can, both for his own good as well as for his less fortunate brothers and sisters.

The knowledge of these good tidings has removed the uncertainty of orthodoxy and creeds (I was a Catholic in belief), and I have proved beyond a shadow of a doubt in my own 'home circle,' through the mediumship of my own dear wife, the continuity of life beyond the grave, and that orthodox creeds and dogmas generally only cramp the mind and fetter it; that when we issue from the mortal body we have to commence to unlearn much which we believed to be for our eternal good. Oh, my Christian friends, I pray that this glorious light of spirit communion may be seen and grasped by you! Do not let these angel messengers knock in vain. They will comfort and help us to realise the glorious truth which they also have had to buy with, too often, a bitter remorse, and we shall thus be in possession of the key to open the door which leads to the great beyond, and where there shall be no more tears, trials, and sorrows.

### BARGAIN AND SALE.

THE PUBLICATION of Henry B. Foulke's diatribes in the *New York Journal* of April 10, has caused many to ask what induced him to write as he did. The *Banner of Light* is in possession of a letter from Foulke upon the very questions he discusses at such lengths in the *Journal*. In it he says: 'I have been asked to expose Spiritualism, Onset, its people, morals and manners, because it is believed that, smarting under the disgrace of my arrest, I would be excited to injure others, and thus make it easier for me. In my frantic panic I might have done so, but for one fact: 'I haven't anything to expose!' The italics are Foulke's, and we have quoted his exact words. Again he says: 'I publicly proclaim that Spiritualism can no more be exposed than God!' . . . 'I candidly say I know nothing to expose! As to Onset, I love the whole place, the good people, and the freedom to draw from Nature its bountiful treasures.'

Many other equally strong statements can be quoted from his epistle to this paper under the date of March 12, 1898, but the above will show the trend of his entire letter. Within four weeks from that time, on April 2, he writes a letter to the *New York Journal*, diametrically opposite to everything he stated in his letter to *The Banner*! If on March 12 he had nothing to expose, what led him to believe he had found something on April 2 that needed the light of day? If the parties named by him April 2 are frauds, they were certainly frauds on March 12. Something has induced this convict to change his mind. To have two opinions, so widely divergent, within three weeks' time clearly proves that some potent influence caused him to revise his views. We do not believe our readers will find it difficult to ascertain that cause, and we venture to assert that they will see it in the three words at the head of this article.

At the time of his arrest it was asserted and never contradicted, that each one of the counterfeit mediums for whom he had acted the 'spook,' or the confederate, was assessed a good round sum for his defence. Be that as it may, he secured a very able attorney, and, through some unknown means, obtained sufficient influence to get off with only a nominal sentence. He had been fairly tried and convicted upon every charge, yet received the minimum sentence fixed by law for a crime that should have warranted at least fifteen years' imprisonment at hard labour. It is asserted that a second assessment was laid upon his companions in crime, and paid in full; but when the third sum was asked for, after he had been sentenced, it was refused. Before he knew of the refusal, he wrote his effusive letter to the *Banner*, from which we have quoted above.

The refusal of his companions in crime probably angered him, and he undoubtedly sought to be revenged upon them. We do not say that he was bought and paid for, nor do we claim that we know that the sight of gold from a free-silver standpoint, tempted him; but we have a right to an opinion, based upon logic and reason, after a calm study of the facts in the case. If he was paid for the letter to the *Journal*, after voluntarily writing the *Banner of Light* a letter directly opposite, of what value is his evidence? He becomes a perjured witness by his own testimony, ruling out the question of bargain and sale *in toto*. The *Journal* is welcome to all the *éclat* it can gain by publishing the statements of self-confessed perjurers. Let us remind the *Journal*, also, that it is barely possible, considering Foulke's numerous other falsehoods, that he was never in one of the seance-rooms of the parties by him. '*Falsus in unum, falsus in omnibus.*'

One thing is certain—Foulke has never been associated with a *genuine* medium. A counterfeiter does not associate with honest people, hence it is that he never has had anything to do with true mediums and Spiritualists. While at Onset he always claimed to be a Theosophist, and never lost any opportunity to attack Spiritualism by ridiculing its teachings. His time was passed in instructing boys and young men in vice, and in the relation of corrupting tales. No self-respecting Spiritualist recognised or associated with him, and he never was seen upon the platform, nor in the auditorium, at any of the lectures given there. The cause of his arrest was stated in our last issue, and we have no wish to dwell upon that subject longer. The very name of this man is an offence to decent people. We have only discussed him and his relation to Spiritualism through absolute necessity.

We desire the outside world to know that he is *not* a Spiritualist, and that he and his infamous practices are repudiated, and held in utter detestation by all true Spiritualists. It is necessary to warn the Spiritualists themselves, lest they unconsciously be led to give a *quasi* endorsement to those who are disciples of this monstrosity in Plymouth jail. We have, therefore, spoken from a sense of duty, and from a desire to prevent our young people being corrupted. The leader in this infamous work is in jail for a few short months. He will soon be free, and at liberty to re-engage in his diabolical practices. While he is not a Spiritualist, there are those who claim to be such who are his intimate friends and associates. Some of them have genuine mediumship, and, God save the mark! put themselves forward as teachers of the religion of Spiritualism! We plead with the Spiritualists of this nation to guard themselves against all such as these, and to watch over, foster, and protect their boys and girls as they would guard the most sacred treasure of their souls. By so doing, their children can escape the machinations of these fiends in human form, while Spiritualism itself will be freed from those who have stolen its livery as a cloak to conceal their perverted natures.

[We print the above from our Boston contemporary, *The Banner of Light*, for the benefit of those readers who have read H. B. Foulke's professed exposure in English papers. If his statements make investigators more careful, well and good. They do not affect honest and reputable mediums in the slightest degree; as for the dishonest—well, they *should* be exposed.—Ed. 'T.W.']

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 ls. 1½d.

## Recollections of Old Workers.

MRS. A. A. CRAVEN AND MRS. McQUEEN.

It is with feelings of deep regret that many of your readers will have heard of the transition of our dear sister, Mrs. Craven, of Leeds. Known to many hundreds of your contributors, and as deeply respected as widely known, our sister won the admiration and esteem of all who were acquainted with her, for her strong personality and consistent exhortation and example for the development of the higher self. A dignified citizen, an ever-welcome public worker, a staunch companion, she has left an impression on the field of her labours which will not be easily eradicated. For fourteen years (in addition to the practical and ethical duties devolving upon her as wife and mother), our sister has been actively engaged in carrying the glorious tidings of spiritual triumphs to thousands of hungry, sorrowing, and grief-stricken souls throughout the greater part of the country: at one time, meeting with that cruel, unjust opposition from thoughtless or designing natures, to which all public workers are subjected; at another time, feeling amply rewarded for all efforts, because some anxious one had received spiritual consolation through her mediumship. For years, our sister was a voluntary worker with the Yorkshire Federation, until the demands upon her time and talents urged her into wider fields. Just after the formation of the S.N.F., our sister was elected a member of the Executive Council, on which she faithfully served for a long term. During the last eighteen months Mrs. Craven has not been seen in the centres of her public labour, owing to the fact that she has been the victim of a painful disease, which terminated in the release of the spirit on Friday, April 29.

The remains were interred in Burmantofts Cemetery, Leeds, on May 3, in the presence of a very large gathering of Spiritualists. The funeral rites (in deference to the wishes of the family) were performed by Mr. Webb, Congregational minister. No one who heard this gentleman could fail to appreciate the sympathy and Godly earnestness which characterised the funeral oration. At the close, the Spiritualists reverently gathered round the hallowed spot, and through the lips of Mrs. Gregg—the oldest public worker in the movement in Leeds—and Mr. Parker—another dear old worker from Bradford—came the sweet consolation that death is swallowed up in the revelation of the mighty movement of Modern Spiritualism. As we left the grave containing the casket of our dear sister's soul, the truth of the 'Jubilate,' by Lizzie Doten, lingered with us.

'Our cypress wreaths are laid aside  
For amaranthine flowers,  
For death's cold wave does not divide  
Our sister's soul from ours;  
From pain and death and sorrow free,  
She joins with us to sing,  
O grave! where is thy victory?  
O death! where is thy sting?

FRANK HEPWORTH.

P.S.—I am receiving donations from loving friends of Mrs. Craven towards the object of erecting some small tablet to her memory, and I shall be glad to receive any donations from all personal friends and admirers. I should like to leave the list open for one month, at the end of which time I should like to ask Mr. E. W. Wallis to audit the accounts and publish a statement. The idea at present is to erect a small 'headstone' with suitable inscription. The local fund for the object at present amounts to 26s.—F. H.

The announcement last week of the departure to a higher sphere of life of Mrs. McQueen, of Glasgow, is really another earthly link broken in the history of Spiritualism in Glasgow, and that is also of Scotland. In the early days each one appeared to be chosen instruments for the purpose of propagating and giving solidity to the Cause. Mrs. McQueen was not a medium, but had a strong intuitive faculty in seeing the importance of the facts of Spiritualism, and the necessity of cherishing and guarding those of mediumistic power, and of maintaining meetings and seances. Her heart and soul were always in this missionary work, and many have to thank her for being brought in contact with mediumistic manifestations. It was through her instrumentality that I was brought first in contact with the phenomena, and from that time have had a warm heart to this lady, and always found her kind, courteous, enthusiastic, and unremitting, even amid the most discouraging circumstances and painful, personal trials. Her faith in the truth was proverbial, and none of the new-fangled notions of Theosophy, or the fanciful teachings of the P.R.S., ever disturbed her clear reasoning and settled convictions. Her Spiritualism was a real part of her being, and no one could mistake her belief or doubt her earnestness. About three months ago she asked me to give her a sitting at her own house, and it was indeed a memorable one, as many things were told her, and she was urged to expedite several things so as to secure order when she did pass on. There came to her old friends of the Cause whom she knew so well, also her daughter who had gone on before, and made her feel happy by being in such close touch with the spirit world. When the seance was over she recounted to me what had transpired, and put into all a most serious meaning, which I tried to lift from her thoughts, but it would not do, as she had a strong premonition of going over to join the great majority. 'No, no,' she said, 'that way of looking at it, Sandy, will not do,' and here she pointed to a weak spot which had occasioned her a great deal of trouble—'that place is always speaking to me that I will not be long here.' There was a clear ring of joyous melody in her words which stifled my own murmurings, and taught me to value more the precious truths of Spiritualism. From such people, living out the truth, the cause obtains its surest resting-place in the minds of those who hear the gospel preached. Brave and free, she will work out her mission on higher planes of light and liberty, and gladly welcome her companions left behind, to conquer what she left and unable to complete, and an inspiration to faith and courage comes from the weakest efforts of a faithful soul.

25, Springwell-place, Edinburgh.

ALEX. DUGUID.

## Conference Jottings.

Do you send your children to the Lyceum, if not why not?  
THE Lyceum Conference at Walsall was a fine one. The friends were in good spirits, and the differences of opinion did not lessen friendship.

SURELY you do not send your child to the orthodox Sunday-school, to be crammed with erroneous ideas about God, man, and the future state?

ON Sunday evening the beautiful hall was well filled, and the interest of the meeting was well sustained for nearly two hours and a half. A report next week.

HONOUR TO WHOM HONOUR IS DUE!—The Lyceum Union has honoured itself in showing its appreciation of the ardent, faithful, and long service of its workers.

THE Walsall friends are to be congratulated upon the admirable arrangements they made, and their generous hospitality. They laid us all under a big debt of gratitude.

AGITATION, ventilation, and conciliation might be fitly used as a phrase to cover the whole ground of the discussion at the Lyceum Conference, where forbearance and tact led to harmony and unity.

UNDER Mrs. Greenwood's gentle direction the Conference was successfully piloted past the sand banks and shoals, and avoided the rapids, and all was well. The troubled waters were well oiled, and all was peace.

THE active efforts of Mr. and Mrs. Venables and family, and of Mr. Flint and family, and a staff of other kindly helpers, were very successful and thoroughly appreciated by the visitors. Everything passed off happily and without a hitch.

WE WERE GLAD to see so many young men and maidens at the Walsall Conference. Any movement that can command the love, devotion, and enthusiasm of those just entering into man and womanhood's estate, is bound to live and grow.

MRS. GREENWOOD's term of office as President has been a marked success. She has worked earnestly and well. Her record of visits to Lyceums proved that she has had no sinecure, and she has done a very great deal to promote the success of the growing Lyceum movement.

ON Saturday evening a pleasant conversazione was held. Songs, recitations, and speeches by Mr. E. Keeling (Liverpool), Mr. Hatton (Bolton), Messrs. E. W. Wallis, J. J. Morse, and Mr. S. S. Chiswell, were also rendered. Mr. J. Venables presided and gave a hearty welcome to all delegates and friends.

SPIRITUALISM LEADS THE VAN in according liberty to woman, and the Lyceum Union did the right thing in appointing Mrs. Greenwood president. She has done nobly and well. Her sweet, spiritual, and sympathetic disposition has been a benediction. Besides, who is so well fitted to fill the post as a mother? God bless the mothers!

SPIRITUALISTS should have the courage of their convictions, and save their children from theological bondage. If the Lyceum is not good enough to send your little ones to, go and help to make it better. You are just the one who is wanted; or else start one at your own home, and in helping to draw out the children you, too, will be benefited.

ON Saturday, at Walsall, a Sale of Work of considerable dimensions was held, and some of the National Bazaar goods were disposed of. It has been arranged to have a stall at the Industrial Exhibition in the Temperance Hall daily, from the 9th to the 14th inclusive. There are other attractions, and we hope friends in the district will help to clear off the goods.

THE Two WORLDS is ever at the service of the Lyceums and the children. We frequently give articles, poems, items, and announcements helpful to that work, but seeing that the Union has an official organ, and that the *Lyceum Banner* exists to meet the needs of the Lyceum Cause, we have no intention or desire to in any way trench upon its field of operations. On general lines we work for Spiritualism, for the good of the whole movement, and rejoice to see activity in all directions, including the Lyceums. Our pages are open, as far as possible, to all who desire to help things along, but we want to see the *Lyceum Banner* grow, and carry the work, so well begun, to fruition. We are at one with the Union, our heart is with the Lyceums and the children, and it will ever be a pleasure to us to co-operate with the workers. Our motto is, as it has been, *with all, for all.*

## Keep out of the Past.

Keep out of the Past, for its highways  
Are dark with malarial gloom;  
Its gardens are sere and its forests are drear,  
And everywhere moulders a tomb.  
Who seeks to regain its lost pleasures  
Finds only a rose turned to dust,  
And its storehouse of wonderful treasures  
Is coated and covered with dust.

Keep out of the past. It is haunted.  
He who in its avenues gropes  
Shall find there the ghost of a joy prized the most  
And a skeleton throng of dead hopes.  
In place of its beautiful rivers  
Are pools that are stagnant with slime;  
And these graves gleaming bright in a phosphoric light  
Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely  
And barren and bleak to the view;  
Its fires have turned cold and its stories are old—  
Turn, turn to the Present—the New;  
To-day leads you up to the hill-tops  
That are kissed by the radiant sun;  
To-day shows no tomb, life's hopes are in bloom,  
And to-day holds a prize to be won.

—Ella Wheeler Wilcox.

## 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.]

## THE CASE OF MRS. TAYLOR.

SIR,—I desire to express my thanks to all who have so heartily responded to the appeal on behalf of Mrs. Taylor. The case has again appeared in the Batley Court. Mr. Strey, of Halifax, defended, and the case was dismissed on a technical point. I do not know whether any further action will be taken, but I would appeal to all who give 'sittings' to use the forms published by the Two WORLDS' Company [see page 301], as they are perfect safeguards if used. I have received, per Mr. Jackson, and direct contributions from several societies and individual Spiritualists, sums which, in the aggregate, amount to £5 12s. 6d. I am sorry not to be able to send you a complete balance-sheet, but so far as I know the enclosed list of 'subscriptions' is a complete one. A collection was made at the great meeting held under the Jubilee Celebration series of the Yorkshire Union in the Mechanics Hall, which amounted to £2 0s. 6d., a grand response to the appeal made on behalf of one of our workers. I also thank you very sincerely for the interest you have taken in this matter, as I have felt greatly strengthened by the assistance you have so freely given, in a manner that speaks volumes for the deep interest you have for the welfare of our workers. I will forward any further particulars, and intend, with your permission, to write as soon as possible on the disabilities under which we, as Spiritualists, are precluded from the exercise of the rights of citizenship. I do not know, as yet, the total cost of this case. I think about £5, as we have had to engage a solicitor outside this district.—Faithfully yours,

JOHN SMITHSON.

18, Thorn Leigh, Savile Town, Dewsbury.

List of Subscriptions.—Collection, Halifax, £2 0s. 6d.; Sheffield, Hollis Hall, 13s.; Leeds, Psychological Hall, 12s.; Wakefield, Queen-street, 10s.; Barnsley, George's Yard, 7s. 6d.; Birstall, 5s.; Yeadon, 5s.; Rothwell, 5s.; Mr. Oliffe, Ossett, 2s.; Mr. Young, Oldham, 2s. 6d.; Mrs. Cordingley, Halifax, 2s.; Mr. Longbottom, Halifax, 1s. 6d.; Mrs. J. A. Johnstone, Rochdale, 1s. 6d.; Mrs. Green, Barnsley, 1s.; Mr. Gardner, Leeds, 1s.; Mr. Colbeck, Ashton-under-Lyne, 1s.; Mr. Whitehead, Pudsey, 1s.; Mr. Collins, Bradford, 1s.; Mrs. M. Brenchley, London, 5s. Total, £5 17s. 6d.

## Items of Interest.

'BROTHERHOOD,' by Rev. C. Ware, next week.

'THE STRANGE CASE OF DR. STANTON COIT' next week.

'THE FUTURE OF SPIRITUALISM,' by Mrs. Emma Hardinge Britten, next week.

THE *Lyceum Banner* for May is an especially interesting issue. Get it and see!

'I ENCLOSE cheque (value £1) for the Sovereign Effort, and 5s. to Mr. Ware.'—J. O.

8,000! That is the total of Lyceum officers and children combined. A good indication of growth and an eye-opener for those who say Spiritualism is dying.

SPIRITUALISM cannot rest upon any other foundation than that of *proven facts*. The facts of Nature, of human nature, and consciousness, and of spirit return, unequivocally demonstrated.

SNAP SHOTS.—Notice to friends *re* Bazaar photographs. Mr. Butler, of Birmingham, desires us to inform the friends of whom he took snap-shots in St. James's Hall that, owing to the bad light, they were not successful.

BEDFORD.—We should be glad to know if there are any Spiritualists in this town. An inquirer wishes to meet with others and, if possible, join a circle. Address: A.B., c/o Editor, Two WORLDS, 18, Corporation-street, Manchester.

TO CORRESPONDENTS.—*J. Clark and others*: We received the advt. from a respectable London firm of advertising agents, and having seen the same thing in *Light* concluded it was all right. Of course, we cannot guarantee the *bona-fides* of our advertisers, but we will not knowingly insert any but respectable advertisements. *H. E. Browne*: 'Onward,' next week. *H. Bunn*: Crowded out for Lyceum Conference report.

RELIGION and science have gained, not by refusal to investigate, but by patient care and study, and devoted enthusiasm in the discovery and application of truth. What truth has greater significance, or is more needed, what facts open wider fields than immortality and spirit presence? If those who would serve mankind by being true teachers neglect this great matter too long, the tide of thought will sweep them aside as driftwood.

Mr. J. W. GOTT writes:—Kindly hand the enclosed cheque for 24s. to the Bazaar Fund treasurer, and acknowledge the amount in coming issue of Two WORLDS, according to my promise in advertisement a fortnight ago. I have been very much disappointed with the result. I have only received two orders during the fortnight for the goods advertised, and the 24s. includes the profit on two orders I took at the bazaar. I thought my offer would have brought a crowd of orders. [We have forwarded Mr. Gott's cheque to Mr. Smedley, and regret that his kindness has not met with a better response.—Ed. T.W.]

Mr. JOHN TAYLOR lives at 20, Railway-street, Farnworth, near Bolton.

By THE TIME this paper is in the hands of our readers generally, Bro. J. J. Morse will be 'on the bounding main.' We wish him a pleasant trip and a safe return. He goes loaded with honours, greetings to our American co-workers, and sincere good wishes.

LAST night (Tuesday), our office was entered by burglars, who, however, found nothing to their mind. Even a copy of 'Holy Truth' was rejected by them. They expectorated their nasty tobacco juice upon a letter of Mr. J. Harry Bunn's, and damaged our desk. They evidently do not believe in doing all for others—but 'do others' is their motto.

SPIRITUALISM seems to be a good deal in people's minds. Here is Mr. T. P. O'Connor, M.P., in a debate on the Government's new Vaccination Bill, saying that anti-vaccination is a fad, like Spiritualism, table-rapping, and nationalisation of land. The hon. member does not seem to know that table-rapping (as he terms table-moving) is a form of Spiritualism. Whether he is equally ignorant on the subject of vaccination, we cannot say. But we readily accept his collocation of 'fads'; the anti-vaccination movement is rapidly advancing to a crowning success against a decaying medical superstition, and the religious doctrines of Spiritualism are fast destroying the old dogmatic conceptions of God, heaven, and hell.

A SPIRIT once said: 'Take the man whose selfish passions have predominated during a long career of licentiousness on earth, if he realise his deep depravity, and humbly and truly ask forgiveness of those he has wronged, then his better nature triumphs to a certain extent, and the effect thereof is transmitted to his indwelling spirit, and his progression thereafter rendered more rapid. Oh! how I pity that sordid man who does not or will not ask the forgiveness of every human being he has misled, and lovingly pardon everyone who has trespassed against him. A triumph of the better nature on earth is felt throughout all eternity.' Again, the same spirit says: 'He who spurns repentance and tramples on forgiveness, never can progress in the spirit-world until that feeling leaves him.'

THE HOLY LANCE, 8vo., 228 pages, cloth, price 2s. 6d., W. Stewart and Co., 41, Farringdon-street, London, E.C., is the latest production of that powerful but erratic writer, Saladin, who is consistent only in his forcible denunciations of Christianity. It is characterised by all his wonted energy, versatility, and dramatic power, his scorn for the upholders of orthodoxy, and curious out-of-the-way information. He 'goes for' the conventional ideas of God, inspiration, hell, and heaven without gloves. We heartily endorse his description of those folk who sit astride the fence: 'They dabble in what they dub "the higher criticism"—that is, the infatuatedly erudite criticism of matters really beneath all criticism—crude, mythical meanderings of a dead past, that should, long ago, have been permitted to bury its dead!' Again, "'The higher criticism" is merely tentative pedantry.' The opening chapters, which give the title to the book, afford Saladin scope and opportunity for his truly remarkable descriptive powers, which he here employs with wonderful vim and effect. The whole book is intensely anti-Christian, original, sarcastic, daring, and humorous, and will please the writer's large circle of admirers. We fear Christians will not have patience to read it.

INDIA'S SECRET MAIL.—India is the land of secrets, but none is greater than that of her 'secret mail.' All who have lived in India are well aware of the fact that accurate knowledge of important events which happened at a distance is often possessed by the natives long before the Government, with all its appliances of telephone and telegraphy, know anything whatsoever about it. All through the Sepoy rebellion this was evidenced over and over again. In one instance 'the secret mail' was ahead of the Government courier by twelve hours, the Government doing their best to secure the swiftest despatch. How is it done? To this question no official can give an answer. Hindoos themselves will rarely talk on the matter, but they admit that they depend neither upon horses, men, nor signals. Nor is it suggested that these are used, as, in all probability, the signallers would have, at one time or another, been seen; nor could there be a vast system of stages, covering hundreds and thousands of miles, without some one coming across it. Whether or not there is anything in the suggestion that the Hindoos possess a system of thought transmission, as familiar to them as the telegraph is to us, is a matter for consideration. One thing is, however, certain, and that is that they have some means of communication more rapid than horse or runners.—*Agnostic Journal*.

## THROUGH DEATH TO LIFE.

IN LOVING MEMORY of Alice Annie, beloved wife of Tom Craven, of Leeds, who peacefully passed from this life on Friday, April 29, 1898, and whose remains were interred at Burmantofts, May 3. 'Purity here, brightness there.' Born 1845.

GONE to the higher life, our loved brother in truth and unity Richard Squires, on May 4. His mortal form was interred at Attercliffe Cemetery, May 7, by the officiating minister. Afterwards Mr. Jepson offered up a prayer, and a few friends sang some of the melodies of which he was so fond. Mr. Squires was one who delighted to do all the good that lay in his power; he passed away in a glorious ray of light to enter into fuller life. He was a good son, a true friend, a loving husband, and a good man.—R. SYMONDS (for bereaved family).

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

## SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.;  
post-free, including all Supplements.

### LONDON WHOLESALE AGENTS:

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

FRIDAY, MAY 13, 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.

SPEAKING AT GLASGOW recently, Mrs. M. H. Wallis said:—  
Man did himself a positive wrong by confining the sphere of  
his expression to the relatively trivial things of this life,  
while the grand empire of spiritual forces, that are more in  
unison with his real nature than the physical, was open to his  
conquest. Spirits have knocked at the door of man's under-  
standing until they have compelled conviction of their presence,  
and brought him consciousness of his own spiritual powers.  
By demonstrating the humanity and naturalness of the life  
beyond they have proved the indestructibility of these powers,  
and shown that death has not even a transforming influence. It  
simply places man in another sphere to continue his spiritual  
development. Earth was the first sphere of individualised spirit  
existence, and by the exercise of his will man could himself  
walk on the bridge to the unseen, and use the forces that would  
enable him to overcome even the physical difficulties of this  
life. The 'Ministry of Angels' was to bring comfort and  
companionship to those who were struggling against sin and  
imperfection, to develop man's inner consciousness, and carry  
light and sympathy to the dark spheres of spirit existence.  
Enlightened spirits were always ready to minister, and if we  
would spread the feast of strong desire and earnest aspiration  
they would come in and sup. Thought springs to meet thought  
and soul to hold communion with soul. Man could scale every  
height and reach every goal if he brought his soul into unison  
with the spiritual forces of the life beyond. J. S.

IT IS INTERESTING to note how each belligerent party in the  
present war brings God to uphold their respective supposed  
rights. The other day we read that prayers were said by the  
Pope on behalf of Spain (a Roman Catholic country) that they  
should be crowned with success in their wars, or in plain  
language, the slaughter of the Americans, and a war fund has  
been started in the churches in Madrid. On the other side, the  
Chaplain of the United States Senate on a recent Monday said:  
'We give Thee hearty thanks, O Lord, for the success that has  
crowned the work of the Asiatic Squadron!' The *New York  
Evening Post* sees some humour in it, and says the New  
England churches should be trained to open services with the  
following hymn:

Lord help us in the holy task  
Of blowing out the Spaniards' brains,  
Give us the strength we humbly ask,  
To draw the life-blood from their veins.

Their sunny islands may we take,  
Their sea-coast cities shell and burn;  
Sad orphans of their children make,  
Their wives to lonely widows turn.

Guide, then, our bullets as they fly,  
That they may mangle, maim, and kill,  
And give us succour from on high,  
To work Thy righteous bloody will.

M. B.

RE THE INTERNATIONAL JUBILEE CELEBRATION IN ROCHESTER,  
NEW YORK, U.S.A. *Change of Date. Important Notice.*—  
Dr. Fred L. H. Willis writes: 'You have doubtless seen in  
our papers that we have been compelled to change the date of  
our Jubilee, making it eight days earlier than was at first  
proposed, viz., from May 25 daily to June 1 inclusive, owing to  
a difficulty in obtaining large and suitable hall accommodation.  
I hope English friends will please take notice of this alteration,  
and trust there will be a good muster of representatives from  
your side, including our good Brother J. J. Morse.' [We hope  
these gatherings will be large, influential, enthusiastic, and  
united on high grounds for clean, rational, religious, progressive,  
and spiritual Spiritualism. So mote it be!—ED. T. W.]

## A Manchester Jubilee.

SPIRITUALISTS EN FETE.

SPIRITUALISM! How many of our readers hold the word in  
contempt, if not in loathing? To be a Spiritualist now-a-days  
is veritably as disreputable as it was to be a Christian in days  
of yore. Yet, not so many years ago, Spiritualism was 'the  
fashion,' when even royalty was not above 'trying the spirits'  
by sitting at tables for tilts and raps.

Personally, we were under the impression that the day of  
Spiritualism was done. We thought the spiritualistic cult,  
which so suddenly burst into flame in the early fifties, had  
gradually burnt itself out, leaving disreputable ash behind.  
Never was a greater mistake, as we saw when we allowed Judas  
Kayne to take us to the Spiritualist Jubilee Celebration held in  
Manchester during Easter week. To our astonishment we found  
the larger and lesser St. James's Halls absolutely packed with  
Spiritualists. It was indeed difficult to make one's way through  
the throng at the bazaar in the small hall. Some 2,000 persons  
sat down to tea in the great hall, 4,000 were present at the after-  
meeting, and on Easter Sunday the hall held an interested  
assemblage of fully 6,000 persons—a record in the annals of  
Spiritualism.

Those who believe Spiritualists to be a rude, uncultivated  
class of persons would here have been undeceived. In point,  
we may relate the following incident that occurred at tea time.  
Mr. Kayne, finding a table unattended by waiters—for many  
more persons than anticipated had come to the bazaar,—and two  
rows of anxious faces waiting to be served, set at once to work  
in his usual quiet way. It was a tedious job, but the people  
were patient and grateful, appreciating the fact that this was no  
ordinary tea party. 'Although they waited for half-an-hour  
while I served,' said Judas afterwards, 'never, no, never a  
growl was heard until a fussy old lady came in and demanded  
her tea at once, mentioning that she had paid her shilling.  
'I'll see what I can do,' said I. "See, did you say? I've paid  
for my tea—go and fetch it!" When I returned, I ventured to  
ask: "Are you a Spiritualist, madam?" "Certainly not!"  
was her reply. "Just what I was thinking," I murmured to  
myself.

The scheme of the bazaar was 'international,' the stalls  
representing America, Australia, Canada, England, Greece,  
India, Italy, Japan, Norway, Scotland, Spain, and Switzerland,  
the attendants being attired, as a rule, in the corresponding  
national costumes. At the back of the platform was a painted  
representation of the frame-house, at Hydesville, New York  
State, where, on March 31, 1848, 'the "spirits" by "raps"  
responded to questions, and established a method of intercourse  
which has been adopted in all parts of the globe.' The opening  
ceremony was overcrowded with Spiritualists and friends—  
whether spiritual influence or spirited advertising had the more  
to do with it we dare not venture to pronounce; but throughout  
the proceedings the accommodation was far exceeded by the  
attendance; and the goods, which had been contributed with a  
liberality beyond expectation, so as fairly to overload the stalls,  
rapidly melted away.

To the outsider, there was nothing peculiar about the  
bazaar, excepting, perhaps, a larger proportion than usual of  
thoughtful and intelligent-looking persons of most matter-of-fact  
demeanour. Among the attendants, however, were many promi-  
nent Spiritualist workers and mediums; and among the 'side  
shows' the 'occult sciences'—palmistry, phrenology, psycho-  
metry, and clairvoyance—were very much in evidence. Although  
the conditions were not suitable for physical phenomena, there  
was a sufficiency of 'staggerers,' in the way of mysteriously  
acquired information, to paralyse the most sturdy sceptic who  
ventured to apply for it.

A short account of the history of Modern Spiritualism will  
not be inappropriate in this place.

The phenomena currently known as Spiritualistic are as old  
as the events related in Scripture; but Modern Spiritualism,  
which claims to rest upon revelations gained through systematic  
and mutually intelligible communication with persons who  
have gone out of earth life, is a growth of 50 years only.

Against vehement and bitter opposition the new truth made  
gradual way, and gained a firm footing in America. Mrs.  
Britten, who, nearly 40 years ago, paid her first visit to America  
as an actress, found the sayings and doings of the 'spirits' a  
familiar subject of conversation at the boarding-house where  
she and her mother resided. Interested, in spite of natural  
incredulity and repulsion, she personally investigated the sub-  
ject, and was not only converted to a belief in the reality and  
spiritual origin of the phenomena, but also discovered herself to  
be a powerful medium. As one of the most strenuous of the  
propagandists of Spiritualism, Mrs. Britten's subsequent  
experiences have been world-wide.

At the present day Spiritualism in Britain is represented by  
nearly 200 societies, over 100 Sunday Schools, a National  
Federation, a Lyceum Union, a periodical press, an army of  
mediums and exponents, and propaganda representing an annual  
expenditure of several thousands of pounds. Among the intel-  
lectual lights that have been convinced of the reality of Spirit-  
ualistic phenomena may be named Crookes, the physicist;  
Wallace, the naturalist; Varley, the electrician; Prof. Barrett,  
and Prof. Oliver Lodge. In another part of this issue it will

be seen that spiritual facts are borne witness to by a person no less distinguished and matter-of-fact than our Queen.

Spiritualism may be termed a renaissance of the 'supernatural'—a misleading word, the sense in which it is used here being better expressed by *supernormal*. Fifty years ago, according to a writer in the *TWO WORLDS*, Materialism was threatening the very existence of the Churches, whose resistance was but feeble. Having lost the power and influence once possessed by the Roman section, Protestant Britain promised to become a country without religion, sunken in Materialism and Ritualistic formalism. Spiritualism claims the honour of having saved the nation from forgetting God. The chief teachings of the 'spirits' are well summarised as follows:

'Death is vanquished, the devil dethroned, hell disestablished, and the Supreme Being vindicated from the charge of failure and favouritism.

'Life after death is natural, human, sequential, orderly, progressive—not magical and miraculous.

'Heaven is a spiritual state of harmony of mind and purity of soul.

'Evolution runs right through—"fitness" is the password to higher planes—wisdom and love govern in the great thought world, where ideas rule and *things* embody the thoughts of its denizens.'

A few final words are necessary to introduce and describe our portraits:—

Mr. S. S. Chiswell is one of the foremost Spiritualistic workers in Liverpool. As chairman at the bazaar opening on Saturday, and at a mass meeting on Sunday evening, he was a great success.

The sweet, spiritual faces of the Fox sisters, through whose agency the intelligence behind the mysterious rappings of 1848 was discovered, are sufficient witness to their sincerity and sanity. Faces like these are not borne by deceivers.

Mr. William Johnson is one of the earliest trance-speaking mediums who publicly advocated Spiritualism in Lancashire. With his colleague, Mr. Jackson, he has occupied the platform in Manchester on alternate Sundays for years.

Mr. E. W. Wallis, editor of the *TWO WORLDS*, has been an ardent public worker as medium, missionary, and in other capacities during the last 24 years. His paper, the cheapest of the spiritual organs, is also one of the best.

[We reprint the above extracts from an article in the *Lancashire Review* (a monthly, published at Bolton, price 2d.). It was illustrated with several portraits, and is surely not only an indication of the liberality and breadth of thought of the editor, but an indication of the changing tone in the Press towards Spiritualism. We shall 'arrive.'—Ed. T.W.]

## A Doubtful Cabinet Seance.

Mrs. BRITTON's protest against cabinet seances comes most appropriately at a time when there is likely to be a revival in this country of these suspicious looking practices.

On Sunday, 24th April, a Mr. Moore, from U.S.A., intimated to the audience in Daulby Hall, Liverpool, that on the following Friday he would hold a public seance for demonstrations, under strict test conditions, of the power of intelligences from the other side. Being desirous to know how the seance was conducted, I determined to attend, and was invited to deliver an address on 'Mediumship,' to precede the seance.

Upon the platform a light framework (V shaped) cabinet had been erected. The broad portion faced the audience, and it tapered to a point at the back. In the front, hanging down to about the level of a person's shoulder, when seated in a chair, was a curtain in which sundry small holes had been cut—large enough to permit of a hand being thrust through them,—and one large hole (with a flap hanging down over it) and two others, slightly smaller, with similar flaps.

Mr. Moore selected a lady and a gentleman from the audience, and in the meantime papers had been handed round to the people for them to write down the names of their deceased friends. These papers were collected and handed up to the platform, and Mrs. Moore gathered them together, putting elastic bands around the two small bundles.

Mr. Moore carefully arranged three chairs in position in front of the cabinet, putting a gentleman to his left (as he sat facing the audience) and a lady on his right. Mrs. Moore then drew a curtain across in front of all three, fastening it around their necks to the hanging curtain, thus completely enclosing them all but their heads, and shutting in the cabinet, inside which, and behind the chairs, there was a table, with a guitar, two tambourines, two bells, and the bundles of papers from the audience.

Mr. Moore's niece played the piano. Mrs. Moore, after singing a solo, retired to an ante-room at the back of the platform. I have omitted to state that when Mr. Moore took his seat he placed his left hand upon his own knee, and instructed the gentleman sitting next to him to take hold of his wrist; then the lady had to place her hand upon Mr. Moore's right knee, and Mr. Moore took hold of her wrist. If this is what Mr. Moore calls 'strict test conditions,' I do not agree with him. It is well known by most careful observers, especially those who are at all acquainted with the devices of conjurers, that hands can be changed without the persons operated upon detecting the transposition. By drawing his knees together, gripping the lady's wrist tightly, and distracting her attention for a second or two, he could easily have changed hands and grasped her wrist with his left hand instead of the right, and thus have had his right hand free. I do not say that this was done, but the manner in which the hands were held rendered it easily possible; there was, therefore, absolutely no test that what afterwards transpired was not performed by Mr.

Moore. A right hand was shown at the aperture over the lady's head, a bell was projected and put upon her head, a tambourine was similarly manipulated, a guitar was strummed, thrust out of the opening, immediately behind Mr. Moore and slightly to his right, and Mr. Moore was struck upon the head by it; but all these things could have been done by Mr. Moore. They were done singly, not simultaneously, and, while the gentleman sat at his left hand and held his wrist no left hand was shown at the apertures, but, after a change had been made, and Mrs. Moore was substituted for the said gentleman, both right and left hands were seen to be busy!

While the first part of the performance was going on, and after Mrs. Moore had gathered up the papers (on which members of the audience had written names, and two bundles of these had been placed upon the table), that lady disappeared into the ante-room, and remained there for some considerable time (from ten to fifteen minutes at the least). After the cabinet seance some slates were brought from the ante-room, and placed upon the table in front of the audience. One of these slates was exhibited and cleaned and a cross made upon both sides of it in full view of everybody, but the music was started, and Mr. Moore stood back a bit behind the table, and, apparently, cleaned and crossed the other slates. From where we sat, in the front, it was not possible to see that he *did* actually rub the slates on both sides, or that he dealt with all the slates he had before him. Had anyone stood close by his side, and carefully scrutinised the process and examined the slates before and after this cleaning and crossing, it would have been possible to call this a test performance; but there was nothing whatever to prevent Mrs. Moore from secreting some of the papers when she was packing them up, and when she retired to the ante-room, writing the slates, producing them when wanted, and having one side cleaned (and the other apparently so) the rest would be perfectly easy, because there was no test information in the writing on the slates, merely a string of names that could easily have been copied from the papers.

Mr. Moore on Sunday distinctly stated that he recognised the right of the sitters to require test conditions, and promised to institute test conditions himself that would be satisfactory. In my opinion the conditions were most unsatisfactory—indeed, every one of them was more favourable to imposition than to demonstrate that an outside intelligence was at work.

If Mr. Moore repeats his seances, I should urge on the management to insist that both of the sitters shall hold Mr. Moore by the wrists and carefully keep his arms apart, or, better still, that holes be made through the curtain in front of him, through which he shall put his hands (in the same manner as he requires the sitters to put their disengaged hands), so that all four hands shall be in full view of the audience. If Mr. Moore objects that his hands must be hidden from the light, let him put on gloves and hold the wire. I should suggest that the papers gathered up from the audience shall not be touched by either Mr. or Mrs. Moore, but shall be carefully counted and tied up by an impartial committee. Mrs. Moore shall not be allowed to leave the platform nor pass behind the cabinet, nor sit behind the curtain. That the slates shall be carefully examined, washed, and initialled by two gentlemen, who shall stand upon the platform and observe that no other slates are substituted.

These, or some other conditions equally as stringent, are what I should call test conditions.

In conclusion, a gentleman, whom we were assured is an expert prestidigitator, declared that he could easily duplicate what had taken place. As evidence of spirit action, the seance was absolutely valueless—as an entertainment it was fairly clever, but too prolonged. But if it was not what it purported to be—viz., due to an outside intelligence—then it was an outrage on the confidence of the friends present, and a fraud of a most brazen and shameless description, trifling with the most sacred affections of the bereaved. I hesitate to express any decided opinion beyond this: that the conditions were not fraud proof, but, had they been designed for the purpose, they could scarcely have been more favourable for fraud, and were such that would delight the heart of a conjuror, and he would be a poor hand at his business if, with the opportunities afforded, he did not speedily give as clever and entertaining an exhibition of his skill.

If Mr. Moore wishes to convince English Spiritualists that he is a genuine medium for spirit manifestations, it seems to me he must institute what he promised to give—fraud-proof test conditions, which will demonstrate that the phenomena are beyond his power to produce, and due to intelligent agency other than his own or that of his wife.

P.S.—The above report was written on April 30, but at a subsequent interview with Mr. Moore, accompanied by Mr. S. S. Chiswell, I informed him in substance what I have said above, and he promised to give a test seance under satisfactory conditions. In consequence of his seeming honesty I determined to hold over this report, but as Mr. Moore has left Liverpool without fulfilling his promise I insert it in this issue, and expect next week to be able to give further interesting information.—E. W. WALLIS.

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.

The General Epistle of Dr. James M. Peebles to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post-free; 3s. 6d. for 500, post-free; 5s. 6d. per 1,000, carriage extra; or 6s. 6d. per thousand, carriage paid.

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.

## LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall: Mr. Adams, who presided, dealt with 'Spiritualist and Christian ideals,' and contrasted their value. Mrs. H. Boddington dealt with 'The higher aspects of Spiritualism,' to show that where the ideal is lacking there is no incentive to progress. Mr. H. Boddington showed how the ideal was to be cultivated; our conceptions would broaden with experience and knowledge. The mastery of detail led to a better comprehension of the whole. The affectionate in the home would more quickly respond to the need of others than the selfish. Training the will to do the duties nearest to hand was the quickest pathway to the heaven within—the realisation of the ideal. Solo by Mrs. Nuirrell. *Open-air Work*: In spite of inclement weather, a very fair audience gathered to listen to the speakers of the Battersea Society. Animated discussion at the close of meeting.—BOW: Mr. Clegg energetically described the 'Truths of Spiritualism of to-day' and 'Biblical Spiritualism.' Mrs. Clegg under control also gave an inspired address. Both speakers gave great satisfaction. Wednesday, very successful meeting.—CAMBERWELL, 33, Grove Lane: 1st, Tea and social thoroughly enjoyed by all. 8th, Mrs. Holgate's guide spoke on 'God is love.' Clairvoyance at after-circle.—CANNING TOWN: 5th, Mr. Savage's psychometry and clairvoyance splendidly successful. 8th, Mr. Dennis gave an interesting discourse on 'Jesus of Nazareth,' and was followed by Mr. Savage.—2, FORD'S PARK-ROAD: Tuesday, Mrs. Whymp's controls spoke well, and gave good clairvoyant tests. Friday, Mrs. Wood's guides addressed the meeting. Sunday, Mrs. Hillier gave a trance address and good clairvoyance.—CAVENDISH ROOMS: Crowded audience, many unable to gain admittance. Vivid clairvoyance by Miss McCreadie's control; 34 descriptions, 29 recognised. Good conditions prevailed. All workers pleased; work very heavy.—EAST LONDON, Stratford. Workmen's Hall: 8th, Mr. Davis gave an interesting and uplifting address and very clear psychometry. 5th, Mr. Sloane answered questions very ably and gave very clear psychometry. *Prospective*: *Open-air*, the Grove, Stratford, at 11 on Sunday. Come along, dear friends, and give us your support! FOREST GATE CENTRE: 3rd, Mr. Peters gave good clairvoyance and medical advice; a good meeting. Sunday morning, a good discussion by several members and friends. Night, Mr. Bullin gave a splendid reading, and, under control, a good address. Normal clairvoyance, all recognised. MANOR PARK CENTRE, Temperance Hall, White Post-lane: 2nd, Mr. Peters gave an impressive address and his guides good clairvoyance. 5th, Mrs. Whymp's guides gave wonderful tests of clairvoyance, including Christian and surnames. Mr. Gwynne, president, was with us. 8th, Mr. Drake spoke to us. We hope to have him oftener. Audience delighted.—HACKNEY: Mr. Davey related 'How and why he became a Spiritualist.'—ISLINGTON, Wellington Hall, Upper-street: Mr. Catto gave a reading from Two WORLDS. Mr. Dalley's control spoke ably upon 'Spiritual power and spiritual gifts.'—NORTH LONDON, Finsbury Park: *Open-air*. First meeting this year. The speakers were Messrs. Brooks and Thompson, but many other friends were present. Good audience till it began to rain. Evening, the speakers were Messrs. Jones, Emms, Whyte, and Brooks; also Mrs. Jones, under control. Mr. Clegg kindly officiated at the organ.—SHEPHERDS BUSH, 73, Becklow-road: Splendid time with Mr. Peters, 'What is Spiritualism doing for us as a nation?' Remarkable clairvoyant tests, fully recognised. 'T. W.' on sale.—SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road: Morning, Circle well attended. 'Tim' gave clairvoyant descriptions successfully.—Evening, hall crowded. Douglas was in grand form. He dealt with the 'Acts of the Apostles,' and showed conclusively that spirit communion always was and always will be possible if we will only meet with one accord. At the General Assembly of members, our leader gave a very satisfactory report of the work of the mission. Three candidates were elected members. Our financial position was never better. We intend distributing 1,000 copies of the 'T. W.' from house to house in our district. (Verax.)

## DR. STANTON COIT ON MRS. PIPER'S TRANCES.

On May 6, at the Central Library, Battersea, Dr. Stanton Coit addressed the local Ethical Society upon 'Mrs. Piper's Trances.' Commencing with his introduction to the medium, he was told that Mrs. Piper foamed at the mouth and went into convulsions every time she was entranced. He refused to see her in that state; refused to be a party to 'putting' anyone into such an awful condition, and with much impressiveness he proceeded to question the moral right of anyone to put a medium into trance. Going into figures, he gravely told the audience how many times during the year Mrs. Piper would foam at the mouth and go into convulsions. Some of the unregenerate laughed at the absurd application of the twitchings peculiar to some forms of mediumship and their assumed demoralising effect; whereat our lecturer told them that if they had been to asylums as he had, and seen people foaming at the mouth in their convulsions, they would treat the matter with more seriousness. Truly, as one of the debaters afterwards remarked, 'a little knowledge is a dangerous thing.' It was surprising to many of his hearers that a lecturer of such standing as Dr. Stanton Coit should be so badly informed as to draw such analogy between the twitching of entrancement and the convulsions of lunacy. Proceeding, he emphasised the fact that the study of Spiritualism should only be conducted by specialists. Such specialists must combine in themselves the most acute powers of observation with a knowledge of psychic laws, hypnotism, chemistry, mental diseases, and finish their education with a complete knowledge of all the tricks of legerdemain. He did not question the possibility of spirit communion, but he denied the moral right of spirit or mortal to cause another to lose their personal self-consciousness for one instant of time. In conclusion, Dr. Coit stated that continued investigation rendered the student less fitted to decide the truthfulness of the phenomena; such tricks does imagination play, that eventually it lends itself to deceiving its possessor. Questions were allowed, and speedily elicited the fact that Dr. Coit did not

intend to imply that Mrs. Piper's foamings and convulsions applied to the generality of mediums, although the immoral effects would undoubtedly accrue. Three minutes only were allowed four speakers each for discussion. Messrs. H. and R. and Mrs. H. Boddington and another made the best use of the time, eliciting continuous applause as the points were severally disposed of. How were we to become specialists without experiment? How learn hypnotism without entrancement? The experience of ten years' seance work flatly contradicted the doctor's conclusions. As three minute speakers had no opportunity to touch the main issues, Mr. H. Boddington will deliver an address on Tuesday, May 31, in answer to Dr. Coit, at Henley Hall, Battersea.

PROPOSED FEDERATION OF LONDON SPIRITUALISTS OR DISTRICT COUNCILS OF THE NATIONAL FEDERATION.—At a Conference held at 2, Ford's Park-road, Canning Town, on Sunday, April 17, 1898, the proposed Constitution which embodied the principles of a Federation or District Council for the district of London was discussed, and a resolution was passed that it be printed and forwarded to the secretaries of the London societies, asking them to bring the matter before their committees, and attend the next Conference, to be held at 193, Bow-road, Bow. This will give the committees time to examine each principle in detail. Societies that have not had notice should send delegates. We earnestly ask for all mediums and workers to come, and let us all be prepared to have a clearer understanding with each other for further work in this grand and noble work of humanity, truth and liberty. There will be a tea provided at the close of the Conference, at 6d. each.—M. CLEGG, Sec., *pro tem.*

VICTORIA PARK: *OPEN-AIR*.—The debate between Mr. Waldron and Mr. White took place in Victoria Park on Sunday last, the 8th inst. Mr. White was placed in a difficult position to that arranged at the time Mr. Waldron made the challenge. On that occasion Mr. Waldron, after stating that mediums were all frauds, and that Spiritualism was false, challenged anyone to a debate on 'Is Spiritualism True.' Consequently, when we assembled on the ground, Mr. White naturally expected to take the defensive side, but Mr. Waldron denied that he said he would open the debate. The matter was therefore put to the meeting, when they desired Mr. White to open it. This, as I have said, put Mr. White on the affirmative side, to his disadvantage by not having the last reply. The meeting gave a fairly orderly hearing to both speakers, although it must be fairly said to consist of a large number of those in sympathy with Mr. Waldron.

## MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 4th, Mr. P. Bewick gave exceedingly good clairvoyance and psychometry. 8th, Mrs. Rennie, although just recovering from a serious illness, gave good addresses and clairvoyance.—BRADFORD, Church-street: 5th, Mrs. Williams gave good spiritual phenomena. 8th, Mrs. Wright gave good address and phenomena. Good after-circle.—COLLYHURST-STREET: 4th, Mrs. Hyde gave a short address and clairvoyance. 8th, Mr. Rooke gave a grand lecture on the 'Higher life,' also clairvoyance very good. *Lyceum*: 8th, Recitations, Lizzie Cowle, Ethel Cowle, Bertha Turner, Sissy Smith, and Arthur Arundale. Children, 72; adults, 16.—ECCLES: 4th, Miss Knight gave excellent clairvoyance and psychometry. 8th, Miss Smith gave good addresses on 'Death and the orthodox idea of God,' and 'The Spiritualists' idea of God.' Excellent clairvoyance. Her services on Monday free for Society.—HIGHER BROUGHTON, Hilton-street: 3rd, Social, grand success. 5th, Excellent clairvoyance and psychometry by Miss Chadderton. 8th, *Lyceum*, progressing favourably, 39 present. Recitations by Lena Morris, Florrie and Percy Shedlock. Readings by Miss Rotherham and L. Bousfield. Solo by Mrs. Fitton. Marching, etc., led by Mr. P. Bewick. 2-45 and 6-30, Mrs. Peter's guides gave a short address and replied to written questions most earnestly. Splendid after-circle, 53 present, conducted by Mr. Smith.—LONG-SIGHT: 3rd and 5th, public circle. 8th, Mrs. Porter gave a good address and clairvoyance. Good after-circle. Our conductor gives an invitation to all to attend our *Lyceum*.—OPENSHAW: 5th, Mr. Hilditch being unwell, with the kind assistance of Mrs. Withington and Mrs. Morley we had a pleasant hour. 8th, Mr. Plant gave interesting addresses on 'What influence has the planetary system over humanity?' and 'Is Spiritualism true?' Clairvoyance and psychometry good. *Lyceum*, 120 present; full routine, the marching and calisthenics particularly good, to the strains of our new piano.—PATRICROFT: 3rd, Mr. Savage gave good clairvoyance and psychometry. 8th, Mrs. Hyde gave short addresses and clairvoyance.—SALFORD: 8th, Mrs. Brooks delivered a trance discourse on 'And now abideth Faith, Hope and Charity; and the greatest of these is Charity,' illustrating the sustaining power of faith and hope in times of difficulty and distress, and the excellence of that charity which 'thinketh no evil,' which raises the downcast, rescues and restores the fallen, blessing alike him who gives and him who receives. Clairvoyant descriptions very successful. *Prospective*: Mr. W. J. Leeder, of Blackpool, will occupy the platform on Sunday evening next. On Wednesday, 18th, at 8 p.m., Mrs. Brooks will hold a special circle for phenomena. 7th, The 'Married Folks' Party, which marks the close of the 'festive season,' proved one of the most successful and enjoyable of the series. An amusing 'nigger' sketch by the Brothers Nonsuch afforded a pleasing variation, and excellent music was provided by Mr. Arthur Birtles, L.C.V., and a friend.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates at the Bradford-street Hall, Bolton, Saturday, May 14, 1898. Tea at 4-30; meeting afterwards. Concert by the Bolton Lyceum at 6-30. Admission: adults, 2d.; children, 1d. Lyceums desirous of taking part in this year's demonstration in Manchester, on July 9, are requested to send two delegates to represent them. Further information can be obtained from the hon. sec., J. B. Longstaff, 28, Caton-street, Moss Side, Manchester. P.S.—The Manchester delegates will leave Victoria Station, No. 5 platform, at 3-5 p.m. on the above date.

## LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James', Temple: Madame Henry gave grand addresses on 'Speak gently,' and 'Builders.' Much good must have been done by the noble ideas presented to the people. CHINA-STREET: Mr. Ormerod was appreciated for his good discourses, that on 'Man's responsibility' was excellent and should have had a much larger audience. Mr. J. Holmes gave good clairvoyance and psychometry.—BRIDGE-STREET, Old Spiritual Hall: Mrs. Hamer gave a splendid address on 'Deeds versus creeds' and 'Dogmas of the so-called Christian Church.' Clairvoyance very successful. After-circle well attended.—ASHTON-U-LYNE, Hall of Progress: Tuesday, Mrs. Cropper gave good psychometry and address. Sunday, Mr. Geo. Featherstone gave a good address on 'Fruits of Spiritualism.' Questions were answered. After-circle conducted by Mrs. Haslem Horne. BLACKBURN, Freckleton-street: Mr. W. Ward's guides dealt with written questions, and 'What has Spiritualism done for humanity?' Clairvoyance at each service. Mr. F. J. Ward officiated.—BLACKPOOL, Albert-road: Mr. J. B. Tetlow gave very good addresses, followed by psychometry and clairvoyance. Audiences good.—BOLTON, Bradford-street: Excellent discourses from the guides of Miss Schofield. Clairvoyance very successful; large number given.—BURNLEY, Grey-street: Mrs. Lambert was very successful in giving clairvoyance. Mr. Skipper gave a splendid address (first appearance on a platform). He should develop into a good medium. BURY: Miss Cotterill, nice address, clairvoyance, and psychometry. 8th, Mr. T. L. Lloyd, for the first time (Miss Scott being ill), nice addresses, clairvoyance, and psychometry. Lyceum (Prize Distribution): About 200 persons sat down to tea. Entertainment, Mr. J. B. Tetlow presided. There were on the platform Mr. Wm. Wallace aged 87, pioneer medium; Mr. H. Golding, president; Mr. Knight, of Bolton; Mrs. J. Greenwood, of Sowerby Bridge, president of the Lyceum Union; and Miss A. Burton, Lyceum secretary. Pianoforte solo, Miss Polly Clough, who also acted as accompanist; glee, by the choir; songs, Miss A. Kershaw, Mr. James Fletcher, Mr. A. Kershaw, Miss Goulding, Miss Prudence Chadwick, and Mrs. Henderson; violin solo, Mr. J. Swarbrick; duet, Messrs. A. Kershaw and W. Howarth; recitations by Edith Carr, Mr. Henderson, and Miss Susannah Goulding; dialogues, by Messrs. A. Kay, Walter Howarth, Vernon Howarth, and by Messrs. A. Kershaw, H. Towler, and Harry Jackson. The chairman distributed prizes for regular and punctual attendance, to Annie Burton, Agnes Kershaw, Edith Shaw, Annie Nuttall, Edith Carr, Polly Standing, Agnes Jackson, Lizzie Walker, Robert Charnley, Walter Howarth, Wilfred Nuttall, Robert Standing, Harry Smith, Fred Kirkham, and Mr. Paul Birkett. Mrs. Greenwood unfurled a large new silk banner, which has been obtained by the Society for the use at Whitsuntide and other demonstrations. The banner (made by Mr. Skerrett, Clerke-street) has on one side a representation of a child passing away, the mother kneeling beside the cradle, and a guardian angel pointing to the words, 'Weep not, there is no death'; and on the other side the representation of a boy, with a 'Lyceum Manual,' pointing to the word 'Excelsior.' On the banner are also the words, 'Bury Spiritualist Society and Progressive Lyceum.' Mr. Goulding explained that the effort had been initiated on the Fairground by Mrs. C. Carr, secretary of the Society (who gave the first subscription), on the occasion of the Jubilee celebration, and that the cost, £16, has been defrayed. Addresses were given by Messrs. Goulding, Knight, Wallace, and Chiswell. (Bury Times).—CLITHEROE: Mrs. Hyslop delivered nice addresses on 'Prayer' and 'Death, the gateway of life.' Clairvoyance very good.—LEIGH: Mr. Pilkington lectured on 'The Christian's hope and the Spiritualist's' and 'Spiritual phenomena not mythical but scientific,' in splendid style. Mr. Hill gave clairvoyance. Good after-circle.—LIVERPOOL, Spiritual Evidence Society: 4th, Excellent paper read by Mr. John Chapman. Mrs. Butler gave 13 clairvoyant descriptions, 12 fully recognised.—MACCLESFIELD: Very good addresses by Mr. Swindlehurst.—MIDDLETON: 8th, Mr. W. Edwards gave good addresses on 'A Spiritualist in the other world' and 'Speculation, negotiation, and revelation.' Good psychometry. After-circle, Mr. P. Bewick gave good psychometry and clairvoyance, all being recognised.—MILNROW: 3rd, Mrs. Scott's guides gave good clairvoyance. 8th, Miss Jackson's guides dealt ably with 'Brotherhood and sisterhood' and 'A life that's real to claim.'—MORECAMBE, Liberal Club, West End: Splendid discourse by the control of Mr. Back, of Bradford, on 'The utility of Spiritualism.'—OLDHAM, Temple Society, Mumps: 9th, Mrs. France's guides gave good addresses and clairvoyance to large audiences. A grand time. BARTLAM-PLACE: Mr. H. J. Taylor (late of Millom) gave sound logical addresses on 'Spiritualism, what it can and what it cannot do,' and 'Duty.' BLEASBY-STREET: 4th, Miss Halkyard gave good clairvoyance to appreciative audience. 8th, Mrs. Giggie, good addresses and clairvoyance. Much appreciated.—ROYTON: A pleasant day with Miss Chadderton. Clairvoyance splendid.—PRESTON, Central: Mr. Thompson gave grand address on 'Modern Spiritualism.'—SHAW: 3rd, Miss Kershaw gave excellent clairvoyance. Fair audience. 8th, Mrs. Sellars gave splendid and masterly addresses, 'Speak gently' and 'Is the gift of God eternal life?' also good clairvoyance.—SOUTHPORT, Hawkshead Hall: Wednesday, Pleased to have a visit from the Rev. Adam Rushton, of Macclesfield. A large audience listened with great pleasure to his interesting and encouraging address. Sunday, Mrs. Greenlees gave good addresses, and successful clairvoyance.—STALYBRIDGE: 4th, Mrs. Horne gave clairvoyance and psychometry, good audience. 8th, Lyceum progressing well. Mrs. Beresford gave excellent addresses and good clairvoyance to good meetings. After-circle conducted by Mrs. Hopwood and Mrs. Mellor. STOCKPORT: Mrs. Porter's (first visit) guides gave interesting and beautiful descriptions of 'The mystery of the Spirit's birth' and 'Man's conception of a future life,' eulogising the difference in the form of worship between the North Americans, Hindoos, and the Romans, followed by good clairvoyance. After-circle, conducted by Messrs. Creamer (Manchester), Rawlinson and Jackson (Stockport).—TRANMERE AND ROCKFERRY: A large audience. Mr. J. Chapman, the Liverpool pioneer, read a paper on 'The Order of St. Benedict,' which pleased all. Mrs. Butler's guides addressed the meeting. In conclusion, 'Bluebell' gave clairvoyance in her quaint,

pleasing manner. Nearly all recognised.—WARRINGTON: 8th, Mrs. Cropper gave very pleasing addresses, and was very successful in normal clairvoyance. In the evening Nellie Cropper recited very nicely. 9th, the same lady, psychometry in usual convincing style. Many people are receiving benefit by following advice given.

## MIDLANDS.

[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.]

BIRMINGHAM, Oozells-street Board Schools: 8th, Mr. Brookhouse's (Longton) inspirational address on 'Spiritualism, a religion of reason,' was well appreciated. Mr. Riley, a member, gave descriptions of spirit friends, all recognised. His first public effort; he bids fair to become a good clairvoyant.—BISHOPS ITCHINGTON: Good meeting at Mr. Taylor's, Mrs. Lloyd and Mrs. Webb mediums. Good clairvoyance by Mrs. Lloyd nearly all recognised.—DERBY, 1A, Normanton-road: Mrs. Summerhill's sympathetic and spiritual addresses well appreciated. Successful psychometry. TRAFFIC STREET: Mr. Webb gave excellent addresses. Evening subject, 'The wars of religion.' Nearly all the audience stayed for after-circle.—FOLESHILL: 17th, Mr. Ashby, of Leicester, very successful services, good clairvoyance. May 1, Mr. J. Swinfield (Leicester); both services well attended, most of the clairvoyant descriptions recognised. 8th, An address from W. H. Grant.—LEICESTER, Liberal Club: 8th, The inspirers of our local medium, Mrs. Colledge, gave a much appreciated address from 'A new heaven and a new earth.' Successful clairvoyance. CRAFTON-STREET: The control of Mr. Muggleton gave an excellent address. Clairvoyance by Mr. Illife. QUEEN-STREET: Lyceum conducted by Mr. Moody; a good number of children. Evening, Mr. J. Chaplin gave one of his excellent addresses from 'Inasmuch as ye did it to one of the least of my brethren ye did it unto me.' Clairvoyance by Mrs. Place.—LONGTON: Mrs. Shepherd's guides discoursed eloquently at both services, and gave medical psychometry. After-circle, very successful clairvoyance. Monday evening devoted to phenomena, much appreciated. Mrs. Shepherd should be better known.—NORTHAMPTON: May 1, Mr. Illife gave very good clairvoyance, in some cases giving full name; good meetings. 8th, Mr. Ashby held successful meetings, giving good clairvoyance to large audiences.—NOTTINGHAM: Monday, May 2, quarterly meeting of the Spiritual Evidence Society, Cobden Hall. Reports were very favourable, indicating progress. After paying current expenses, £10 remained in hand, which was voted towards the building fund. During the quarter: Ladies, M. H. Wallis, Madame Henry, Messrs. Phillips, G. Featherstone, Swindlehurst, Howell, and Bibbings have lectured in a manner creditable to the Cause. Mrs. Clarke and Mr. Stubbs have on two occasions filled vacancies through mediums being unable to fulfil their engagements. There were 42 members present, and interesting and useful discussions took place. Mr. Hewes congratulated the Society upon its present condition, and remarked that officers had done their work well. GLADSTONE LECTURE HALL: Grand address in the morning, and questions answered splendidly in the evening. 9th, Very satisfactory psychometry.—RADCLIFFE-ON-TRENT: Through loss of our room for all services, we were compelled to hold what meeting we could in cottages (gladly opened for our use), and we have experienced good times. We have a prospect of better times at hand, despite the clerical opposition and effort, from a noble earl downwards, to prevent Spiritualism spreading here. We have secured land and a good corrugated iron building (to hold 200), and intend having it up in a few days, and hope to so further introduce our glorious truth in this village, that many more will rejoice than those who have during the first year heard of it.—SMETHWICK, Central Hall: First visit of Mr. H. Clark, of Leicester, who gave addresses on Spiritualism. At 11 a.m., 'A Science'; at 6-30, 'A Religion'. General satisfaction at the able way both aspects of the subject were treated. We heartily thank our brother.

## NORTHERN.

CAMBOIS: Members of the above Society have dissolved, funds having been divided between two sick members.—CROOK, Mechanics' Hall: 8th, Afternoon circle, good results. Evening, Mr. R. Mercer (local medium) gave a splendid address on 'Where are the dead?' Psychometry by a lady member, highly appreciated.—GATESHEAD, I.L.P. Hall: Mr. Bancroft's guide gave an excellent discourse on 'What is death?' well reasoned out, one of the best. Clairvoyant descriptions followed. A good after-meeting by other mediums. 47, KINGSBORO'-TERRACE: Mrs. Young's guides gave a powerful address to a good audience, and spoke of the beautiful harmony they felt when they came to our place. Good clairvoyance. MILLOM: We had a visit from Mr. W. Tyson, of Askham. Good address.—NEWCASTLE-ON-TYNE, Good Templars Hall: Good addresses from Mrs. Johnston, of Gateshead, and successful clairvoyance and psychometry. 3, ADDISON-ROAD, HEATON: Mrs. Fairon, of Gateshead, gave a short address, afterwards a large number of psychometric tests.—NORTH SHIELDS, Lewis Hall: That most popular medium, Mrs. Yeeles, still continues to attract increasing audiences, who never tire listening to her guides, and also her own wonderful clairvoyance and psychometry. On the 3rd and 5th inst. she gave psychometry, also on Sunday, 8th inst.—PERKINS VILLE: One of our local speakers, Mr. Grandsbury, gave a grand discourse on 'Spiritualism and its teachings.'—SPENNY-MOOR: Mr. Thompson, chairman. Mr. Barker gave readings on 'The homes of our spirit children. Evening service, 'The stages of mesmerism,' well appreciated. Brother Lamb is working some wonderful cures by his healing power and mental healing.—WEST HARTLEPOOL: Mrs. Robson gave most excellent discourses on 'Spiritualism, the light of the world,' and 'God's best gift to man.' Mrs. Robson gave very striking clairvoyance and psychometry. Please note: Present secretary, W. Shirley, 26, Richard-street, West Hartlepool.

**BARRY:** 1st, Mr. E. J. Taylor gave a reading and short address on 'The reality of spirit communion.' 8th, Mr. W. Evans presided, and gave an able address on 'Spiritual gifts.' Mr. C. Dowdall's guides gave grand evidence of spirit return. Her descriptions were very minute, and nearly all recognised. — **CARDIFF,** St. John's Hall: Fine addresses by our esteemed friend Mr. Geo. H. Bibbings, B.A., upon 'The will of willing' and 'Death's oasis in life's desert.' Both were treated with his accustomed ability and eloquence; word pictures, choice language, and elocutionary excellence, combining to forcibly present many rich gems of thought and earnest pleas for practical spiritual culture. An intellectual treat. 2nd, Mr. E. Oaten's guide said it was well to review the past, to contemplate what deeds one had committed which had evil consequences, whether through ignorance or wilfulness, and to benefit through the experience gained. The controls of Mrs. Dowdall gave splendid clairvoyance and psychometry. 8th, Mr. S. Longville spoke remarkably well on 'Is love an attribute of God?' showing the deity as portrayed in the Old Testament to be jealous and revengeful in contrast with the Spiritualists brighter and nobler view of the loving Father—God is love.' Miss Johnson's clairvoyance all recognised. 198, **COWBRIDGE-ROAD:** Trance address through Mrs. Williams, 'The God of ages.' Mrs. Preece spoke well on 'Death, the gateway of life.' Both ladies gave good and well recognised clairvoyance. Investigators welcome.—**MERTHYR TYDFIL:** Mr. Walter Howell delivered excellent addresses on 'The conflict between science and religion' and 'Spiritualism from a scientific and religious standpoint.' Good meetings. — **NEWPORT,** Mon., Skinner-street Chambers: 4th, an address, 'The better land.' 8th, 'Spiritualism, the pearl of great price.' Clairvoyance and psychometry at after-meetings by Miss Alice Wayland.

## WESTERN.

**EXETER,** Friars' Hall: A thoughtful address by Mr. Satterley, setting forth the claims of Spiritualism. Mr. Jeffery gave a reading on the 'Moral Sanction.' Good clairvoyance by Mrs. Granger at after-circle.—**PLYMOUTH:** 4th, 'The value of Spiritualism for humanity,' by Mr. Forbes. 8th, Mr. Kenward, on 'Christ, the control,' being a review of the life of the Nazarene; of interest throughout. Mrs. Trueman gave clairvoyance; 22 descriptions recognised.

## YORKSHIRE.

**BARNESLEY,** George Yard: A grand day, Mrs. Holliday's guides spoke on 'Let redemption remain in man and woman.' Clairvoyance very good. A good after-circle.—**BRADFORD,** Boynton-street: 2-30, Mrs. Colbeck's guides did well. Evening, owing to the passing to the higher life of Mrs. Crabtree, one of our esteemed sisters, Mr. Worsman, Mr. Barraclough, Mrs. Winder and Mrs. Colbeck, all took part in the impressive service, making special references to our sister. The room was filled with sympathisers. Our loss we know is her eternal gain.—**HUNSFLET,** Oriol Hall: 2nd, Mrs. Beanland gave a good address and excellent clairvoyance and psychometry to a good audience. 8th, Mrs. Gregg, good addresses on 'Progression' and 'Spiritualism, its nature and use.' Clairvoyance excellent. Church full at night. After-circle largely attended. 3, **BOTTOM OF JOSEPH-STREET:** Tuesday, Miss R. E. Hall spoke on 'The philosophy of Spiritualism,' and good clairvoyance. Sunday, Mrs. Stretton gave good addresses on 'The missing link' and 'Where are our loved ones gone?' Good clairvoyance and after-meeting. **GOODMAN-TERRACE:** Mrs. Harrison gave a good address on 'Man, what is his destiny?' Clairvoyance.—**LEEDS,** Progressive Hall: Mr. J. T. Todd gave good addresses and clairvoyance. Monday, Mrs. Lovett spoke on 'Life is onward use it.' Mrs. Ragit spoke on 'Love one another.' 28, **BACK ADELPHI-STREET:** Mrs. Walton pleased all.—**MEXBRO:** Mr. Mason dealt with 'Is man immortal?' and gave clairvoyance, with good advice to inquirers. **NORMANTON:** The Lyceum open sessions gave much delight to all. Collections realised 5s. Mr. Sugden gave his experience, and spoke on 'You are travelling home, but what will it be?' We thank him for his services. Mr. Baker gave excellent clairvoyance, 7 or 8 recognised; good after-circle; Tuesday, developing circle.—**ROTHERHAM:** 1st and 2nd, Mr. Samuel Featherstone's guides dealt with subjects selected by the audience very satisfactorily. A gentleman of the congregation arose and thanked the speaker for the able manner in which he had handled the subjects.—**SHEFFIELD,** Hollis Hall: Mr. Fielding gave stirring addresses on 'Man that is guided by the spirit is guided by truth' and 'He that soweth of the spirit shall reap of the spirit, and live a life everlasting.' Clairvoyance, 18 grand tests, names distinctly given and recognised; crowded audiences. Monday, Mr. Fielding gave a short address and clairvoyance. **LANGSETT-ROAD:** April 24, Mrs. Markham gave stirring addresses on 'Do Spiritualists believe in prayer?' and 'Man's responsibility.' Very successful clairvoyance, both names in many cases. May 1, Mr. Webster delivered remarkable lectures on 'Why I left the Church' and 'The rejected corner stone.' Successful clairvoyance by Mr. Tozer. 8th, Mr. Gratton, of Barnsley, gave very intelligent trance addresses on 'Life is the hour that lies between' and 'The journey of life,' very successful clairvoyance. We thank the above mediums for their help.—**SOUTH YORKSHIRE DISTRICT COUNCIL:** Annual meeting at Langsett-road, Sheffield, 7th. At an open-air meeting, Mr. Webster (chairman) made short remarks on 'Why we are here,' Mrs. Markham following. Mr. Marklew laid the principles of Spiritualism before the people, who listened very attentively. Tea was partaken of at 3-30, and at another short open-air meeting, Messrs. S. Featherstone, Marklew, and Haywood spoke ably on 'The reality and truths of Spiritualism.' 7-30, Mr. Webster presided in Langsett-road room, and explained, in a pointed address, that strength lies not in numbers, but in the truth. Mr. Haywood, in a humorous strain, asked the people to investigate honestly. Mr. W. Mason and Mrs. Markham gave good clairvoyance. Votes of thanks to the ladies of Langsett-road and Attercliffe Societies, who conducted the tea, to Mr. Markham, and to the speakers.—

**SKIPTON:** Mr. B. Gladstone, Keighley, gave two very interesting discourses.—**WAKEFIELD,** Queen-street: Mr. C. Shaw's guides answered questions from the audience in an eloquent manner. Psychometry successful.

**RECEIVED LATE.**—**HOLLINGWOOD:** Mrs. Fielding and Mr. Trueman did well. **DUKINFIELD:** Miss Chadwick, Mr. Hilditch, and Mrs. Peat rendered acceptable services. **CROOK:** Mr. Yeeles was much appreciated, both for address and clairvoyance. **GATESHEAD,** St. Cuthbert's Hall: Mr. J. Stevenson on 'Mediumship,' and Mrs. Moore's clairvoyance, gave great satisfaction. **BRADFORD,** Cottage meeting, Mrs. Kendal, Mrs. Firth, and Mr. Bottom gave satisfactory services. **CASTLETON:** Mrs. A. J. Johnstone and Mr. Savage gave much pleasure.

## 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.]

**BLACKPOOL SPIRITUAL CHURCH.** Albert Road.—A Grand Scenic Bazaar representing Jericho will be held on Thursday, Friday, and Saturday, Sept 29, 30, and October 1, 1898. Donations of money or goods will be thankfully received by Mr. Musgrove, Miller-street, South Shore, Secretary; or Mr. Coupe, 60, Regent-road, Treasurer, or any of the Committee.—W. HOWARTH, Cor. Sec. 567

**BATLEY CARR** Lyceum will celebrate its Sixteenth Anniversary on May 22, when a Service of Song will be given in the afternoon at 2-30, and a Floral Service at 6 p.m. Collections in aid of the Lyceum funds. Tea and Entertainment on Saturday, May 21. Tea at 5 o'clock; Entertainment at 7. Tickets: adults, 6d.; children, 4d. All are invited. 549

**BRADFORD.** St. James' Lyceum.—Anniversary Services on Sunday, May 29. Special Hymns, etc., will be sung. The speaker for the day is Mr. Alfred Kitson. Come and help the children's Cause! 548

**CASTLETON.** Will Mediums with Open Dates (1898 and 1899) please correspond with J. Burke, 6, Burnaby-street, Sudden, Rochdale? — C. A. HOLMES, trance speaker, begs to inform societies that he is now booking dates for next year. Address, 129, Washington-street, Gillington, Bradford. 548

**GATESHEAD,** St. Cuthbert's Hall.—Sunday, May 15, J. G. Hodson, Esq., of Birmingham, accompanied by Miss Hodson, who will sing one or two solos. In addition to his address, Mr. Hodson will give some recitals. Subject, 'Spiritualism the great truth.' 548

**GATESHEAD.** The Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne-avenue and Windsor-avenue (late 31, Ripon-street).—May 15, Mr. J. Stevenson will lecture at 6-30. Wednesday, public circle at 7-30 prompt. May 22, Mrs. Phillips, of Gateshead. All are invited. 548

**HUDDERSFIELD.** Spiritualists' Progressive Hall, Quarmby.—Would mediums and speakers who have open dates for 1898, and whose fees do not exceed 5s. and expenses, communicate, stating gifts, with Mrs. Dixon, 3, Dean-street, Oakes, near Huddersfield? 548

**JOHN HENRY BARRACLOUGH** has removed from 11, Strawberry-avenue to 4, Butt's-grove, off Whiteley-street, Tong-road, Armlay, Leeds.

**LIVERPOOL.** Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. May 15, Mrs. Nock; 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. 547

**LIVERPOOL** Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Lyceum at 3 to 4 o'clock. Mondays, at 8, Circle. Wednesdays: May 18, Mr. Postlethwaite, of Rochdale; May 25th, Mrs. Greenlees. 548

**MR. STEVENS,** 10, Jeffrey-street, Dukinfield, is booking dates for 1899. Few dates open for this year. Terms, 5s. and expenses. Week night, 2s. 6d. 548

**MRS. T. J. FOSTER,** Speaker, Clairvoyant, and Psychometrist, has open dates. 110, Shaftesbury Crescent, Derby. 548

**Mrs. L. A. PETERS,** 5, Pemberton-street, Hightown, Manchester, receives Visitors on Wednesdays, from 1 to 6. Booking Dates for 1899. 548

**NEWCASTLE-ON-TYNE,** 3, Addison-road, Heaton.—May 15, Mr. J. G. Hodgson; 22, Mrs. Johnson, at 6-30. 548

**NEWCASTLE-ON-TYNE.** Good Templars' Hall.—May 15 and 16, Mrs. Gregg, of Leeds, short addresses and clairvoyance. May 22, Mr. Griffin Hodson. 548

**TO SECRETARIES.**—Mr. W. J. Leeder has a few open dates in 1899. Fees: Sunday services, 21s.; week-night lectures, 10s. 6d.

## WANTED, FOR SALE, SITUATIONS, ETC.

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

**JOINER** (small), established 20 years, wants joinering repairs. Dry-rot speciality. Apply, Two WORLDS office. 572

**WANTED,** a Spiritualist, as General Servant and Plain Cook, to one lady; preference given to one wishing to progress spiritually and to cultivate her gifts. Address, with full particulars and references, to 89, Freshfield-road, Brighton. 549

**I**N order to circulate **SOUND ADVANCE-THOUGHT LITERATURE,** I will send out any of Wood's or Evans' Standard Works at a discount of 1s. per volume during the month of May. Send stamp for particulars. Cash with order. ALL COLVILLE'S WORKS IN STOCK. 'Spiritual Law in Natural World, 2s. 6d.

**MR. GEORGE OSBOND,**  
Scientor House, Norman Avenue, Stoke, Devenport.

**INQUIRIES.**

GENTLEMAN would like to join Private Circle in neighbourhood Moss Side.—'Beta,' Two WORLDS Office. 548

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

TO CELEBRATE THE YEAR OF JUBILEE.

**A SKETCH OF MR. DAVID RICHMOND'S LIFE**  
(the first Missionary Spiritualist Medium in Great Britain)  
*IS NOW ON SALE AT A PENNY EACH.*

Elder H. Loader will supply Societies with the tractlets on the shortest notice at half-price. Prof. Loader will also, on the shortest notice, go to any Society to lecture on Spiritualism and Phrenology. For further particulars write. Mrs. J. E. Richmond Loader is a medium, under spirit guidance, for all who wish to know the truth Address: 5, Stanley-avenue, Ashley-road, Leeds. 549

**R. W. TRINE'S NEW BOOKS**

'What all the World's a Seeking,' and 'In Tune with the Infinite.' Price, post paid, 5s. 6d. each. These are the most inspiring works ever written.

W. J. COLVILLE'S latest work now in press, 'The Law of Correspondence,' 2s. 6d., post paid.

'Practical Methods to Ensure Success,' 6d., post paid. These works are in great demand. Order early.

Mr. **GEORGE OSBOND,**

Scientor House, Norman Avenue, Stoke, Devenport.

A Book of Comfort and Good Counsel for all. Red-lined edition prettily printed and bound for presentation.

**A YEAR BOOK OF GOOD COUNSEL.**

Homilies in Little from Day to Day throughout the year.

By the author of 'From over the Tomb,' etc. Cloth, extra, gilt over red, 3s. net. Limp cloth, gilt over red, rounded corners, 4s. net.

J. BALE & SONS, Gt. Titchfield-street, W., and all Booksellers

**W. J. LEEDER, D.M.,**

Magnetic Healer,

Medical Botanist and Psychometrist,

will consider any case of suffering

**FREE OF CHARGE.**

Send description of ailments; and stamped addressed envelope for reply.

Medicines—made only from the finest HERBS, ROOTS, and BARKS, by the best known processes, and dispensed specially for every individual case—sent to any part of the world, in plain wrapper, at moderate charges.

**SPECIALIST IN SKIN DISEASES.**

**A CERTAIN CURE GUARANTEED FOR HYSTERIA**

**ST. VITUS' DANCE;**

**DYSPEPSIA AND INDIGESTION.**

*Personal consultations and advice daily from 2 to 8.*

Delineations of Character, Advice on Business, Spiritual Gifts, etc. Fees from 2/6. Send stamp for list.

**6, Charnley Grove, Charnley Road, Blackpool.**

**MR. and MRS. BROOKS,**

16, WATERLOO STREET, OLDHAM.

**PSYCHOMETRISTS AND HEALERS.**

Disease Diagnosed. Herbal Remedies carefully made up.

*Terms moderate.*

**Dr. de AUTE-HOOPER,**

(OHIO U.S.A.)

MESMERIC, MAGNETIC, and BOTANIC  
HEALER, PSYCHOMETRIST,  
CLAIRVOYANT.



Fits, Rheumatism, Eczema, Piles, and Tumors cured. Advice by post, One Stamp. Advice on Mediumship and Business by letter or photo, 1s. rd., and 2s. 6d. Personal consultations daily. Public Circle, Thursday, 8, silver collection. Eczema positively cured, remedy, 9d. post free. Scientific treatment No amateur's chance or guesswork.

17 PORTLAND CRESCENT, LEEDS.

Phrenology, Physiognomy,  
Chiromony & Chiromancy.

HEADS, HANDS, AND PHOTOS;

Your Character, Ability, and Prospects from these.

**JOHN C. MACDONALD,**

Inspirational and Normal Lecturer, Clairvoyant, and Exponent of Mental Science in all its branches, is open to Lecture on

**SPIRITUAL, MENTAL, AND SOCIAL SCIENCE, including THE TEMPERANCE QUESTION.**

In all parts of the country on week nights. Book dates early, and save disappointment. Terms moderate, for which write

61, CROMWELL ROAD, PATRICROFT, NR. MANCHESTER

CONSULTATIONS BY APPOINTMENT.

**To Inquirers.**

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

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

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

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

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

## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

- Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.E. Assistant Sec.: W Harrison, 37 North street, Burnley
- Accrington**—St James st, Lyceum 10 30; 2 30, 6 Madame Henry, circle at 8. Wed. 7 30, members 25, China st., Lyceum 10 30; 2 30, 6, Lyceum Sunday, W Mason. circle at 8
- Ashton**—Church st. (off Warrington st.), 2 30, 6 30, W H Taylor. Tues. 7 30, Mrs Hulme
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
- Barry Dock**—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Mrs Place
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E W Wallis
- Bloomsbury**: Lyceum 11; 3, 6 30, Mon. 7 45
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, J Hands
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, J B Tetlow
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, G H Bibbings
- Boole, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8. Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Butterworth
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, W Johnson
- North st., Lyceum**, 9 30; 2 30, 6, F Hepworth Mon. at 7 30 Tues. 7 45
- Guy st.**, 2 45, 6 30, Mrs Foran, and on Mon. at 8, Wed. 8. Thur. 8, Locals
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10, 2 30, 6, J C Macdonald. Wed. 7 30, B Plant
- 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. 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, J Murray
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, Wed. 8
- Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Mr Fielding. Mon. 7 30. Wed. 7 30
- Glasgow**—4 Cariton place, 11 30, 6 30
- 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 Summersgill
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, I Pickthall. Mon. 7 30
- Lancaster**—Athensum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mrs Rennie. Mon. 8, public circle
- Queen st.**, 11, 6 30. Tues. Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, Mrs Nook. (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle
- London**—Camberwell New Rd.—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library for members and associates; 6 30, W E Long, trance address.
- Battersea Park Rd**—Henley st. at 7 Mr Bullen, trance and clairvoyant. Thurs. 8, public developing. Fri. 8, Mutual Improvement. Sat. members' social. Park at Old Band Stand, 3 30, several speakers
- Brixton**—8 Mayall rd., 11 open circle; 7, Mr Dale Tues. 8, and Thurs. 8, circles
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st., Lyceum 11; 7, H Boddington Tues. 8, Mr Peters. T. W. on sale
- Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, service. Mon. Tues. 8, members' circles
- Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, 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 & Mrs Clegg. Tues., Thurs. 8, circles at 19, Oakhurst rd
- Longton**—Post Office Builgs, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 3 & 6 30, W Rooke
- Manchester**—Arwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, G Smith. 8 30, members' circle. Wed. 8, O Pearson. Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30. Mon. 8 30, members. Thurs. 8
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, J Swindlehurst. Wed. 7 45, Mrs Greenlees
- Patricroft**—New-lane, Winton, 3, 6 30, Mrs Kay. Tues. 8, circle. Thurs. 8, mems' cir.
- Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mrs Singleton Moss. Mon. 8, developing circle. Thurs. 8, public
- Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30 3, 6 30, W J Leeder. Wed. 8, Mrs Brooks
- Merthyr**—Central Hall, 11; 2 30 & 8, Walter Howell
- Mexborough**—Lees Arcade, Lyceum 10; 2 30, 6, Messrs Jones and McLeod. Mon. at 7 30
- Milom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Whittaker. Tues. 7 30. Sat. 7 30. Wed. 7 30
- Members' circle** Tues. 7 30, Sat. 7 30
- 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 Gregg 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, J Chap in
- Oldham**—Coronation st., Mumps, 3 & 6 30, Mrs Johnston. Tues. 7 45, public circle. Sat., 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Mrs France
- Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, A W Clavis. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Kenward. T.W. on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45 2 30, 6 30, Miss Halkyard. Circle at 8. Thur. 8, members' circle open to friends.
- Ranotestall**—Lyceum 10 30; 2 30, 6 Mrs Fielding
- Rishton**—2 30 and 6, Mrs Best
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, O Shaw. Mon. 8. Wed. 8, public circle.
- Royton**—Hall, Union st, Lyceum 10; 3, 6, Miss Knight. Wed. 8, Mrs Mort
- Shaw**—Broadbelt's Rooms, 3 and 6 30, Mrs Hyslop Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mrs Markham. Mon. 8
- Slaithwaite**—Laith lane, 2 30, 6, Miss Patefield
- Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45 C L Hilton
- Hawkhead Hall**, 10 45 and 6 30, R C Craven Wed. 7 30, Miss Smith
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Lyceum, 10 30; 3, 6 30, Mr Duffy Wed. 7 30.
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, R A Brown and Miss Richardson. Mon. 7 30, Mrs Porter
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs M H Wallis
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mrs Newton, and on Mon. 7 45.
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward
- \* YORKSHIRE UNION SOCIETIES.**  
Societies marked thus \* are also affiliated with the National Federation.
- Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill Bradford
- Adwalton**—At 2 30 and 6, Miss Hunter
- \*Armsley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30. Mon. Sat. 7 30, circles
- \*Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, G Lewis. Wed. & Sat. at 8
- Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Roberts. Monday 7 30
- \*Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mrs J Waterhouse. Monday, Mothers at 3
- Birstall**—Railway ter. 2 30, 6, Mrs Shulver. Tues. 7 30, public circles
- \*Bradford**—Boynon st., West Bowling—Circle at 11; 2 30, 6, J H Barracough. Thursday 7 45
- Dudley Hill**—Tong st., 10 30 public circle; 2 30 & 6, Mrs Brooks. Mon. 7 30.
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Armitage
- Otley rd.**, Lyceum, 10 30; 2 30, 6 30, P Barracough
- Spicer st.**, Little Horton in, 2 30, 6, Mr Seekins
- St. James' Church**, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, Mrs Lambert. Wed. 7 45
- Temperance Hall**, Leeds rd., Lyceum at 10 30 2 30, 6 30, Mr Gledstone. Mon. & Wed. 7 45
- \*Brighouse**—Martin st. Lyceum 10; 2 30, 6, Mrs Berry
- Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mrs Clough. Mon. in old room, at 7 30
- Thurs. 7 30, public meeting Cleckheaton (No. 2)**
- \*Deesbury**—Bond st. Lyceum 10 and 1 45, 3, 6 and 6 Mrs Russell. Thurs. 7 30
- Elland**—Newcombe street. Lyceum 10; 2 30, 6, Halifax—Winding road, 10 30; 2 30, 6, Mrs Crossley Mon. 7 30
- Raven st.**, Queen's rd, 2 30, 6 30, Mrs L Bailey
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Smith
- Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle.
- \*Keighley**—Heber street Spiritual Temple, 10 45, 6, Mrs Thornton. Mon. 7 30
- \*Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, Mrs Stair; 8 15, circle. Mon. 2 30, circle, 7 30, Tues. 8. Sat. 8, circle
- Liveredge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mr Hopwood
- Morley**—2 30, 6 30, Mon. 2 30, 7 30, Mrs Falla Tues
- Normanton**—Queen st, 2 30, 6, Mr Inman, circle at 8. Tues. developing at 7 30.
- Osselt**—Queen st. Lyceum 10; 2 30, 6,
- Rothwell**—Lyceum, 10; 2 30 and 6, Miss Hall. Sat. 8
- \*Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, G Featherstone. After-circle at 8
- \*Hollis Hall**, Bridge st, circle 11; 3, 7, Mrs Taylor Mon. 7 30
- Shipley**—Market Buildings, Teal Court. 2 30, 6, R Watkin
- Skipton**—Temperance Hall, 2 30, 6, Miss Barlow
- \*Sowerby Bridge**—Hollins lane. Lyceum 10 and 2 30, 6, E Marklev
- \*West Vale**—Green lane, 6, J Baldwin. Wed. 7 30
- Windhill**—2 30 and 6, Mrs Wood
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6, Mr & Mrs Marshall. 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 Standish
- Barnsley**—George Yard Mission Room, 2 30 and 6 Mr Hailstone
- 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 Firth. Mon. 2 30, 6 30. Wed. 7 30
- Walton street**, Hall lane, Public circle 10 30; 2 30, 6, Mrs Greenwood. Mon. 7 30
- Bristol**—24, Upper Maudlin st., 11, 6 30
- Cambolis**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Castleton**—Heywood road, 2 30 and 6, Mrs Beresford. Tues. 7 30, Miss Chadwick
- Dearley**—Spiritual Temple, 2 30 and 6
- Derby**—Webster's Buildings, Traftle st., 2 30, 6 30 Mrs Foster. Mon. and Thurs. 7 30
- Dukinfield**—Railway st., 2 30 & 6 30, Miss Chadwick Mon. and Thurs. 7 30, circles
- Dundee, N.B.**—Gillhill Hall, Wed. 8, room 3
- Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row, 2 30, 6 (see prospectives)
- Foleshill**—Edgwick, 10 30, 6 30. Mon. 8
- Gateshead**—Cuthbert's Hall, Bensham. Sun. 6 30, 5 Weds. 7 30 (see Prospectives)
- 47, Kingsboro' ter.—6 30, Mr Penman. Thurs. 7 45 97, Coatsworth rd., Mon. 7 30 Reception
- I. L. P. Hall, 6 30, J Stevenson
- 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, Mrs Horrocks
- Hadfield**—Salisbury street, off Station rd. at 3 and 6, Mrs Newton 7 45. Wed. 7 45
- Hunslet**—Oriol Hall, Top of Joseph st., 2 30, 6, Mrs Hoyle. Mon. 2 45 and 7 30, F Hepworth Tues. and Sat. 8, public circles
- 3, Bottom of Joseph st., 2 30 & 6, Mis R E Hall Tues. 7 30, G Smith. Thurs. 7 30. Sat. 7 30
- Goodman Terrace**: 2 30 and 6, Mrs Camm Mon. 7 30, 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, Mr Swinfield Wed. 8 circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Nicholson. Mon. 7 45, J T Todd. Thurs. Sat. 7 30, public circles
- Westfield rd.**, 2 45, 6 30. Mon. 7 45, Sat. public circle 7 45. Thurs. mems circle, 8
- 28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Crossley. Mon. 2 45 & 7 45. Thurs., Sat. circles, 7 45
- Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Mon. 8, circle Wed. 7, T Postlethwaite, 18th, at 8
- Lintz Colliery**—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
- London**—277 Battersea Park rd, 11 and 7. Wed. 8, circle
- Bow**—193, Bow rd, Mrs Weedemeyer. Tues. Fri. 7 30. Wed. 7 30, public circles
- Camberwell**—33 Grove lane, at 7, Thurs 7 30 102, Camberwell road, at 7, Wed. 7, healing; 8, circle
- Canning Town**—116, Barking rd., 6 30. Tues. 7 30 Thurs. 7 30, Mrs Weedemeyer
- Manor Park**—Temperance Hall, 7, Mr Davis Mon. 8, Mr Peters. Thurs. 8, Mrs Whimp
- Marylebone**—Cavendish Rooms, 51, Mortimerst. W 7, Mrs Green, address and clairvoyance
- Edmonton**—Beech Hall, Hyde lane, 11 and 7, Thurs. 8, Social
- Finsbury Park**—14, Stroud Green rd, 11 30, Finsbury Pk Lyceum 3; 7, Tues 8 Wed. 8, mem Hackney—Manor Rooms, Kenmaire rd., Mare st., 6 45, J Adams. Wed. 8, members' circle at 155, Richmond rd. at 8. Open air, Victoria Park, 11, Mr Whyte, 'The Bible & Spiritualism.'
- Islington**—Wellington Hall, Upper street, at 7, Mr and Mrs Brechley. Thurs. 8, members, Mrs Brechley
- 16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
- Kentish Town**—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. 283 Ladbroke 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, Miss Gambrell
- Stratford**—Martin st Hall, Lyceum 11; 7, Mrs Barrell. Thurs. at 41, Salway road
- Mile End**—218, Jubilee st., 6 30, Thurs 8, public seance
- Manchester**—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mon. 8, developing. Thurs. 8, public circle
- Cheetham**—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8
- Eccles**—Conservative Club, 2 45 and 6 30, Mrs Peters. Wed. 7 45, Mrs J A Johnstone
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Kay. Tues. 8, members' circle. Thurs. 8. Mrs Cropper
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3 & 6 30, Mr Lamb. 8 15, circle. Mon. 8. Wed. 8, mem. Thurs. 8, clairvoyance and psychometry
- Openshaw**—Granville Hall, Geogest. Lyceum 2 30; 10 30, 6 30, Mrs Brooks. Thurs. 8
- Longsight**—West Gorton, 24 Grayst., Lyceum, 10 30 and 2 30; 6 30, J Moorey, 8 15, circle. Tues. 8 15, Miss Cotterill. Wed. 8, members. 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, Mrs Entwistle. Tues. 7 45, public circle, Mrs Mort
- Middleton**—Co-op. Hall, 3 and 6, Miss Jackson
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
- Nelson**—Albert Hall, 2 30 and 6. Wed. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd, Heaton, 6 30, Mon. Sat. 8, circles
- Winters Cafe**, 30, Cloth Market, Wed. 7 30, **Newport (Mon.)**—Skinner st, Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions
- North Shields**—86, Saville st., near G P O, 6 30
- Oddfellows' Hall**, Saville st., 6 30,
- Northampton**—Hall st., Michael rd., 11, 6 30
- Oldham**—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
- Bleasby st.**, at 3, 6 30, Miss Kershaw. Wed. 7 30
- Perkinsville**—6, Mr Bancroft
- Preston**—Central, 2 30, 6 30. Wed. 7 30, mems. circle
- Radford**—I L P Rooms, 10, Bloomsgrave st at 6 30
- Rochdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Miss Cotterill
- 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 Rock Ferry**—2 30 and 6 30, Mrs C Butler
- Wakefield**—Queen st., Westgate, 2 30, 6, H Crossley Wed. 7 30
- West Pelton**—Cottage meetings 5 30
- West Hartlepool**—Lynn st., over Graham's shop, 2 30 & 7, Wed. 7 30, public circle
- Whitworth**—Market street, 2 30, 6.

**Apartments.**

1 Line .....	13 weeks .....	3s. 6d.
2 Lines .....	" .....	6s.
3 Lines .....	" .....	8s.
4 Lines .....	" .....	10s.
5 Lines .....	" .....	11s. 6d.

**BLACKPOOL.**

Mrs. Fielding, 5, Cedar-street, off Church-street.  
 Mrs. Sykes, 53, Dickson-road, North Shore, near sea. 554  
 Spiritualists visiting Blackpool will find a home at Mrs. C. L. HILTON'S, SWANSWELL HOUSE, 104, CENTRAL DRIVE, close to Central Station and Sea. PUBLIC and PRIVATE APARTMENTS, with or without board. PIANO. 505

**ST. ANNES-ON-THE-SEA.**

Mrs. Harry Henshall and Miss West, Derecourt House, Tarsus-road. One minute from Sea and Trams. Public and private apartments.

**SOUTHPORT.**

Miss Kearton, Abergeldie, 26, Promenade. 532  
 Mrs. F. Hull, 57, Manchester-road. Comfortable Apartments. 567  
 Mrs. W. Stansfield, 'Yorkshire House,' 52a, Promenade.

**MORECAMBE,**

Mrs. Coe, 35, Albert-road, West End. 560  
 Mrs. Kendall, Devonshire House, 30, Clark-street, off Green-street, comfortable apartments, public or private. Two minutes from East End Pier. 554  
 Spiritualists and friends will find a home at Mrs. Hunt's, Albert Cottage, West View road, East End, off Skipton street. Special terms for Winter. Sittings by appointment for medical diagnosis and advise on health. 539

**HARROGATE.**

Comfortable and pleasant home for Spiritualists and friends. Special terms for winter. Sittings by appointment for medical diagnosis and advice on health, etc. Address: Mrs. Summersgill, The Lindens, 5, Whitehill Terrace, Walker Road.

**ASTROLOGY.**

**STANLEY DAWSON** will give, for a small fee, Map of Nativity, with Advice on Health, Wealth, Marriage, etc., and Forecast your Future by directions of the stars. Send stamped envelope for particulars, to STANLEY DAWSON, 4, THORNEY ROAD, DOUGLAS, ISLE-OF-MAN.

Full judgment free to each purchaser. 551

**New CHART of SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES**  
 [COPYRIGHT.]

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d., cloth 1s. 6d.; your special capacities marked therein, 2s. 6d.; written particulars, from 5s. 6d. to 10s. 6d.

The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints.—Two WORLDS.  
 From the author, Prof. Timson, The Hydro, Museum-square, Leicester. Special terms to mediums and examiners.

**J. BLACKBURN, D.M.,**

**Doctor of Magnetics, Psychometrist, etc.,**  
**108, BRIGHTON STREET,**

**SEACOMBE, CHESHIRE.**

Free Diagnosis of disease from article. Enclose particulars of age sex, and state if married; with stamped envelope.

Hours of Attendance: 2 until 6 p.m.

**ASTROLOGY.**—"Magus" gives Map of Nativity, Mental Qualities Health, Profession, Prospects in Life, etc., and Two Year's Directions for 5s. Send hour of birth and other particulars Horary Questions, 1s.

Is prepared to take in patients who need Massage Baths, Electricity Sea-shore and Healthy. Terms inclusive, 25/- per week.

**108, BRIGHTON ST., SEACOMBE, CHESHIRE.**

Dr. BLACKBURN is prepared to give Lectures on Sunday. Societies terms.

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

**Public Speakers and Mediums.**

1 Line .....	13 weeks .....	3s. 6d.
2 Lines .....	" .....	6s.
3 Lines .....	" .....	8s.
4 Lines .....	" .....	10s.
5 Lines .....	" .....	11s. 6d.

Ida Ellis, 33, South Beach, Blackpool. Send Photo, Letter or Article. Fee 2s 6d  
 Mrs Rennie, Speaker, Clairvoyant & Psychometrist, 26, Birch-st., Ashton-u-Lyne  
 Mrs. King, 67, Andrew-st, Leicester, clairvoyant & trance medium by appointment  
 Mr. Penman Healer, Thurs., Fri., Sat., from 1 p.m., Deckham Farm, Gateshead  
 Miss M. E. Nuttall, trance speaker & clairvoyant, 37, Vernon-st., Bury. Open dates  
 Mrs. Richards, 19, Stamford-st., Leicester, Clairvoyant and Trance Medium.

Madam George, 16, Bright-avenue, Syndall-st., Stockport-rd., M/c. Character Diseases, from photo., letter. Fee, 2s.

Mrs. Forrester, Clairvoyant. At home daily or by appointment. Seances Tuesdays, 7 p.m. Collections to defray expenses. 55, Rabone-lane, Smethwick, near Birmingham. 532

Miss Jones, Clairvoyant, 1 Whitford-st., Whitefield-rd., Anfield, Lpool

John Young, Clairvoyant, Psychometrist, Healer and Wound Dresser, 119, Edward-street, Werneth, Oldham.

Advice on Health and surroundings, by letter or appointment, Mrs. Johnson, 39, Glen-road, Nether Edge, Sheffield.

Victor Berton, Healer. Paralysis and Defective Eyesight a speciality. Apply by letter first, V. Berton, c/o C. Brockly, 295, Edgware rd, London, W

Mrs. Hyde, 95, Exeter-st., off Devonshire-st., Ardwick, Clairvoyant and Psychometrist. Thursday and Friday only, from 1 o'clock to 8.

Astrology.—Valuable advice on Constitution, Disposition, Business, Marriage, Prospects, etc.; Sex, Birthtime; 2s. 6d. Leo, 82, Walnut-st., Blackburn. 546

Mr. W. G. Coote, Clairvoyant, Psychometrist, and Magnetic Healer. All cases treated. Delineations from letter, etc., 1s. and 2s. 6d. 32, Regents Square, St. Pancras, W.C.

Mrs. Summersgill, Healer, Psychometrist, etc. Advice on Health, Character, and Business, from photos or article.—Address, 5, Whitehall-terrace, Walker-road, Harrogate.

Miss Constance, Clairvoyant and Psychometrist. At home, 3 to 6, p.m., Saturdays excepted. Fee, 2s. 6d. and 5s. Seances, Wednesday and Friday, at 8 p.m., Admission 1s.—46, Regent's-square, W.C

Mrs. Pursey, 26a, Hereford-road, Westbourne-grove, Bayswater, near Richmond-road, Psychometrist and Prophetic Clairvoyant. At home daily from 2 to 7. Seances, Mondays and Thursdays, at 8 for 8-30

A. Whitfield, Psychometrist, Medical Herbalist, and Magnetic Healer. Diseases Diagnosed from article or letter. State age and Sex. Fee, 1s. 6d., with herbal medicine. 544, Manchester-rd., Bradford, Yorks.

David Anderson, Trance Medium, Psychometrist and Clairvoyant. Advice on Health, Mediumship, and Spiritual Surroundings, by Appointment only. Stamped and addressed envelope, 20, Ward-street, Glasgow.

Vision of your spiritual surroundings described from handwriting, 1s. 3d. and stamped envelope. Vision from photo, 2s. Advice by letter only. Miss Blake, 3, Herbert-street, Whit-lane, Pendleton, Manchester.

Massage and Magnetic Treatment by a Certificated Masseur and trained male nurse. Numerous medical references. Clairvoyant—visit only by appointment. Terms moderate.—G. H. Vincent Goddard, 2, Retreat, Pimlico, S.W. 541

Magnetism is Invigorating.—Madame Robinson (to Ladies only) will give treatment on Mondays and Thursdays from 11 to 7. Fee, 2s. 6d.; at other times, by appointment, extra fee. 32, Albion Road, Stoke, Newington, London, N. 556

Mrs. Brenchley, Normal Clairvoyant, Psychometrist, Healing Diseases diagnosed (Hours 12 till 4 p.m., private sittings, from 5s) After 4 p.m. by appointment. Seances for investigators, Tuesdays, 8-30 p.m., 1s. Send photo, or letter. Fee, 2s. 6d.—111, St. Thomas's-road, Finsbury Park, N. Close to Station.

Mr. J. J. Vango, Clairvoyant and Healing Medium, at home daily from 10 to 5, or by appointment. Seances for investigator: Monday and Thursday, at 8 for 8-30. Sunday morning at 11. 283, Lad brook-grove, Notting Hill, W., close to Notting Hill Station.

\*.\* Magnetism is Life: it Invigorates Both Body and Mind. \*.\*

Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, daily at 5, Seymour-place, Marble Arch, W. Seances Monday and Thursday, at 8-30 p.m.

**NOTICE.**

Mrs. E. GAVAN, Medical Psychometrist, 26, Milton-street, W. Gorton, Manchester, gives state of health, ailments, time to cure, advice, etc., from article of patient's, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

**NOTICE.**

Helena Kara, Clairvoyant and Healing Medium, has returned from abroad, and will continue her work at 18, Osborne-terrace, Clapham road, London, S.W. English and foreign references given. At home 12 to 6. Open to appointments.

Short List of Standard Works supplied by the  
**PROGRESSIVE LITERATURE AGENCY.**

26, Osnaburgh Street, Euston Road, London, N.W.

[ESTABLISHED 1878]

J. J. MORSE, Proprietor.

NEW WORK JUST RECEIVED FROM AMERICA.

**THREE JOURNEYS AROUND THE WORLD;**

Or, Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries. *In One Volume.*

By J. M. PEEBLES, A.M., M.D., PH.D.

Author of 'Seers of the Ages,' 'Immortality,' 'How to Live a Century,' 'Critical Review of Rev. Dr. Kipp,' 'Jesus: Myth, Man or God?' 'The Soul, its Pre-existence,' 'Did Jesus Christ Exist?' etc.

During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy, and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats of the following subjects:

*Home Life in California.—My Third Voyage.—The Sandwich Islands.—The Pacific Island Races.—Ocean Bound Toward Auckland.—New Zealand.—Melbourne.—Australia.—A Series of Seances Upon the Ocean.—The Chinese Orient.—Chinese Religions and Institutions.—Cochin, China to Singapore. Spiritual Seances on the Indian Ocean.—India's Religions, Morals, and Social Characteristics.—The Rise of Buddhism in India.—The Brahmo-Samaj and Parsees.—Spiritualism in India.—From India to Arabia: Aden and the Arabs. The City of Cairo, Egypt.—Egypt's Catacombs and Pyramids.—Appearance of the Egyptians.—Study of the Pyramids.—Sight of the Great Pyramid.—Ancient Science in Egypt.—Astronomy of the Egyptians.—From Alexandria to Joppa and Jerusalem.—City of Prophets and Apostles.—Jesus and Jerusalem.—Present Gospels.—The Christianity of the Ages.—Plato and Jesus in Contrast.—Turkey in Asia.—Ionia and the Greeks.—Athens.—Europe and its Cities.—Ceylon and its Buddhists.—The India of To-day.—Hindoo Doctrines of the Dead.—The Mediterranean Sea—Egypt & Antiquity.*

Large 8vo, cloth, gilt sides and back. Illustrated. Nearly 500 pages. Price 7s. 6d. post free.

ALL ORDERS FILLED PER RETURN.

MORSE'S LENDING LIBRARY of Spiritualist and Progressive Literature. Country subscriptions for two works at the time, six months, 5s. 6d. List and particulars free for one stamp. Terms—Cash. Prospectus and Catalogue of Works issued and sold at the Progressive Literature Agency, sent post free.

ASTROLOGY.—Your Horoscope Cast, Fate and Fortune Prefigured, from 'Stars in their Courses,' for a small fee. Write:

GEORGE WILDE,  
OCCULT BOOK CO., 6, CENTRAL STREET, HALIFAX.

Extract from the Christmas Number, 1895, of "Pearson's Weekly":—

Mr. Pearson says: "I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. . . . So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

'Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom he did a very elaborate horoscope, which was right as to the past, and has since been verified in relation to matters which were then in the future.'—*Borderland*, October '97.

**JUBILEE PHOTOGRAPHS.**

TEN DIFFERENT VIEWS OF LYCEUM PROCESSION.  
CABINET SIZE, 9d. EACH.

PLATFORM VIEW IN ST. JAMES'S HALL, 10 BY 8,  
PRICE, 1s. 6d. EACH.

CENTRE OF HALL AND PLATFORM, 12 BY 10,  
PRICE, 2s. 0d. EACH.

BAZAAR STALL HOLDERS, IN COSTUMES, 15 BY 12,  
PRICE, 2s. 6d. EACH.

VIEWS OF STALLS, CABINET SIZE, 9d. EACH.

The usual Reduction for Quantities. For Further Particulars apply,

**ALEX. HUNTER, Photographer,**  
22, PARK-ROAD, SHAW.

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

**GERALD MASSEY'S LECTURES.**

On Sale at the "Two Worlds" Office. Post Free 7d. each.

Man in Search of His Soul.

The Coming Religion.

Seven Souls of Man.

The Historical (Jewish) Jesus and the Mythical (Egyptian Christ).

Paul as a Gnostic Opponent, not the Apostle of Historic Christianity.

The Logia of the Lord; or, The Pre-Christian Sayings ascribed to Jesus the Christ.

Gnostic and Historic Christianity.

The Hebrew and other Creations fundamentally explained.

The Devil of Darkness; or, Evil in the Light of Evolution.

Lunolatry: Ancient and Modern.

Post free for 5s. 3d. the lot.

**National Federation of Spiritualists**

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

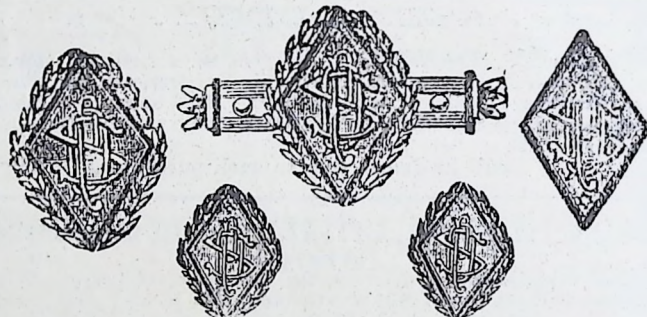
Mr. J. Swindlehurst, 159, Hammond-street, Preston, hon. sec.  
Mr. R. Fitton, 44, Walnut Street, Hightown, hon. treasurer.

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

**O.P.S.**

RECOGNITION SYMBOL,

Now being worn by hundreds of Spiritualists all over the country.



**VERY SPECIAL LINE—Gold Fronted Brooches, 10/6**

SYMBOLS IN SOLID SILVER, HALL MARKED

Brooches, 3/6, enamelled blue or ruby, 6/-; Scarf Pin, 2/- (with or without the laurel wreath), enamelled 3/6; Badge (for lady or gentleman), 2/-; Pendant, 2/9; Pendant (with design on both sides), 3/9. Small-size Pins, 1/6, enamelled blue or ruby, 3/- Sleeve Links, and Solitaires made to order.

Gold-Fronted Badges, 7/6; Gold-fronted Pendants, 9/6; Gold-fronted Pins, small size, 4/-; Gold Plated Pendants, 3/6.

9-carat Gold Brooches, 21/-; Pendants, 17/6, and Pins, 9/-; made to order, or in 15-carat gold, if desired. They can be easily cleaned with a small brush, and are strong, durable and useful.

**MRS. M. H. WALLIS,**

164, BROUGHTON ROAD, PENDLETON, MANCHESTER.

**THE AGNOSTIC JOURNAL AND ECLECTIC REVIEW**

Edited by "Saladin." Every Thursday, price 2d. The only journal of advanced thought that has adopted a policy compatible with the higher moral tone and riper culture of modern times. It distinctly repudiates the crude sedition in politics and the revolting prurience in sociology which have for so long made popular "Freethought" a byword with all whose adherence would be of value. Some of the most scholarly and able writers of the age contribute regularly to "The Agnostic Journal," the columns of which are ever open to articles in defence of Spiritualism from writers of recognised ability. Free by post on the following terms.—Quarterly, 2s. 8d.; half-yearly, 5s. 5d.; yearly, 10s. 10d.—London: W Stewart & Co., 41, Farringdon-street.

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