THE TWO WORLDS.

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No. 538—Vol. XI. Registered as a Newspaper. FRIDAY, MARCH 4, 1898. PRICE ONE PENNY

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—*Continued from page 115.*

MANY YEARS SINCE, when eminent University professors and the leading ecclesiastics brought a showman called Irving Bishop to Glasgow to tell the public how Spiritual phenomena were produced, our talented Professor of Medicine, Dr. Sir Wm. Gardner, who still holds that eminent position, ventured on the statement that 'Belief in clairvoyance comes from a diseased condition of the faculty of wonder.' Not a very luminous statement, and certainly one which could not apply to the ordinary mundane clairvoyance which Dr. Elliotson, Miss Martineau, and a crowd of people have tabulated. Some day Dr. Gardner will be slightly ashamed of making such a reckless statement; his old colleague, Dr. Gregory, of Edinburgh, knew better. This crude expression arose, no doubt, from the hasty thought that clairvoyance must be something outside nature; but, as Huxley once said, 'The day-fly has better grounds for calling a thunderstorm supernatural than has man to say that the most astonishing event that can be imagined is beyond the scope of natural causes.' It is quite a treat to look back at old records and read how history continually repeats itself. Alfred Russel Wallace points out that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have always been wrong; that Franklin was laughed at as a dreamer by the Royal Society, that Sir Humphrey Davy ridiculed the idea of London being lighted by gas, showing that humble observers have been right and the great men, who rejected their observations, wrong!

There is an old letter of Gallileo's to his brother astronomer, Kepler, regarding the clever men of his time. I have no doubt that many eminent authorities in these days have written similar letters regarding Spiritualism. Some men are colour blind, some get mad when they are pointed to obscure phenomena which relate to the spiritual. 'Oh, my beloved Kepler! How I wish we could have one good laugh together! Here at Padua is the principal Professor of Philosophy, whom I have repeatedly requested to look at the moon and planets through my telescope, which he pertinaceously refused to do. Why, my dear Kepler, are you not here? What shouts of laughter we should have at *all this solemn folly*.'

It may be asked why should any man prescribe as a standard for all others the limitations of his own feeble consciousness? I wonder if Prof. Gardner still considers clairvoyance a 'diseased faculty of wonder,' after the demonstration made that the Rontgen rays are clairvoyant, that all the stern defenders of mesmeric truth only claimed what natural science has now reached?

If there ever was a triumph for Spiritualism it has been the demonstration of the X rays. Perhaps this will help some to look more reverently at some other spiritual phenomena which are but natural. The faculty of seeing without the physical eyes was admitted, as I have shown, pretty largely before the movement we call Spiritualism. It has only now been carried a step higher, and its powers directed from the mundane plane to the world we call the spiritual. It is not a case of belief, but a plain matter of fact. Object as we may to being seen by others, the fact of clairvoyance persists. Wrap ourselves as we may in our own individuality, we cannot escape from the great fact of the solidarity of all created things. Clairvoyance proves that there is no such thing as perfect privacy. We think we hold a secret in our breast. We flatter ourselves that not another individual in the whole world knows, or can know, what we hide. Vain, illusive thought! Our whole moral and physical nature is transparent to higher intelligences. Our secret is known—known perhaps by others before we know it ourselves. The faculty exists in some spontaneously, in others it has been developed by certain mesmeric passes which opened out faculties which were obscured. The spirit is let loose, and sees and describes persons who have gone onwards, and events associated with the life of long ago. All the early clairvoyants were what were called mesmeric sensitives, and it was by the process of mesmeric passes that their spiritual faculties were opened. Among the seers with whom the world has come into contact, all others fade into littleness compared with the man, Andrew Jackson Davis.

There has not been in all the world's history anything so remarkable as the life of this man. We talk of genius, but had we not the explanation which Spiritualism gives, we should be forced to say this is indeed the greatest genius the world ever produced. Here we have a mere youth without education, and, while still a youth, becoming a distinguished author on the most abstruse metaphysical sciences, exhibiting in all these the most astonishing resources of thought and knowledge, which would have cost other men, in the usual way of obtaining them, a long lifetime of study. It was, indeed, the most startling development of mental power on record. This may seem exaggerated speech to some, but it is in reality, when all the work which he accomplished is considered, the most modest statement which could be made.

Who could have foreseen that mesmerism, which people laughed at as a fraud or a delusion, before it received the respectable name of 'hypnotism,' would have been the instrumentality to evolve this spiritual seer. A dull, uneducated boy, a shoemaker's apprentice in a little village, was mesmerised as an experiment, and revealed, almost at once, a new power of vision. He saw without the use of his eyes, he described places, like Alexis, which he had never seen, he read from closed books with his eyes bandaged, and gave tests innumerable while in the magnetic state. After a time, he protested against doing work which was not calculated to benefit those with whom he came in contact, and so his gift was devoted for a while to diagnosing disease. He was able to look at the entire physical system, tell accurately where a disease was located, its cause, and then prescribe the remedy. The human system seemed transparent to him, and he employed in his speech all the technical terms of anatomy, physiology, and *materia medica*. Where relatives were lost he was able to go thousands of miles and tell their precise condition, all of which was carefully corroborated hundreds of times. All this is quite on a line with what experimentors in clairvoyance had been familiar with, and had before been so well authenticated as any science. Davis carried on this examining of the sick for some 18 months; his name was noised abroad, and he travelled with his magnetiser to places round his native village; there was no external change in his mental position when living the normal life, but when magnetised the uneducated lad revealed an increased capacity of speech and knowledge. His diction was free from errors or blunders, he used words suited to his subject. It was all a surprise to himself; he preserved no memory of what he said or had seen. He wondered when told about his work as to whether or not it was prophetic or apostolic power, or a display of Satanic influence. His youth had been filled with the usual gloomy impressions, which, absurd as they were, were generally believed. He prayed to be informed, from some reliable source, whence came the power, and what constituted its true nature and purpose.

A change now came over him, the work of diagnosing disease gave place to a higher unfoldment. For some days he lived an abnormal life, saw visions, disappeared for a time, and, like Paul, was not able to tell if the things he witnessed came to him when in the body or out of it. Truth seemed to flow into him, and he was taught by spiritual people about whom, up to that time, he had never heard or read. Those teachers were Galen, an ancient Greek physician, and Emmanuel Swedenborg, the Swedish Seer. The connection between him and those elevated personages continued, and left a marked impression on his life. He was lifted to a new sphere of being, and prepared for a work, the import of which the world, after 50 years, has still to recognise. The great lesson he learnt from his spirit teachers may be set down in the postscript of a letter which I received from Davis some years since. 'Since the noble Galen's first visit in 1843, to this hour, my life's motive may be stated thus: "To make it a paramount duty to *develop* to the utmost all natural faculties, whether of mind or body, not as instruments of self-gratification, or even of *self*-advancement, but in order to render them more efficient 'tools in the service of humanity.'"' The change of conditions soon came to Davis. While in the clairvoyant state he gave out that he would deliver a course of lectures, and appointed a Dr. Lyon to be his magnetiser, and the Revd. Wm. Fishbough to be the scribe who would take the lectures down. He had now come to New York, and till the commencement of his lectures, remained the same uneducated, unsophisticated child of nature, entirely freed from the creeds, theories, and philosophies of the world, never 'even inclined to seek the society of scientific men, but rather avoiding them.' The external man knew nothing of what was about to transpire. He had begun to keep a book with memoranda of what people were saying about him, and in this book he had written:

It is said that I am to begin a course of lectures to-night in the presence of witnesses. Why isn't my heart fluttering and palpitating beneath this overwhelming mysterious responsibility? Was ever any other boy so situated and so uncomfortably perplexed about himself? I am sure that I have not a word of a lecture in my mind. These two boys—or rather this *one* boy with his two lives—bother and confuse me. The boy in his natural state knows nothing of the same boy in the magnetic state. They tell me what was done when I am treating

the sick, and they read to me the notes they took of what was said; but it seems like the account of the doings and speeches of a person living in a distant country. . . . I am wondering every few minutes whether it will be possible for that *other* boy to lecture to-night, and, if he does, what sort of a discourse it will be?

Then was begun what has been called the highest triumph of clairvoyance, viz., 'Nature's Divine Revelations.' Day by day, in the presence of witnesses, there was delivered verbally a comprehensive, well-planned work relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to man in his innumerable modes of existence, to God in the unfathomable abysses of His love, power, and wisdom. Emerson once said, 'No angel ever dropped a syllable to answer the longings of saints the fears of mortals,' but those who heard those remarkable chapters, were electrified by the eloquent reasonings, the lofty and sublime disclosures, and knew that though the shadows of the past had become so substantial that they shut out from earth the light from heaven, now, there were revelations and clear light from a source hitherto unrecognised. It was a departure into a new country, and a bringing back of pearls from a land unknown. Theodore Parker once said, pointing to Spiritualism, 'See how rapidly it has grown, yet it has no great man in its ranks, not a philosopher, not a scholar.' We claim, however, that Davis *is* a great man, both philosopher and scholar, but the university he matriculated at was the spiritual realm, with its many profound teachers! Men had speculated before this on many of the problems touched upon by Davis, but he brought to view the mysteries of the material and spiritual universe as seen by an observer. It is easy to suggest theories for a life like that of Davis; the average newspaper reporter, the average student of physical science knows all about it, but the deep thinker sees in it the revelation of spiritual faculties which had been treated as outside the natural. Mankind had waited long for something more definite than theological dogmas; the clairvoyance of Davis was indeed a discovery surpassing in power anything previously observed. There were teachers somewhere who prompted the knowledge given, or he was elevated into a condition where things hidden from the world in its present normal state could be seen. Darwinism was taught before Darwin wrote a word; later discoveries in all realms have proved how accurate was this abnormal vision. Whether the matter given out was the result of spiritual control, as in the case of trance speakers, or whether in this magnetic state, he was free from the body and able to receive impressions from the interior or spiritual world matters not. Undoubtedly his perceptions, conceptions, and reasoning powers were expanded, he was enabled to associate, as Swedenborg claimed before him, familiarly with the inhabitants of the spirit world, and the knowledge possessed by them was made accessible to his mind. One hundred and fifty-seven lectures were given, and hundreds of the most respectable and sound-headed men after deliberate inquiry were profoundly convinced that the work was the unaided production of Davis while in a state of mesmeric clairvoyance, save for the spiritual assistance of the people 'on the other side.'

(To be continued.)

FACTS will win every time. One ounce of present-day proofs thrown into the scale of judgment will cause the other side, loaded with creeds, authorities, and traditions, to *kick the beam!*

THE Spiritualists, the scientists, and the poets have done their work successfully, in compelling Literature to take note of their testimony. We believe it is, as yet, too early to calculate the influence of the persistent little army of Spiritualists, of men like Wallace and Crookes, and of poets like Wordsworth and Tennyson, but our strong impression is that, between them, they have created an intellectual and spiritual gulf-stream which has carried warmth and fertility to many a shore that, but for it, would have been icy and bare. The psychological novels are only like chips on the stream. They create nothing; they only show the drift of the current. The writers of them are like the smart journalists who feel the public pulse and know what is wanted. They are aware of the demand, and they furnish a supply. It is the Spiritualists, the scientists, and the poets who have created the demand.—*Light.*

CONTRADICTORY SPIRIT COMMUNICATIONS.—The contractions which every investigator meets with in the communications purporting to come from spirits, and which too frequently appear in articles and books on that subject, have been the fruitful source of cavil and scepticism. If the doctrines taught by the spirits themselves are accepted, that the future life is a continuity of this, without change in personality or mental capacity, the discordance in the communications received will, instead of reflecting doubt, be evidence of their reality. There is a lingering superstition, even in the minds of the best informed, that inspiration from a spiritual source must be infallible. However strongly the profession is made that spirit friends have not cast aside with the physical body the imperfections of their earth-character, and have not gained a vast knowledge which they did not possess while here, when they communicate their imperfections are forgotten, the difficulty of correctly impressing their thoughts overlooked, and their communications received in an entirely different manner from what they would be if derived from any other source. The Bible has been relied on as authority until such reliance has become hereditary, and when it ceases to be taken as an infallible guide, the mind turns to some other support. It is hard to stand alone, and have no staff on which to rely, no final court of appeal, outside one's own judgment, when vexed questions arise.

A Thanksgiving Sermon.

By COL. INGERSOLL. *Continued from page 116.*

WHAT HAS THE CHURCH DONE?

WHAT HAS THE CHURCH DONE? Let us be honest; let us be generous.

It gave us, I admit, the history of the world, of the stars, of the beginning of all things. It taught the geology of Moses, the astronomy of Joshua and Elijah. It taught the 'fall of man' and the atonement, proved that a Jewish carpenter was God; established the existence of purgatory, hell and heaven. I admit it pretended to have a revelation from God, the scriptures, in which could be found all knowledge—everything that man could need in the journey of life. Nothing outside of the inspired book except legends and prayers could be of any value. Books that contradicted the Bible were hurtful; those that agreed with it were useless. Nothing was of importance except faith, credulity, belief. The Church said: 'Let philosophy alone; count your beads, say your prayers; ask no questions; fall upon your knees, shut your eyes; save your souls.' (Applause.

What, I again ask, has the Church done? Let us be generous.

For centuries it kept the earth flat (laughter), for centuries it made all the hosts of heaven travel about this grain of sand; for centuries it clung to 'sacred' knowledge, and fought facts with the ferocity of a fiend. For centuries it hated the useful. It was the deadly enemy of medicine. Diseases were produced by devils, and could be cured only by priests, decaying bones and holy water. Doctors were the rivals of priests. They diverted the revenues.

The Church opposed the study of anatomy—was against the dissection of the dead. Man had no right to find out how he was made. Man had no right to cure disease; God would do that through his priests. Man had no right to prevent disease. Diseases were sent by God as judgments.

The Church opposed inoculation and vaccination, the use of chloroform and ether. It was declared to be a sin, a crime, for a woman to lessen the pangs of motherhood. The Church declared that woman must bear the curse of the most merciful Jehovah. (Applause.)

What, what has the Church done?

It taught that the insane were inhabited by devils. Insanity was not a disease; it was produced by demons. It could be cured by prayers, gifts, amulets, and charms, but all of these had to be paid for. This enriched the Church. These ideas were honestly entertained by Protestants as well as Catholics, by Luther, Calvin, Knox, and Wesley.

What has the Church done?

It taught the awful doctrine of witchcraft. It filled the darkness with demons, the air with devils, and the world with grief and shame. It charged men, women, and children with being in league with Satan to injure their fellow-men. Old women were convicted of having caused storms at sea, for preventing rain, and for bringing frost. Girls were convicted of having changed themselves into wolves, into serpents, and toads, and witches were burned for causing diseases, for selling their souls, for blasting corn, and for souring beer. All these things were done with the aid of the devil, who sought to persecute the faithful, the dear bleating lambs of God.

Satan sought in many ways to scandalise the Church. Sometimes he assumed the appearance of a 'holy man' and committed a crime. On one occasion the devil personated a bishop—(laughter)—a bishop renowned for his sanctity. He allowed himself to be discovered and dragged from the room of a beautiful widow. So perfectly did he counterfeit the form and features of the bishop that many who were acquainted well with that prelate were actually deceived, and the widow herself died believing that her lover had been the bishop. (Laughter.) All this was done to bring reproach upon 'holy men' and scandalise the Church of God.

Hundreds of like instances could be given, as the war waged between demons and priests was very long and very bitter.

These popes and priests, these clergymen, were not all hypocrites, no, they were honest. They believed in the New Testament; they believed in the teachings of Christ, and they knew that the principal business of the Saviour was casting out devils.

What has the Church done?

It made the wife the slave and property of the husband, and it placed the husband as much above the wife as Christ was above the husband. It taught that a nun is purer, nobler, than a mother. It induced millions of pure, conscientious girls to renounce the joys of life, to take the veil woven of night and death, to wear the habiliments of the grave—made them believe that they were in some mysterious way the brides of Christ.

For my part, I would as soon be a widow as the bride of a man who had been dead for eighteen hundred years. (Laughter and applause.)

The poor, deluded girls imagined that they were in spiritual wedlock united with God. All worldly desires were driven from their hearts. They filled their lives with fastings, with prayers, with self-accusings. They forgot fathers and mothers, and gave their love to the invisible. They were the victims, the convicts of superstition—prisoners in the penitentiaries of God. They were conscientious, good, sincere—insane. These loving women gave their hearts to a phantom, their lives to a dream.

A few years ago, at a revival, a fine buxom girl was 'converted,' 'born again,' and in her excitement she cried, 'I'm married to Christ; I'm married to Christ!' In her delirium she threw her arms around the neck of an old man and again cried, 'I'm married to Christ.' The old man, who happened to be a kind of a sceptic, gently removed her hands, saying at the same time: 'I don't know much about your husband, but I have great respect for your father-in-law.' (Renewed laughter and applause.)

What has the Church done?

Priests, theologians, have taken advantage of women, of their gentleness, their love of approbation; they have lived upon their hopes and fears; like vampires, they have sucked their blood; they have made them responsible for the sins of the world, and they have taught them the slave virtues—meekness, humility, implicit obedience. They have fed their minds with mistakes, mysteries, and absurdities. They have endeavoured to weaken and shrivel their brains, until, to them there would be no possible connection between evidence and belief, between fact and faith.

What has the Church done? Let us be generous.

It was the enemy of commerce, the enemy of business. It denounced the taking of interest for money. Without taking interest for money, progress is impossible. The steamships, the great factories, the railways have all been built with borrowed money, money on which interest was promised and for the most part on which it was paid.

The Church was opposed to fire insurance, to life insurance. It denounced insurance in any form as gambling, as immoral. To insure your life was to declare that you had no confidence in God, that you had more reliance on a corporation than on divine providence. It was declared that God would provide for your widow and fatherless children; and to insure your life was to insult heaven.

What has the Church done?

The Church regarded epidemics as the messengers of God. The 'Black Death' was sent by the eternal Father, whose mercy spared some, whose justice murdered the rest. To stop the scourge they tried to soften the heart of God by kneeling and prostrations, by processions and prayers, by burning incense and making vows. They did not try to remove the cause; the cause was God. They did not ask for pure water, but for holy water. Faith and filth lived, or, rather, died, together. Religion and rags, piety and pollution, kept company, and sanctity kept its odour. (Laughter.)

What has the Church done?

It was the enemy of art and literature. It destroyed the marbles of Greece and Rome. Why? Beauty was Pagan. It destroyed so far as it could the best literature of the world. It feared thought, but it preserved the scriptures, the ravings of insane saints, the falsehoods of the 'fathers,' the bulls of popes, the accounts of miracles performed by shrines, by dried blood and faded hair, by pieces of bones and wood, by rusty nails and thorns, by handkerchiefs and rags, by water and beads, and by a finger of the Holy Ghost. This was the literature of the Church.

I admit that the priests were honest—as honest as ignorant; and more could not be said. (Laughter.)

What has the Church done?

Christianity claims, with great pride, that it established asylums for the insane. Yes, it did. But the insane were treated as criminals. They were regarded as the homes, as tenement-houses of devils. They were persecuted and tormented. They were chained, flogged, starved, and killed. The asylums were prisons, dungeons; the insane were victims; the keepers were ignorant, conscientious, pious fiends. They were not trying to cure men: they were trying to destroy demons: they were fighting devils. They were not actuated by love, but by hate and fear. What has the Church done?

It founded schools; yes, schools where facts were denied, where science was denounced, where philosophy was despised. Let us be honest, let us be generous. In Christendom there is but one enemy of science, and that is the orthodox church. (Applause.) It has established schools where priests were made—where they were made to hate reason, to look upon doubts as the suggestions of the devils, schools where hearts were hardened, where the brain shrivelled, schools in which lies were sacred and truth profane; schools for the more general diffusion of ignorance; schools to prevent thought; schools to suppress knowledge; schools for the purpose of enslaving the world; schools in which teachers knew less than pupils.

What has the Church done?

It has used its influence with God, I admit, to get rain and sunshine, to stop flood and storm, to kill insects, snakes and wild beasts. It has done what it could to stay pestilence and famine, to delay frost and snow, to lengthen the lives of kings and queens, to protect presidents, to give legislators wisdom, to increase collections and subscriptions. In marriages it has made God the party of the third part. It has sprinkled water on babes when they were named. It has put oil on the dying, and repeated prayers for the dead. It has tried to protect the people from the malice of the devil, from 'spooks,' from witches and wizards, and from the leering fiends that seek to poison the souls of men. It has endeavoured to protect the sheep of God from the wolves of science, from the wild beasts of doubt and investigation. It has tried to wean the lambs of the Lord from the pleasures and joys of life. According to the philosophy of the church, the virtuous weep and suffer, but the vicious laugh and thrive; the good carry a cross, but the wicked triumph. In the next life this will be reversed. Then the good will be happy, and the wicked will be damned.

What has the church done?

It has filled the world with faith and crime. It polluted the fountains of joy. It gave us an ignorant, jealous, revengeful, and cruel God, sometimes merciful, sometimes ferocious; now just, now infamous, sometimes wise, generally foolish. It gave us a devil, cunning, malicious, almost the equal of God, not quite as strong, but quicker—(laughter); not as profound, but sharper. It gave us angels with wings, cherubim and seraphim, and a heaven with harps and hallelujahs, streets of gold and gates of pearl; and it gave us fiends and imps with wings like bats. It gave us ghosts and goblins, spooks, sprites, and little devils that swarm in the bodies of men, and it gave us hell, where our souls will roast in eternal flames.

[*To be continued.*]

Our Book Table.

'THREE JOURNEYS AROUND THE WORLD.'

This work by 'The Spiritual Pilgrim' (Dr. J. M. Peebles) is not an ordinary book of travels by any means. A large part of it was published many years ago, but it has been revised, supplemented, and brought up-to-date, and embodies the results of recent observations and experiences. Those who are familiar with the venerable author's original and breezy style, will know what to expect, but those who do not, could not make his acquaintance under happier auspices than by accompanying him around the world. His anecdotes, soliloquies, descriptions, witty turns, trenchant criticisms, moralisings, sarcastic comments, human sympathies with the so-called 'heathen,' and sharp contrasts between them and their Christian 'superiors,' his philosophisings and citations of spiritual experiences and beliefs, can be better read and understood than explained. It is an eminently readable, human, interesting, and helpful work. [See Mr. Morse's advt. on back page.]

'REAL GHOST STORIES.'*

By W., *Ilfracombe.*

MANY will welcome the publication in book form of the Christmas and New Year's numbers of the *Review of Reviews* of 1891-2, for it is more convenient to hold, and, though we miss the illustrations, the type is much better.

The style of writing is not that of the 'adept,' the one who speaks with authority because he knows, but is that of the early investigator, whose interest has just been roused, and who is determined to see to the bottom of these mysteries, and find out whether they be true or false. In the early part Mr. Stead is decidedly unconverted, but becomes much more serious towards the end of the volume.

In their original form these short stories roused many to investigate the phenomena of Spiritualism, and now, doubtless, this new edition will serve the same purpose with a younger generation. But for old readers there is much interest in re-perusing the early chapters on 'The ghost that dwells within us,' and 'The thought body, or double,' etc.

In the introduction the word of warning is not forgotten to those who would seek occult knowledge not being fit subjects. The dangers of investigation, he says, 'are great enough to explain, if not to justify, the interdict placed by the Roman Church upon all meddling with the subject except by experts.' But I think we may take exception to the last three words, for even experts were once *in*expert, and only study and investigation makes the difference between the two states. The advice is good, and, unfortunately, much needed, for mediumship is not the exclusive privilege of the good and fit; it is the prerogative of no caste, profession, or people. But when we remember that we are constantly drawing spirit beings near us who are in sympathy with our thought life, and that by developing mediumship—which is often the outcome of investigation—we become more sensitive to their influence, what a great responsibility rests with those who take any part in developing mediumship? If there is not in the soul the high aspiration for all that is good and pure, or if there is not the mental balance to keep one level headed, or even if physically unfitted, to all these Mr. Stead's advice, in capital letters, is applicable, 'DON'T.' All, however, who are interested may read up the subject, if not too timid. In the majority of cases it is ignorance which causes fear; knowledge dispels it.

In the first chapter, on 'The Ghost that Dwells in Us,' one heading is 'Madame B. and her three souls.' That any person should have *three souls* is, on the face of it, an impossibility, yet the experiment related is very curious. Various theories are suggested to explain the phenomenon. M. Foüillée says: 'Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely autonomous I. The conception of individual consciousness must be of an idea rather than of a substance. Though separate *in* the universe, we are not separate *from* the universe. "Continuity and recipro-

* Grant Richards, 9, Henrietta-street, Covent Garden, London, W.C. 334pp., 5s.

city of action exist everywhere." This is the great law and the great mystery. There is no such thing as an isolated and veritably monad being, any more than there is such a thing as an indivisible point, except in the abstractions of geometry."' Which seems to suggest that the study of psychology must lead to some form of Socialism, for if we are all mysteriously one family in universal Being, then *one* cannot suffer ill or wrong alone, *all* must more or less share in the affliction.

With regard to the 'Thought-body' or 'Double,' it is said, 'Hypnotism is the key which will enable us to unlock most of these mysteries, and so far as hypnotism has spoken it does not tend to encourage the belief that the immaterial body has any substance other than the hallucination of the person who sees it.' Instances are given supporting this hypothesis which appear very convincing, but the hypothesis does not cover all the many varieties of the double. Neither does it prove that there is never any substance in the double or astral form. When several people see one of these ghostly visitants at the same time, who are not under any hypnotic spell, one would think that some kind of otherealised substance must compose the form; though perhaps in the majority of cases the appearance is subjective only and not objective. The Celts have a curious belief that 'If this phantom be seen in the morning it betokens good fortune and long life to its prototype; if in the evening a near death awaits him.'

Those who have not already read the stories will find much to interest, both curious and weird; and the book as a whole is a good introduction to ghostly lore.

In conclusion, Mr. Stead says; 'I began the compilation of this volume somewhat lightly, little dreaming that I should close it with so serious a sense of the enormous importance of the subject, and so deep a conviction as to the results likely to follow a revolution in the attitude of the popular mind towards the phenomena of the occult world. These results are both scientific and religious, and between them they include almost the entire range of human thought.'

'LETTERS FROM JULIA.' *

There is quite a classical appearance about this little volume with its broad margins and marginal notes, and all who appreciate the luxury of holding a small book, will wish we could have more such on psychic subjects.

Mr. Stead has made great progress since he wrote 'Real Ghost Stories,' interesting as they are, and valuable, too, as a compilation of well-attested incidents. But of these letters, he says: 'I feel it impossible to resist the conclusion that these communications are what they profess to be—real letters from the real Julia, who is not dead but gone before.' In the Preface he gives some interesting facts, which should be convincing even to the sceptic, that he has a reasonable foundation for his faith.

There is an earnestness, persistence, and enthusiasm in the tone of the letters very convincing of the statement that in the spirit world 'No one seems to grow old. We are young with what seems immortal youth. . . . The disembodied soul soon assumes the new raiment of youth, from which all decay has been removed.'

If we could only really believe that, who would fear death? It is one of the divine missions of Spiritualism to take away all fear. And these letters will do their part in the good fight.

The desire for intercommunion between the two worlds, as so many authorities tell us, is as strong—if indeed, at times, not stronger—in the spirit world as with us, and Julia tells us there is to be a 'great spiritual awakening among the nations.' This is good news, and should cheer the hearts of weary workers; though the time may seem long, and the way rough for many a dauntless soul, if we long and pray earnestly for it, it must come—perhaps the dawn is even now here.

The chief message contained in these letters is 'Love is God, God is Love.' It is insisted on again and again, as if it could not be too strongly emphasised. Continuing, she says: 'If I could come back and speak in the ears of the children of men, I think I should wish to say nothing but this—Love! Love is the fulfilling of the law, love is the seeing of the face of God. Love is God, God is Love. If you wish to be with God—love! If you wish to be in heaven—love! For heaven differs chiefly from earth and from hell in that in heaven all love up to the full measure of their being, and all growth in grace is growth in love.'

A beautiful gospel, and one which would transform this world into a semblance of heaven if we could only all act up to it. It is not a new gospel, as Julia often tells us, but we need frequently reminding that it is the only foundation for true religion. Selfishness is not the path to heaven, and this life is not the all of existence.

Here is another suggestive thought:

'How many poor souls will have their lives saddened by the drip of your tears, who might have been gladdened by the sunlight of your smile—if you had only believed really in the love of God?'

And again: 'No one who really believes can ever feel sad. The measure of your grief is the measure of your unbelief.'

To a certain extent this is decidedly true, but scarcely so far as here represented, for who could help but grieve when parting for a long period with anyone dearly loved? Still we need reminding that excess of grief only proves our unbelief in the love of God, and that all is well with our dear ones gone before. And truly believing in their happiness, what a mockery the outward parading of mourning becomes!

Julia describes her 'deathbirth' into the spirit-world. At first she was unaware she had crossed the border, and it was not till she saw her corpse she 'knew something had happened.' Soon she felt the need of clothing, and—'the idea with us is creative. We think, and the thing is. I do not remember putting on garments. There is just the sense of need, and the need is supplied.'

Her first feelings were more of 'great awe and curiosity' than fear. There was 'a moment's trepidation' at unknown possibilities, when at once her guardian angel appears. And this 'Messenger of Love and Mercy' meets every soul passing into the spirit world. Presently, looking back to earth life, with all its difficulties, she says:

'We see so very differently the perspective. We realise that what often seems to you hard and cruel is the greatest benediction of the love of God. We know that He is Love, and what seems least loving is the irreducible minimum of suffering necessary to create the soul anew in the likeness of the love of God.'

We may readily believe this to be true with regard to God's dealings with us, but it is more difficult to believe if it includes *all* suffering. Vivisection, for instance—that blackest blot on civilisation. If the poor animals—victims to evil, cruel and false science, were reincarnated vivisectors, inquisitors, or any who had been exceptionally cruel, then there might be an appearance of justice, and a warning, too! But it is a difficult problem, and seems far removed from the over-ruling love of God.

Julia describes something of her life in the spirit world, and says: 'Man finds this world very much what he makes it.' Everything is accomplished through the power of will, and by this power 'we can go where we please, and we do please very often.'

'For there is one passion that increases rather than diminishes on this side, and that is the desire to know and to learn.' And with such facilities for everything that the wonderful power of will gives them she may well say, 'You don't know what a prison the body is till you leave it.'

Julia is very wishful for a 'Bureau of Communication' to be established between the two worlds, but next to her message of love the most important suggestion is the advocating of the habit of contemplation, if only five minutes each day. She says: 'What I want meditation time for is to get a chance at your soul. The mundane and material veil the soul from us. We catch fitful glimpses of your soul as if through thick hanging clouds.' And this habit is to be cultivated in order that we may be alone with 'Him who is Love, . . . and with us'; in fact, to cultivate our spiritual natures, and so really possess our souls.

In the concluding letter is a very consoling sentence: 'Your world is not at all so hopeless as you think. You have far more Divine attributes than you imagine. The worst of your world is the want of love.' Rather an important want! If she were only permitted to give one message it would be like that of all true religious teachers, one of love.

* Grant Richards, 9, Henrietta-street, Covent Garden, London, W.C. 188pp., 3s.

WE CANNOT UNDERSTAND why people who profess to believe in spiritual law and forces, in a future life for mankind, and in spiritual marvels 1800 years old, should employ the weapons of scientific Materialists against Spiritualism. They fail to see that by so doing they are endeavouring to destroy the foundations of their own faith.

A TERRIBLE LESSON: The Story of a Strike. A Service of Song. J. Wesley Noakes, Manchester; Mrs. M. H. Wallis, 164, Broughton-road, Pendleton. Price 6d. The Author tells his story entertainingly and well. He supplies a number of original lyrics, set to original music. The presence of the music makes this Service of Song extremely useful, saving as it will the expenditure of much time and money in seeking music for the choir. The publishers have had the work neatly printed, and it should be deservedly successful, for it is well adapted to its purpose.—*Lyceum Banner.*

ORGANISATION MUST FOLLOW, not precede co-operation. The latter is the prime condition of organisation. Without the one we cannot hope to have the latter. At best it would be but form without life, and the end of that is always near at hand. Therefore let Spiritualists be patient still. Let them work more and more earnestly together, with no thought of power, which for them cometh not with observation, but cometh and goeth where it listeth, and in silence will soonest crumble the old creeds, disintegrate the churches, and bring new life continually to all believers.—*Banner of Light.*

PERHAPS NOTHING so much excites wonder and disappointment at seances as the failure of the unseen beings to remember names and events which, we say, 'they *must* know if they are the beings they claim to be.' This is the ground for many a conclusion that the communicating person is 'a lying spirit.' That seems to us to be a very hasty judgment. Even in earth-life it frequently happens that persons—especially those who have lived varied lives—almost entirely forget names and incidents connected with earlier periods of their history. But the parting with the earthly body and the entrance into a new mode of existence—to say nothing of the fresh, and perhaps astonishing, experiences of spirit-life—may make earthly remembrances well-nigh impossible. What we call 'stupidity' or impersonation may really indicate the reaching of an immensely higher plane.—*Light.*

The Professor's Tales.

STORIES FOUNDED ON FACT. V.—THE PRODIGAL'S RETURN.

By W. A. CARLILE.

[*The phenomena recorded in these tales have been collected from many reliable sources, their grouping or combination alone being the work of the author. Thus, though the tales as they stand are partly fiction, they are founded upon well-established facts.*—W. A. CARLILE.]

'WELL, DOCTOR,' said the Professor on the following evening, 'have you got your argumentative weapons ready for the attack?'

'No,' answered the other reflectively, 'I want to hear all your views first, then I will consider the subject as a whole, and state my opinion of it. I know, Professor, what a careful man you are, and that you do not lightly make up your mind. If, then, I am rash in my attack, I may find myself led into an ambush, with disastrous results.'

'Very good,' my friend. I will show you my various entrenched positions and general plan of campaign. You can then decide whether you will oppose me or not.'

'I understand,' answered the Doctor, candidly, 'that your proofs are cumulative, and that behind every tale you have facts of a kindred nature.'

'Exactly so, and therefore I ask you to be patient, and to study the vast amount of evidence in print, and also by experiment to verify these facts for yourself. To-night, then, I will endeavour to point out a little more of the road along which we are travelling by telling you the tale of the prodigal's return.'

A few years ago a storm was raging along the southern coast of England, and round the cottage of John Tremont the wind roared and howled on that wild October night. But the cottage was substantially built, and the fisherman and his wife sat in their comfortable kitchen, where all was cosy and bright. Both Mr. and Mrs. Tremont were past middle age, but the lines upon John Tremont's face, and the fast silvering hair of his wife, told of premature age, brought on by sorrow. And yet they seemed comfortable and happy as they sat in the ruddy glow of the fire, which played upon their faces, and upon the quaint and highly-coloured pictures which adorned the walls of the cottage. A large retriever dog lay stretched upon the rug at their feet. He was pretending to be asleep, but now and again his ears moved, as if to listen to each blast of wind which rattled the casement and howled through the trees which half surrounded the cottage. After a long silence, during which both husband and wife were gazing reflectively into the fire, Mrs. Tremont raised her head and spoke in a trembling voice, 'Do you remember, John, what night this is?'

'I remember only too well, my dear. On this very night two years ago,' but the rest of the sentence ended in a deep sigh.

'I suppose it is the thought of the past,' said Mrs. Tremont, after another pause, 'but I feel as if some calamity were about to fall upon us.'

'Low spirits,' answered John, briefly. 'You are often taken that way.'

'But it's worse than ever to-night.'

'All right, Sarah,' answered John with a smile, 'it's worse than usual you say, so if nothing happens this night, you must never take any notice of such foolishness again.'

At this moment the dog gave a low growl, and rising to its feet slunk under its master's chair.

'Hallo, Skipper! what's wrong now?' But, as if in answer, another growl came from the animal, which refused to come out of its place of refuge.

But Mr. Tremont's attention was now turned from the dog, for there came a loud knock upon the door. The fisherman sprang to his feet, and hurried to open the door, to give entrance to the storm-beaten visitor. For an instant he peered into the darkness. Then he flung the door open and went outside. Before him was a grassy plot, which ended at the summit of a line of low cliffs. Beyond them the fisherman could see the white foam of the waves, and could hear the thunder of the breakers upon the sandy shore. But no living being was in sight, and, greatly wondering, John re-entered the cottage, and was about to shut the door, when a cry smote upon his ears.

'Someone is in trouble, John,' said Mrs. Tremont, who was close behind her husband. 'That sounded to me like a woman's voice.'

'I thought the same thing, Sarah, but I will go and see what is wrong.'

With these words, John caught up his sou-wester, and, calling to the dog, he plunged into the darkness of the night.

The fisherman had only advanced a few paces when a flash of lighting lit up sea and sky, revealing the waste of tossing waters, and the long line of the wave-beaten shore. But John saw more than these, for about a dozen yards in front of him was the figure of a woman, standing at the edge of the cliff. Her face was turned towards him, and her long hair floated upon the stormy wind. Then the light was gone, and, half-dazzled by the momentary glare, John advanced to the spot where the woman had stood.

He found himself upon a narrow path which led steeply down to the shore, and as the woman had disappeared, John went cautiously down the slope, followed by Skipper, who slunk at his heels.

There came another flash of lightning, but the woman was nowhere to be seen.

The descent was a short one, and presently John stood upon the sandy beach and looked round him in perplexity.

'Find her, Skipper. Good dog!' and the fisherman stooped to pat Skipper on the head, but the dog did not responed to his call, and John found to his surprise that he was alone. The dog had been unwilling to follow him, and John, who had relied upon its help to find the woman, was annoyed to think that it had returned to the cottage alone.

Occasional flashes of lightning showed only the rocks around, but of the woman or of the retriever there was no visible sign. As John stood irresolute the loud and dismal howl of a dog came through the darkness. The fisherman hurried in the direction of the sound.

'Skipper has found something,' he muttered, as again the dismal wailing was borne upon the strong wind through the night.

John Tremont made his way among the boulders that strewed the shore at the base of the cliff, and soon he stood beside a dark form that lay upon the sand. Stooping down, he saw the figure of a woman, and he placed his hand above her brow.

'Dead'; he thought 'she must have fallen over the cliff in the darkness. I wonder who she is!'

Suddenly John Tremont was startled by a low wailing cry, and upon making a closer examination, he found that a child was clasped in the dead woman's arms.

The fishermen gently disengaged the child from the arms that enfolded it, and leaving the dog to guard the body, he hastened back to the cottage with the child.

Mrs. Tremont made a careful examination, but found that the child was unhurt, and soon her motherly care caused its crying to cease.

John had gone back to the dead woman, but as he went he wondered much where the other woman was who had led him to the scene of the accident. Exerting his strength, the hardy fisherman gently raised the body from the spot where it lay, and slowly ascended the path, closely followed by the dog.

It was not long before he reached the house, and reverently laid the body upon the bed which Mrs. Tremont had prepared for it.

Long flowing hair half concealed the features, and with a strange trembling at his heart John moved the luxuriant locks aside, so as to see the woman's face. As he did so he started back with a cry, and stood gazing as if spellbound at the calm face that lay before him.

After the first shock was over, John Tremont roused himself, for he could hear his wife approaching from the next room. The news must be broken to her gradually, or the shock of a sudden discovery might prove fatal, for Mrs. Tremont was far from robust. With this object in view he met his wife at the door which separated the two rooms.

'I have not yet seen the baby. Is it a boy or a girl?'

'A beautiful girl. How I wish that we could keep her all to ourselves,' and Mrs. Tremont bent lovingly over the bundle of shawls which lay in the arm-chair.

'Perhaps we can keep her, my dear,' and John drew up a chair for his wife, and seated himself upon another near at hand.

'Sarah, this child has been sent to us in place of our daughter. It is a gift from her who has gone.'

Mrs. Tremont's eyes filled with tears. 'Do not speak in that way, John. Our Martha will yet return to us, and all will be forgiven and forgotten.'

'And is not all forgiven now, Sarah? But why should we talk of forgiveness, God alone is the judge, He knows all, and makes full allowance for our human imperfections and errors. No! Sarah, it is not for us to condemn, and so it is not for us to forgive.'

'You are right, John,' and Mrs. Tremont's hand was laid upon her husband's shoulder. 'If Martha was here, I would just take her into my arms and ask her to forget all the dreadful past.'

'We shall meet her again in that bright land beyond the grave, and at this moment I believe that her spirit is near to us.'

Mrs. Tremont looked up quickly. 'You know more than you have told me, John,' and the expression upon the face of the grief-stricken man brought a startled look into the eyes of his wife. Mrs. Tremont half rose from her chair, but John laid his hand lightly upon her arm.

'Hush, Sarah, do you hear that?' he whispered.

Mrs. Tremont sank bank into her chair, and covered her face with her hands. She had heard nothing, and could think of nothing but the news which John had brought to her. But now, faint and far, a strain of exquisite music floated into the room, and gradually increased in loudness, as if it was approaching out of the depths of eternity and infinity, which surround the frail tenements of our mortality.

John and his wife listened awe-struck, for now the music, like the sweet strain of Æolian harps, filled the room with exquisite harmony. Then it died away as gradually as it had come, and once more deep silence was around.

'That was from the spirit land,' whispered John. Martha is happier there than with us.'

By this time, Mrs. Tremont had guessed the whole truth, and, with John's help she rose slowly from her chair, and approached the silent form that lay upon the bed.

After a long interval, John addressed his heart-broken wife. 'This is wrong, Sarah. We know that our child is happy, and we must not sorrow as those who have no hope, and remember, Martha has placed her child in our care.'

These words had the desired effect. Mrs. Tremont rose from her knees beside the bed and turned to the baby who had been so strangely given to them, in place of their own child. One had come though the other had gone, and upon the hearts of the bereaved ones fell the calm of a holy and perfect peace.

. . . . . .

'There is one thing in this Spiritualism of yours, Professor,' said the Doctor. 'It is not merely a science, it is a religion.'

'That is true. Its appeal is to the whole of man, to the heart as well as to the head, to the emotions as well as to the reason. It brings life and light to all, for beyond the dark valley we see the glorious homes of immortality, not faint nor far away.'

'If it does that,' answered the doctor, quietly, 'its science is a deeper one than that which appeals to the reason alone.'

'Exactly so, but if it cannot pass unscathed through the crucible of intellect, we would have to turn from it as from a beautiful dream. For this reason I want to point out another step or two that we have made.'

'I am all attention, Professor, so proceed.'

'Well, in my last, I told you of human thought and action being affected and controlled by the mental power of a living person. In this story we have the same effect produced by one whom the world calls dead. The mental power was similar in each case.'

'That is indeed a gigantic step to take.'

'Yes, but in the whole of the experimental science of psychology, no fact is more firmly established than this continuity of power between the embodied and the disembodied spirit. But the corollories to this well-established proposition you can reason out for yourself, while I touch upon another point.'

'You probably refer to the fact that the vision was a collective one, which also affected the dog. The theory of thought reading seems rather a far-fetched explanation in that case.'

'You are right, and here we stand upon the threshold of one of the most marvellous powers of thought which is known to man, for there is overwhelming proof to show that thought can clothe itself with an external form and make itself manifest to our earthly senses.'

'That is almost incredible, Professor,' answered the Doctor with a smile.

'And yet why should it be so? Is not the whole visible universe but a material expression of the thought of God, whose thought has also given to us the faculties which enable us to see and know of those other embodied thoughts which are all around us?'

'The analogy does not hold good, for man is not God.'

'Now, Doctor, you forget the unity which underlies all Nature. In the sun and distant stars the elements of iron and sodium and hydrogen exist, such as we have on earth. What the sun has we have in a smaller measure, and in the same way what the spiritual Sun of the universe possesses we also possess, even though it be in rudimentary forms.'

'I see your point, professor. The thought of God embodies itself in external forms, and, therefore, our thought, which is a part of His, can do the same.'

'You are right, Doctor; that is what I mean, and I think you will find that I have not only law and gospel, but reason and common-sense upon my side.'

The Doctor made no answer, and after a short time he found himself alone.

'The subject is a curious one,' he mused, 'and not to be lightly dismissed, but if I can find a flaw in the Professor's reasoning I will tell him of it,' and then he sank into a deep meditation.

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.]*

A SUGGESTION.

SIR,—Isn't it about time that the 'Dewdrops,' 'Starbeams,' 'Sunflowers,' 'Snowdrops,' 'Reindeers,' Sunshines,' and other similar names were entered on the retired list, and given a long and acceptable rest? At any rate, if such figurative names are employed in the private circle, don't publish them in 'our paper,' to make us a laughing stock to the common sense and sceptical public.—Yours, etc.,

REASON.

'CORRESPONDENT-AT-LARGE.'

SIR,—For the information of those friends who have contributed to the fund on behalf of the above, will you permit me to state that since Jan. 1st I have contributed controversial letters on Spiritualism to nine newspapers—the tenth has come to hand this morning. Up to this date thirteen letters of mine have been printed. One of our hymns, referring to the sowing of seed, says: 'Broadcast it o'er the land.' By these newspapor controversies this is literally realised, for these ten publications embrace a very wide scope. I need scarcely say, however, that such a work, in proportion to its scope, involves considerable expense. I only mention this that it may be seen that what is contributed will be usefully applied.—Yours faithfully,

20, Poltimore Square, Exeter, Feb. 28. C. WARE.

MEDIUMS AND THEIR PAY.

SIR,—The correspondence *re* the above subject has interested me very much. I have been a speaker for over twelve years, and my living during that time has almost wholly depended upon Spiritualism and Spiritualists, and it appears very plain to me that the man who hopes to get a respectable living as a worker for Spiritualism is, in all probability, doomed to disappointment, even although his talents are good. To my mind, it is a disgrace to the cause that many men and women are lecturing Sundays and week nights, and labouring hard in many ways to promote Spiritualism, and yet can only manage to live with a struggle. The committees of many societies say they can only pay small fees, that their finances are low. Well, in many cases, the position is but the reaction of the mistaken policy of engaging persons to conduct the Sunday services who are 'dear at any price,' who drive away intelligent people, and so disgust the audiences that collections fall off.

But the great mass of the Spiritualists are largely to blame for this paucity of finances. It would not hurt the pockets of the majority of Spiritualists to contribute a penny or twopence a week towards a fund to provide a decent fee for a good speaker, and if the *majority* did this, there need be no lack of finance. But while there are thousands of Spiritualists (?) who will not spend a penny a week for a Two WORLDS, one need not expect much change.

A medium has a right to be paid for his services, as any other person. We pay an artist, a musician, a poet, or an engineer for services rendered; and if I was gifted as an artist or a musician, or a poet, I would hold those gifts as sacred as those of clairvoyance or trance speaking, that is, to be used for the good of humanity. The artist or musician got his gifts as cheaply as I got mine—that is, they were born with him. He cultivated and developed his; I did the same with mine. I have given some of the best years of my life to the study of Spiritualism and mediumship, and endeavoured to make myself proficient as a public worker, yet there are persons sufficiently narrow-minded and stupid to think I ought to work for nothing! Supposing I did, who then would pay my rent and taxes, my baker's, grocer's, butcher's, and tailor's bills? Not those gentry who so glibly write and talk about mediums hankering after money, being unspiritual and selfish for asking a fee for their services! I would sooner go out with a pick and shovel than come under the tender mercies of such as these. Some persons will say, 'Get another job'!—easier said than done—'and give your services to Spiritualism.'

Of course, I expect to be told all this is selfish, unspiritual, irreligious, etc. I deny it to be anything of the kind. I want a decent house to live in, respectable clothes to wear, wholesome food to eat, and a taste of the happiness this world can afford; and if to provide the wherewithal to obtain these things, and if

'To look the whole world in the face,
And owe not any man,'

is hankering after money, I for one do hanker after money, and I would never be hypocrite enough to pretend I do not want the reasonable comforts of life for me and mine. I confess I have no faith in those who say they do not.

Therefore on principle, when I or any other medium uses his mental or physical powers, he has a right to be paid, just as much right as the carpenter or bricklayer who uses his mental and physical powers in other directions. The sooner the mass of Spiritualists realise this, the better it will be for the Cause.

We want no 'money grubbing,' but fair pay for work done.—Yours truly,

UNITAS.

SIR,—In response to 'Lector,' I may, I hope, have space for a few words more upon this subject. 'Lector' puts a question personally regarding his experience with a woman 'badly drunk,' and her purchase of fish. I cannot exactly find in memory's record a case like his. This is bye-play, altogether apart from the main question.

'Do good by stealth, and blush to find it fame.'

I hope there are few Spiritualists who would ignore duty. Shakespeare had some such idea as I would propound, when he makes one say:

'When service sweat for duty, not for need,
Thou art not for the fashion of these times,
When none will sweat but for promotion.'

'Lector' has 'forbidden' the disclosure of his identity! Surely we all have firm confidence in our editor's sense of honour, and did not require to be told this. Then 'Lector' gives us five names of speakers, of whom few in the movement can take exception to, and the persons mentioned have been in their day, and the active ones are now, able to hold the Spiritualist platform against all comers, but these are not the persons 'Speaker' and 'Lector' refer to in this correspondence.

It is a pleasure to listen to any one of the five upon any theme, whether on or off the platform. These are people who, I venture to say, have never neglected opportunity of storing their minds with sound knowledge. They thereby became, and are, instruments fittingly attuned to the inspirers on the other side, and hence become the mediums for the enlightenment of all who are privileged to listen to them. Platform work in many of our spiritual (so-called) societies, has been lowered to mere nonsense—in the shape of crude addresses, in bad grammar—supplemented by what I characterise as distasteful pretension to what is called clairvoyance. If 'Lector' defends this type of 'speaker,' I must respectfully treat his letter to you as I treat the said class of 'speakers,' *i.e.*, let it alone. My acquaintance with modern Spiritualism began in the year preceding the first number of *Daybreak*, in association with your Manchester Society of that period. I have seen a little of the workings in this movement in many places, including Manchester, Birmingham, London, Glasgow, Newcastle-on-Tyne, Halifax, Bradford, etc. I cannot recall a time which had not certain objectionable features, judged from my own standpoint. It does not follow I was always right; but it may be accepted as an axiom that truth is always in a minority. I venture to affirm that so soon as the craving for making money out of such a movement as is Spiritualism, just then you may make a mark from which you will have little difficulty in getting the measure of disaster. As one meaning of this word would lead one to quote from another correspondent's subject in your issue this week, at such a climax, we might say: a square of the moon and mercury, with maleric aspect of Neptune, intervened and produced these baneful effects in the life-work of these self-opinionated 'Speakers' and 'Lectors.'

If money is to measure our Spiritualistic energy, we must not allow the 'Speakers' and 'Lectors' to be sole judges. They must establish their claims by consistency of conduct and efficiency as instruments. There can be little doubt about the discrimination in the Societies. Call their officials 'Dunderheads' and the meeting-places 'Rat shops,' if you like, but the use of such terms in writing letters, convinces me that there are some flaws in the flute, some strings out of tune, or some other glaring defect in the sensitive, which would render almost powerless for good the efforts of those inspiring minds which we like to suppose are ready and wishful to give us their brightest thoughts.

The best way for 'Speaker' and 'Lector' to act is to fix their own price upon their time and loss of energy. If, upon a second or third occasion, the meetings are small, consequent, possibly, upon the fact that these sensitives are found repeating the same sort of talk, in the same style of bad grammar, then 'Speaker' and 'Lector' will see that they are not considered worth the money claimed.

SPECTATOR.

[This matter of pay for services rendered seems to us to be very simple. So much depends upon the *motive*. If one really *loves* Spiritualism, he will put his heart into the work. If his motive is pure, he will render the most faithful and efficient service possible, and will continually strive to improve, to progress. If to do this he has to devote time and energy, he is perfectly justified in making a charge for them. If he has wife and family depending upon him his *first* duty is to them. He must earn an adequate income to enable him to keep them healthy, to educate them, and fit them to be useful and happy members of society. His time and his energies are his tools; his work, if honestly, earnestly, and efficiently performed, entitles him to remuneration, and *he* is the one to judge what is necessary

to enable him to do his duty to his wife, family, the State, and posterity. Spiritual service depends upon the spirit in which it is rendered. The fact that a Teacher is *paid* (aye, well paid) does not debase him. He who engages in any occupation or profession simply as a means of making money, or to gratify his ambition, loves himself more than he loves his work. That man is a *hireling*—he works *for* the *pay*, but without interest in, or love of, his labour. True work is worship. The toiler, teacher, orator, artist, musician, or medium, whose sole objects are pay, place, power, and applause—is a professional trader! But those who put their work first, who *love* their task, and do it artistically and thoroughly, are worthy of support and encouragement. Those to whom 'the highest and the best' is the dominating motive and the *pay* a secondary consideration (asked for and received, because, under existing conditions, one cannot pay 20s. in the pound unless fairly remunerated), those who desire to *be* good and *do* good, and sincerely strive to serve, to teach, and help, need not consider it a crime to take money for services rendered. It is but fair and just that honest work should be honestly recompensed. This discussion must now close—Ed. T.W.]

THE POSTAL MISSION.—AN OBJECT LESSON.

Sir,—It may be encouraging to some of your readers to know that my reply to the recent article in the London *Daily Mail*, on 'Spiritualism for Babes,' brought me nearly 300 inquiries; showing clearly the wide-spread interest that is being felt in our subject.

Each inquirer has been supplied with a packet of Spiritualist literature, and hints as to the conduct of investigative circles. Mr. Hewitt, of the North London Society, kindly placed at my disposal 300 copies of his pamphlet on 'Spiritualism and Christianity,' a copy of which has been sent to each correspondent; and where definite questions were asked they have been individually replied to. In addition, numerous copies of the Two Worlds and *Light* have been put into circulation, as well as a few of the excellent 'Two Worlds Handbooks.'

Many of our friends tell us they cannot take up *public* work for Spiritualism; but here is something that each one can do. Get an announcement inserted in some newspaper (preferably in the correspondence column) to the effect that information and literature will be supplied free to any inquirer sending a stamped and addressed postal wrapper; have a good supply of pamphlets, etc., on hand; and scatter them broadcast by means of the post. Good results are bound to follow.

This is one of the many ways of celebrating our Jubilee. The main point is to get every Spiritualist to see that he or she ought to do some work for the Cause. John Kinsman.

33, Carlingford-road, Green-lanes, London, N.

SPIRITUALISM AT BARROW.

During the past week the members of the Psychological Hall Society, have had the services of Mr. G. H. Bibbings, B.A., who has conducted one of the most successful missions ever held in Barrow. Large audiences manifested approval of the expositions of spiritual truths. Wednesday evening was devoted to answering written questions from the audience, and no less than 17 questions were answered. On Thursday evening the members held their annual business meeting and election of officers. In the unavoidable absence of the president, Mr. John Cox, the chair was taken by Mr. Job Walmsley, vice. Mr. John Cox, president, Mr. G. M. Nettleship, secretary, Mr. T. Clifton, treasurer, and Mr. Job Walmsley, vice-president, were unanimously re-elected. Mrs. Addison was elected lady president; Mr. Jones and Mr. W Addison, assistant secretaries; Mr. G. Watkins, chairman of week-night meeting; Mr. J. T. Severn, secretary of concert committee; Mr. T. Lawton, chairman of mission committee; Mr. W. Addison, choirmaster; Mr. Job Walmsley, auditor. Mr. W. Proctor was unanimously re-elected stationed medium. The financial report showed a steady increase in membership, and the stability of the society, numerically and financially, is beyond question.—*Barrow Herald*, February 26.

Items of Interest.

Blackpool friends are giving a Tea Party on Wednesday the 9th for the National Bazaar. We hope it will be a big success.

O.P.S. Funds.—Received, with thanks, from Mr. J. Bent, 25s., to be placed to the various funds; from W. Stringer, 1s.; from Mrs. Beaman, 20s.; from T. F., £2.

Dr. J. M. Peebles intends coming to this country in a few months. We hope he will be able to visit us and lecture in the north. A tour by this veteran worker would do a deal of good.

Some people belittle good wishes, 'they cost little, they accomplish less.' All this we deny. They cost something; they mean the kindly, unselfish thought of the one who gives them expression.

Owing to the increase in the number of *Societies* our 'Platform Guide' page has become so crowded that we have no room for 'Other Meetings,' and we cannot devote more than one page to these announcements.

A Jubilee Deluge.—To celebrate the Jubilee we shall be happy to send parcels of back numbers, gratuitously, of the Two Worlds for free distribution from house to house on Thursday, March 31, by friends who are willing to undertake that work. Two years ago this work was carried out by many friends as 'spiritual scouts.' Who will join this year?

Well put!—The following appeared in the London *Daily Mail*, from Mr. John Neander, of Hackney Society: 'If any person will investigate the subject with the earnest desire to obtain the full truth about it, I venture to say that he will find out for himself that our great truth is based on facts, not on belief or tradition, and in its proof of the certainty of a life after death, the communion with our departed friends, and the eternal progress of every human soul, it affords such peace and consolation to humanity as the creeds and beliefs of all times have never been able to supply.'

Portrait and Sketch of Mrs. Burchell, next week.

Will correspondents please excuse a little delay. For some weeks we have been ailing and fighting against physical difficulties, but last week a sudden and severe attack of influenza put an end to the fight, and we collapsed for a day or two. We are slowly regaining strength, but the dreadful lassitude and lowness of spirits cannot be cast off without rest—and we are very tired.

Lyceum Jubilee Celebration.—Any Lyceums in Lancashire or Yorkshire desirous of taking part in the Lyceum Demonstration, to be held on Easter Sunday afternoon, in Manchester, are requested to forward their name, with number expected, so that the necessary arrangements can be made. Lyceum children will be provided with milk and bun free.—J. B. Longstaff, hon. sec., 28, Caton-street, Moss Side, Manchester.

Mr. J. Burke, of Castleton Society, reports phenomena with Mr. John Taylor similar to those published last week which occurred at Longton. Friend Taylor seems to be in excellent power just now. We trust he will be well remunerated, and taken care of. His splendid physical mediumship is calculated to do a great deal of good, especially with Materialists and those who cannot be convinced by mental manifestations or philosophy.

In so far as the mass of humanity was concerned, all was comparative spiritual darkness till about half a century ago, when the Rochester knockings ushered in what is termed 'Modern Spiritualism' as the dawn of a new day whose light and sunshine is fast dispersing the gloom and darkness of superstition's night, and restoring man to reason, to liberty, to civilisation, to his social and soul's salvation, to our beloved so-called dead, and to God.—L. H.

Spiritualism presents the most powerful motives to a life of virtue, to the performance of beneficent and heroic actions, to the prosecution of substantial science and to the diffusion of useful knowledge. It affords the strongest consolation and support amid the trials of life, and explains the reasons of the sufferings to which we are here exposed; it dispels the terrors which naturally surround the messenger called death, transforms it into a passage which leads to a world of perfection and happiness, where moral evils are for ever abolished, where intellectual light shall beam with effulgence on the enraptured spirit.—*Mrs. M. H. Naylor.*

What the Clairvoyante told Zola.—It is interesting to record (says the *Chronicle*) that in 1896 M. Zola, under an assumed name, paid a visit to a somewhat notorious 'voyant,' and published in the *Figaro* a three-column account of what took place. The predictions with which he was favoured read a little curiously in the light of recent events. He was informed that a terrible scandal would take place in two years' time, in which he would be involved, and in the end he would no longer be able to remain in France. A Jew, it was further foretold, would be mixed up in this affair, the effects of which would be very lasting. This looks like an uncommonly good shot on the part of the seer.

Rev. C. F. Aked is reported to have said: 'The plain fact was that a man could not live the first-century Oriental life in the midst of a nineteenth-century European civilisation, and the grounds of sanity were departed from when he attempted to follow literally what he believed to be the exact precepts and example of Jesus of Nazareth. Neither commerce, nor national life, nor our civilisation itself, could stand if these ideals were taken as commands, prosaic as a railway guide, to be followed with iron-bound literalness. That might be a condemnation of our commerce, of our civilisation, and of the very idea of nationality, and perhaps it was.' Perhaps it is owing to the absurdity of the precepts and example.

A Suggestion.—'I believe there is room for more to be done in connection with this Jubilee effort, and by way of encouragement to the workers I would suggest that each Society puts before the people who attend their halls the object of the Bazaar, and commence next Sunday to make a halfpenny collection at the close of their respective meetings. I feel certain that by this means the great object would be put within the reach of many who would gladly respond, and rejoice that they had been able to do some little to help to bring about the glorious reformation which is the object of these earnest efforts, and to establish the religion of truth. I am glad to say that we Eccles friends have already commenced the above. Let me sincerely and earnestly appeal to you, dear friends, to join in doing what we can to make this Jubilee the grandest success ever known to modern Spiritualism.'—*J. Bromley*, Sec.

GONE ONWARDS.

Bury.—Passed to the higher life, Feb. 21, Mrs. Selenia Annie Walker, Nurse, aged 34, of 29, Wyndham-street, after a painful illness, and was interred at the Bury Cemetery. The funeral service was conducted by our esteemed friend, Mr. H. Golding. Comforting were the words put forth. Our sister will be missed by many who looked to her in the hour of need. Our sympathy is extended to the husband and child.

Miss Kitty Bradbury, another daughter of the late B. H. Bradbury, of Morley, passed to the higher life on the 20th ult., aged 16 years. Her mortal form was interred on Wednesday, 23rd, by Mr. J. Armitage, of Batley Carr, in the presence of a large number of sympathising friends. Mrs. Bradbury hereby returns her heartfelt thanks to her numerous friends for their many expressions of love and sympathy that have been so freely manifested in her late sad bereavements.

Lucy Elizabeth, wife of Mr. W. J. Bullock, of Whitley-by-the-Sea, aged 36. The message came with startling suddenness, early on Sunday, Feb. 20th. Besides her husband and family, she leaves an infant son, aged three weeks. The last offices were reverently celebrated at Whitley Cemetery, on the 23rd, when a large gathering of Spiritualists, mediums, and the general public, attended. Many brought floral tributes of respect. Mrs. Bullock, with her husband, became convinced of Spiritualism some three years ago, and during that time they both industriously set to work and developed much healing power, which has on many occasions been splendidly used. Mediums who visited the north were often made welcome by them. The deceased lady was also highly respected in the women's circles of the North of England.—W. H. R.

THE TWO WORLDS.

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FRIDAY, MARCH 4, 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.

A Great Occasion.

NEARLY NINE YEARS AGO, acting under a very powerful impression from the spirit side, Mrs. Emma Hardinge Britten pleaded that steps should be taken to establish a National Society. A Conference was called in Manchester, and resulted in the formation of the Spiritualists' National Federation, which has grown in strength and usefulness ever since.

The need for earnest seed-sowing in new districts was never more apparent than now, and the efforts of the 'organiser,' effective as they undoubtedly are, need to be supplemented by others, and *would* be, were it not that the funds at the disposal of the Executive are inadequate to meet the requirements of the Cause.

Fifty years ago Modern Spiritualism was unknown; to-day, there are millions of Spiritualists, secret and avowed, besides hosts of sympathisers and inquirers. If *every Spiritualist* in these islands would give *something* to the fund (a pound where possible, or, at least, a shilling) to enable the Federation to carry out an effective 'plan of campaign,' a very considerable sum of money could be raised.

There are only five weeks now between us and Good Friday, when the Jubilee Celebrations and Bazaar will be held, but if every reader would give, as one friend has suggested, only a penny a week, a good total would result. But friends, we want more than that.

HOW MUCH ARE WE THANKFUL?

Have we no *thank offering* for the comfort, the light, the happiness, the blessings which the angels have showered upon us? Can we not make a sacrifice? The Salvation Army have an annual self-denial week. Shall we not have a Jubilee self-denial week?

Are we in *earnest?* Is Spiritualism a *good thing?* Do we love our fellows? Does it make us happy to enlighten, comfort and help the grief-stricken and bereaved ones around us? If so, then it will be a lasting pleasure to us, aye, an undying satisfaction to know we have contributed to the best of our ability to send out spiritual teachers into districts where Spiritualism is unknown and sadly needed. Shall we this Jubilee Year

LIGHT A SPIRITUAL SEARCH-LIGHT

which shall never be put out?

To draw Spiritualists together from all parts of the land, that they may rejoice and be glad, may be of a cheerful countenance and happy in fellowship with those like-minded to themselves, and mark their sense of the importance of the Semi-Centennial of the movement initiated by the dwellers beyond the tomb, where immortality has been demonstrated by facts, and Death swallowed up in victory, and at the same time to obtain the wherewithal to more effectively promulgate the glad tidings, a Grand National Bazaar has been decided upon to be held in Manchester and opened on Good Friday in conjunction with the great Jubilee Demonstration to be held in St. James's Hall on that day and Easter Sunday.

We sincerely trust all local Spiritualists will do their utmost to make these great meetings worthy of the important occasion and the Cause, because upon them will fall the bulk of the work, and to them we look for the audiences, while, of course, friends from other centres will be expected and made heartily welcome.

We hope all who *can* do so will make a pilgrimage to Manchester this Easter-tide.

Please read the 'appeal' from the National Federation Executive, in our last issue, and kindly contribute as liberally as possible. May 'the spirit move you' to an early and generous response.

We gratefully acknowledge the following: 'Dear friend Wallis,—In response to your very earnest appeal for the grand Jubilee Bazaar, I have very great pleasure in handing you cheque for ten pounds, and I feel confident if every one does *somcthing* the result will be a great success, and furnish means for our pioneers to spread the glad tidings of the grandest revelation humanity ever received.—Yours fraternally and sincerely, J. A.'

The Religious Aspect of Spiritualism.

RELIGION is as universal as love, as light, as truth. The race has been struggling upwards into spiritual freedom, into rational comprehension, into scientific interpretation, of the phenomena of nature and of consciousness. Spiritualism proves that death is but an incident in the eternal career of man, who through its portals, passes out of the earth school and continues his educational career on the spiritual plane, where his life is sequential. Each one goes to his own place, as the result of the motives, the loves, and the endeavours of his earth life. The reign of Law is as certain morally and spiritually as it is physically. For every result there is adequate cause, and the spiritual realm is the great causative sphere. The more enlightened and the more loving men become, the more wisely they will use the power which knowledge affords them, and by cultivation and exercise of the *will*, here and hereafter, man works out his own salvation.

Spiritualism is scientific as it admonishes all to investigate, test, know!

It is philosophic in that it is eclectic and accepts all truth. It is universal, recognising the spiritual solidarity of the race, the unity of interests and destiny (endless progression).

IT IS RELIGIOUS in that it affirms Spirit, Infinite and Beneficent—recognises Life, Light, and Love; Wisdom, Power, and Beauty, or Intelligence *per se*, and claims that Man-the-Spirit is an intelligent entity, developing, by trial, into conscious exercise of his own nature and powers, and comprehension of their source.

'God understands' and man grows God-like as *he* learns to understand. The visible universe is therefore the phenomenal Kindergarten system of object lessons of which man becomes the interpreter.

Spiritualism is Rational in that it says: Be thyself; take no man for master, follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and of encouragement, but possess thy own Spirit and live thy own life.

An Inquirer's Difficulties.

SIR,—Though the evidence I have collected appears slight, yet it has been sufficient to convince me that it *is* possible to communicate with the friends who have passed over the border. But, having got thus far, I must confess that the peace of mind I seek is not mine yet. There are two difficulties which appear to me to be insurmountable. First, it seems to me that Spiritualism is unsatisfying. I don't know if I can make my meaning clear, but surely Spiritualism does not consist merely of phenomena? Does it in any way lend one aid in living a life of purity? Will it be a help in combating the evil instincts of one's own heart and meeting the adverse influences of everyday life?

You take away from us the saviour and helper in whom I have always been taught to believe, and from whom I have endeavoured to obtain the help I require; but do you give us anything in return? Clairvoyance, trance-speaking, table tilting—these are only valuable to me as *evidence*. Surely there is a deeper side to Spiritualism than this!

Secondly, I find it hard, very hard, to convince myself that it is *right*; I don't mean in the legal sense of course. I am well aware that the Bible is full of it, but it seems to me that there is little to show us that *we* are justified in trying to get behind the veil.

Spiritualism undoubtedly enables us in a degree to see into the future; but are we right in making efforts to anticipate our lives? If Providence has ordained that the future of each individual shall be to him or her a sealed book, are we not frustrating Divine purposes by endeavouring to open it? Our times are in His hands. Surely, we shall do well to leave them there?—LEICESTER.

Our correspondent is in a transition state. He has not grasped the new, and fears to leave the old. We sympathise with his difficulties, and desire to help him. His state of mind indicates the fatal weakness of dogmatic theology, which trains its adherents to depend so entirely upon *external* standards, authorities, and saviours that they are unable to recognise that the true saviour is *in*ternal.

Patience, 'Leicester,' patience. Persevering study is needed. You cannot be 'converted' to Spiritualism and transfer your allegiance as from one creed to another; it is a life-long lesson. Spiritualism is philosophic and religious, as well as phenomenal. You ask: Does it in any way lend one aid in living a life of purity?

Surely, yes, or it fails altogether as a religious influence. The phenomena give us evidence of our natural divinity: that the essential man is spirit, possessing powers and attributes of Intelligence and Will which he must use. 'He who would be free himself must strike the blow.' Spirits unite in affirming the sequential nature of life after death, and the responsibility resting upon us for the motives and efforts we put forth here. Spiritualism appeals to our love of all that is right, just, good, and pure, and if we *must* be *frightened* into obedience, it paints for us the solitude, darkness, suffering, and isolation over there of the spirits in prison consequent upon selfishness and sin in a far more terrible and realistic fashion than orthodoxy can possibly do. As to the legality of spirit intercourse, why not? How do we know that our future should be a sealed book? that it was so ordained? That idea has barred the road of progress for ages: every new discovery was met by opposition born of

the fear of frustrating Divine purposes and incurring Divine displeasure. We cannot take 'our times' out of 'His hands' if we would—but we *can* gain knowledge, and learn to interpret the purposes of life, and become at one with the Divine Order. There *is* a deeper, sweeter, and more spiritual side to Spiritualism, a communion of heart and love—a *spiritual* blending which comes of the ascension of man by aspiration and devotion—of pure purpose and loving service—of cheerful and kindly forgetfulness of self in the developed consciousness of, and confident dependence upon, the unfailing wisdom, life, and love that are above and within *all*. All religion is the outgoing of the spirit in love and life and service. The evil instincts of our animal self and the adverse influences of everyday life can be vanquished when we *rise above* them into the serener atmosphere of love and power, of service to others, and cheerful consciousness of innate goodness! Tune the mind to *good*. Don't *fear* the evil, but bring the will to bear. Think of the best, brightest, and truest things, and men. Remember the spirit (yourself) is a centrestance of power, will, and love, and '*as a man thinks so is he.*' When you *know* there is no death, that life is a progressive experience, man a scholar, that religion is love and service for the good of others, you will realise the wisdom of the golden rule of Spiritualism, *Do all for others.*

QUESTIONS.

A correspondent requests us to answer the following questions: 'What is a Spirit?' Hudson Tuttle says, 'A spirit is an individualisation from the forces of the spiritual universe.' An individual is a being who is, who knows that he is, and possesses powers of will to express himself intelligently.

The next question is, 'Have you ever seen a spirit?' Only by its manifestations. We cannot see electricity, but we can see the results of its activity.

'Have you ever seen a disembodied spirit, if not, how do you know there are any?' By their manifestations. By their displays of intelligence and power, of consciousness, memory and affection. 'If you have seen a disembodied spirit (a spirit without a body) how could you see it?' The use of the word 'disembodied' is misleading—*un*bodied or excarnate would be better. Clairvoyants see spirit people, but they possess bodies: ethereal or spiritual.

'Which of the phenomena called spiritual are produced by disembodied spirits?' Those which display evidence of the operations and presence of an intelligence other than that of the sitters.

'How can you prove that any of these phenomena are beyond the power of natural forces?' 'Natural forces' are not conscious, intelligent, purposeful (unless spirit beings are included among the 'natural forces'—which as a matter-of-fact they are), and therefore 'natural forces' do not act intelligently and display purpose, affection, or hatred.

'How do you know that there may not be laws or forces in nature which will explain the phenomena you attribute to spirits'? We do not know, nor do we profess to know. We simply claim that there is no other hypothesis which will cover the *whole* ground of the known facts *so well* as the spiritual, and we accept it till we find a better. Hurry up with your 'laws' and 'forces' that can think and love, exercise will and display purpose, then we will consider them.

These questions are either wilfully drafted to create difficulties, or display extreme ignorance of the spiritual philosophy, or the perversity of their author. Spiritualists do not claim that spirit people are 'bodiless,' and that is the point of the objector, neither do Spiritualists claim that the phenomena are beyond the power of natural forces, but that the phenomena have demonstrated the *existence of forces hitherto unrecognised* by scientists, and further that those forces are associated with and governed by intelligence. The 'intelligent operator,' thus directing the force, declares himself to be human, and gives evidence of his identity with an individual who once lived as we do, and not only claims relationship, but proves his possession of knowledge of facts in his past earth life, and thus our contention is proved by the strongest possible evidence of which the nature of the facts admits.

DON'T THINK you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting her upon a piece of patchwork she has finished. Of course you could beat the job yourself, but that doesn't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor running a paper. The editor is willing to acknowledge that you can. He only does this because *you* have not time to, but this fact need not deter you from giving him a word of encouragement occasionally!—*Ex.*

THE mighty and supreme Jesus, who was to transfigure all humanity by his divine wit and grace, this Jesus is flown. To my mind this fact has no terror. I believe the legend of Jesus was made by many minds working under a great moral impulse—one man adding a parable, another an exhortation, another a miracle story. And so Jesus represents to us, not a man, but the aspirations of many hearts. If one age can create a Jesus, another can. Our age can. You and I can help in the creation. We can join in making, not a legend, but a new ideal of humanity, the figure of a new man, a new message, a new prophecy. All our better thoughts, all our wiser speech, and all our truer deeds shall form parts of this creation, which shall be a Gospel to those who come after us.—*Prof. Goldwin Smith.*

Anniversary Jottings.

WHAT are our friends in South Wales doing for their national stall? We should be glad to learn.

TAKE TIME by the forelock, and do not relax your hold until you learn that the Bazaar is a success.

FROM J. D——n, Lincoln, we receive 2s. 6d. and a kindly letter. All donations, small or large, very thankfully received.

ANY of our friends who may be able to influence advertisers in Programme Guide, should at once send for tariff sheets and circulars.

THE GOOD FRIDAY tea party should make a 'record' this year. Please purchase tickets *early*, so that we may get an idea how many to cater for.

PERMISSION has been granted from the 'authorities' for the children to assemble in front of the Infirmary, and the police will be instructed accordingly.

HOW CHEERING it is to talk to workers, but the shamefacedness of those who have to apologise for doing nothing is most depressing. Now is your chance.

DON'T WAIT for *official* notifications that your help is needed and your presence required at the meetings on Good Friday, the Bazaar, and Easter Sunday gatherings.

ABOUT 20 LYCEUMS will be represented in the 'procession' from the Infirmary to the Hall, Easter Sunday afternoon, besides individuals from many other places.

SOCIETIES in the Lancashire district are closing on Easter Sunday, that they may swell the attendances at the great meetings in the St. James's Large Hall, Manchester.

MRS. GREEN and Mrs. Stair, Messrs. G. H. Bibbings, B.A., S. S. Chiswell, Walter Howell, J. J. Morse, and Jas. Swindlehurst, will take part in the great gathering on Good Friday.

THE MANCHESTER SOCIETIES have jointly undertaken the Semi-Centennial Demonstrations on Good Friday and Easter Sunday, in conjunction with the National Federation.

WESTMORELAND SPEAKS.—The Millom Society announces that Mrs. Todd, 42, Duke-street, will take up goods for the S.N.F. Bazaar. Will the local friends kindly fill her hands?

WORK ONE, WORK ALL! Societies, Lyceums, circles, clubs, Spiritualists, and friends of Spiritualists, then the glad tidings, 'there is no death,' may be heard in every village, town and city!

ROCHDALE has now its chance. Will our friends there avail themselves of the chance offered by Mrs. J. A. Johnston, 12, Height's-lane, Rochdale, who has offered to collect and receive goods.

WILL Societies make note of the offer to publish in the Programme Guide the name of Society, place of meeting, and Secretary's name and address, for 6d. This is a lasting memento advertisement.

THE SOVEREIGN EFFORT.—Already received: E. W. W. £1, A. W. Orr £1, A. J. £1, Dr. W. S. £1, Mrs. Lippincott £1. This is a good beginning, but five out of 1,000 is only a small bite, and time is short.

MRS. ROBINSON, 145, Drake-street, Rochdale, desires to intimate to her friends that she is willing to collect and receive goods forwarded to her in great or small quantities, on behalf of the Bazaar. Please note.

AMONG OUR professional and amateur photographers, Mr. Pearson, of Manchester-road, Huddersfield, stands alone credited with a large packet of cabinet photographs of mediums. We should like to have a good show of this order.

MISS PLANT has resigned the office of collector for the Potteries in favour of Mr. A. Brookhouse, 48, Uttoxeter-road, Longton, who has expressed his desire to lecture to societies in or near Manchester, on behalf of the Bazaar Fund.

YOUR DUTY AND DELIGHT.—Every Spiritualist who can possibly do so will, we hope, regard it as a pleasant duty to attend the Jubilee meetings and National Bazaar in Manchester on Good Friday Saturday, Easter Sunday, Monday, and Tuesday.

MR. AND MRS. LAWRENCE, confectioners, Collyhurst, will give attention and goods to stall for sweets, and all attention to tenders of goods in that line from those of our friends who are in that trade. We shall be open four days, and a good supply is needed.

MR. A. SMEDLEY, Park Mount, Belper, Derbyshire, has received for the Bazaar, from Mrs. D. Findlay, Smethwick, 6s.; Mrs. Newton, Stockport, 6s., and for our local fund, £1, from a tea given by Mr. and Mrs. Sherburn. Stamps, postal orders, bank notes and cheques, are still wanted to make the Jubilee Bazaar a grand success.

TICKETS ARE READY, who will help to sell them? They can be had of Mr. A. W. Orr, 15, Moorland-road, Didsbury; of Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft; or from the TWO WORLDS' Offices. Secretaries who have not got any, will greatly oblige by sending their name and address on a postcard to the above named, and an intimation of their willingness to sell tickets at their meetings.

SPIRITS are by no means to be conceived of as possessing 'almighty' power and prescience. Their sphere is still a limited one, though all the time enlarging. It does not, and ought not to, follow that as soon as an individual becomes wholly a spirit, or what the world calls 'dead,' he comes into the possession of transcendent power. His opportunities are enlarged, but he is the same person he always was.

Societary Doings.

DERBY SPIRITUALISTS—NORMANTON ROAD.

Feb. 20, Mr. Walter Howell gave eloquent discourses on 'Are the tendencies of modern thought toward Materialism or Spiritualism?' 'Is there a future life?' forming the subject of the memorial service of Brother Thomas Samuel Rowe, the audience being visibly moved by the kindly reference to his achievements in the study of the arts and sciences of this life, and his great fortitude during his long illness. 21st, Reply meeting to Mr. Waldron's lecture against Spiritualism, at the Derby Y.M.C.A.; for over two hours a large audience listened attentively to one of the ablest and masterly expositions of our principles that it has been the privilege of a Derby audience to hear. Mr. Howell carefully reviewed the statements of Mr. Waldron; point after point was ably replied to, amidst the loud applause of the audience, teeming with reason and logic, backed up by knowledge. His replies carried conviction, supplemented as they were by a brief account of his own experiences in the investigation of the phenomena of modern Spiritualism. Questions were invited at the close of the lecture, only one being forthcoming, which, though irrelevant, was replied to, to the satisfaction of the questioner. Feb. 27, Mr. W. H. Phillips gave appreciative addresses on 'Spiritualism: its influence on the world,' and 'Heroes.' Crowded room.

HUDDERSFIELD.—BROOK STREET.

PRESENTATION TO MRS. SUMMERSGILL.

Thursday, Feb. 24, members and friends met for the purpose of making a small present to our esteemed friend, Mrs. Summersgill, who is leaving the town for Harrogate. After an excellent tea we adjourned to the small meeting room, where our president, Mr. Briggs, spoke of the good work done by Mrs. Summersgill in Huddersfield, and at all times ready to help a brother or sister in need. Now that she was going away he hoped she would continue to work in the Cause with renewed vigour. He then presented her with a handsome electro-plated teapot and a purse of money, and hoped she would have health and prosperity in her new sphere of labour. Mrs. Summersgill acknowledged the presents, and said she had always felt at home among the friends at Brook-street, and it was solely on account of her daughter's indifferent health that she was leaving the town. At Harrogate there was no Society, but she would do her best to spread the influence of our Cause, and thanked all for their sympathy—that sympathy that helps and sustains us all in the hour of trial. Other friends addressed the meeting, and referred to the fact that we ought not to be despondent at our sister leaving us, but be glad she was going forth to shed the light of truth in a new place. Dancing, etc., concluded a most enjoyable evening.

Harry L. Westerby, Lyceum Sec.

NEWCASTLE-ON-TYNE PROGRESSIVE LYCEUM.

When I reported the visit of the Executive Committee of the Lyceum Union I expressed the hope that it would result in increased interest in the Lyceum movement in Newcastle, and am glad to report that our expectations have been to a large extent realised. Our greatly increased attendances reminds one of the old days when our Lyceum was considered one of the very best in the country, and with a little help we intend to make it so again. We have had real good sessions lately, among others a visit from Mr. J. J. Morse on January 30, who can always keep the attention of the children while he tells some tale and points a moral. We felt just a little proud when Mr. Morse congratulated our conductor and all on our improvement. Sunday, Feb. 6, songs and recitations filled our time instead of lessons. Wednesday, Feb. 9, at our annual prize distribution, everything pointed to our future success. Our old friend and great favourite with the children, Captain Ranton, at considerable personal sacrifice, kindly consented to distribute the prizes, and in a few well-chosen words, which we all felt came from the inner man, he referred to his many visits to us, and joined in our marching and calisthenics. Owing to his advancing years and failing health this would probably be the last time he would be with us. We all hope not, and our best wishes go out to him for the future.

The attendance of children was good, and the audience splendid. The principal prize winners were: Jenny Hutty, Nellie Thompson, Carrie Young, Ethel Seed, Emily Turner, W. Hutty, E. Hutty, Louis Arthur, J. G. Thompson, Albert Robson, David Seed, Willie Young, etc. The prizes consisted of useful books a little in advance of their respective ages.

Mr. Chapman, one of our musical conductors, presided at the piano, and the entertainment consisted of songs, solos, pianoforte solos, duets, recitations, dialogues, and laughter, contributed by Misses Thompson, Brownlaw, J. Hutty, Nicholson, Sparks, Nellie Thompson, Aggie Ellison, etc., and Masters Robson, Hutty, Young, etc. Miss Thompson brought down the house with her splendidly rendered recitations, and was rapturously encored, as was also Miss Brownlaw and Miss Lizzie Nicholson for their songs. Our conductor presided, and after the entertainment our assistant conductor, and a few friends, supplied the needful buns and coffee, which were enjoyed by the children. The room was quickly cleared, and dancing soon in full swing.

G. M. Martin, hon. sec.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Doddington-grove: Mr. Boddington, in opening, dealt with variant phenomena in individual experience. After solo by Mr. Parish, pleased to welcome back Mr. Peters, who gave reminiscent thoughts on the terrors of death in contrast with an exordium on spiritual light. His clairvoyant tests were much appreciated. Further remarks by Messrs. Adams and Boddington. After-circle, by request, well attended. *Prospective:* The following speakers and clairvoyants will be at the Temperance Hall, Doddington-grove, Battersea Park-road, during March: Mrs. Russell Davies (6th), Mr. J. J. Morse, lantern lecture (10th), tickets 6d. each; Mr. Swindlehurst and Mrs. Webb (13th); our Social, 24th. (538)—BOW: 27th, Mr. Davy presided. Miss Webb sang a solo. Experiences were given by Mr. H. Webb, Mr. and Mrs. Webb, and other friends, making an enjoyable evening. Wednesday, Very successful.—CANNING TOWN, 2, Ford's Park-road: Tuesday, a very instructive and interesting meeting. Sunday, Mr. Harston read an able paper on 'Jesus, man—not God,' several taking part in the discussion afterwards. Co-op. Hall. Braemer-road: Mr. J. Smith gave very successfully 13 psychometric descriptions, only a portion of one not properly recognised. Social last Saturday a decided success, the hall not nearly large enough. A good dialogue much applauded. Mr. Firth presided at the organ, and gave great satisfaction. CAMBERWELL, 33, Grove-lane: A fresh control through Mrs. Holgate spoke of his former errors in orthodox preaching. After-circle, clairvoyant descriptions given; good conditions.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Able address by Miss Rowan Vincent, anent 'The Jubilee of Modern Spiritualism,' clear, concise, practical, and thoughtful. Nine clairvoyant descriptions, the majority were fully or partially recognised. Solo by Miss Hughes. A good attendance.—EAST LONDON, Stratford, West Ham-lane: Mr. Davis, of Canning Town, spoke well on the 'Reasonableness of Spiritualism,' and gave a few remarkably accurate psychometric readings. He promised to be with us again shortly. Two Worlds on Sale at all our meetings. On Thursday, Mr. Peters gave an address and clairvoyance, well recognised. Manor Park: Monday, Mr. Peters gave a grand address, and related his experience, also philosophical explanation. His guides gave good clairvoyance and psychometry, very clear, and well appreciated. Sunday, Mr. Whyte's splendid address on 'Life' was well appreciated. Forest Gate: Tuesday and Sunday evenings, Services conducted by Mr. Sloane in an admirable manner, all being delighted with his grand addresses and most accurate psychometry.—EDMONTON, Beech Hall, Hyde-lane: A social evening last Thursday, and psychometry by Mr. Sloane. Sunday last, a most interesting address on 'Spirit teachings,' from Mr. Brearton.—ISLINGTON, Wellington Hall: Mr. Wren gave a reading, also his experience, and how he became a Spiritualist. Mr. Brenchley gave a short address, showing the truth of spirit return.—KENTISH TOWN, 85, Fortess-road: Sunday evening, Most remarkable proofs of spirit return by Mrs. Spring. Very pleasant evening, good attendance. *Prospective:* Open meetings Monday and Thursday evenings, at 8. Wednesday, Developing class. Tuesday afternoon, Ladies' class, 3 to 5. Sunday, at 7-30, Experience meeting and Psychometry, Mrs. Spring. (538)—HACKNEY: Happy to be able to announce a 'record' meeting on Sunday, about 130 people present. Miss McCreadie, though in poor health, favoured us with a first visit, and gave most successful clairvoyant tests, which were recognised almost without exception. Mr. A. Glendinning very kindly presided, and spoke words of sympathy and encouragement. The attention given by the audience testified to their appreciation.—MILE END: 24th, Good and successful seance. Miss Marsh gave very good clairvoyance, all recognised. 27th, Mr. Beel. A good address on 'Is life worth living?' highly appreciated. NORTH LONDON, 14, Stroud Green-road: The inspirers of Mr. Walker (of Edmonton) spoke on 'The necessity for the union of all who love in the service of all who suffer.' Mr. Brooks and Mr. Purvis also addressed the meeting; clairvoyant descriptions by Mr. Hyla Rushton. Next Sunday morning a special meeting, at 11-30, to arrange for the formation of a Children's Lyceum, and it is hoped that all who are interested in the welfare of the little ones will attend and be prepared to work. On Tuesday, March 8, the organiser of the National Federation will deliver an address at 8 o'clock, followed by clairvoyance. A special collection will be made for the Federation, and friends are invited to give the missioners a hearty welcome to North London (John Kinsman).—SHEPHERD'S BUSH, 73, Becklow-road: A nice meeting, Miss Gambrill giving splendid clairvoyant tests. Many who did not believe in the phenomena had to admit the correctness of what the spirits told them.—SOUTH LONDON, Surrey Masonic Hall: Morning, public circle well attended, conducted by our leader. Evening, hall full. Our leader gave a very interesting and *apropos* address on 'Seek not the living among the dead, they are risen.' One of our members (Mrs. E. Bond), passed to the higher life on Feb. 22. At the conclusion of the service, a special circle to her memory was held, and every member and associate remained. The address at the circle by 'Douglas' was very consoling.—STRATFORD, Martin-street Hall: Mr. and Mrs. Clegg's visit was well appreciated. His early experiences (especially his hard work to obtain the facts) were very interesting. *Prospective:* March 6, Mr. G. Brearton; 13, Mrs. V. Bliss; 20, Mr. J. Swindlehurst. Our Jubilee social on March 25 will be a big programme. Tickets 6d. each. [538]

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: 23rd, Mr. O. Pearson, exceedingly good clairvoyance and psychometry. 25th, Members' party, about 60 sat down to a good tea. Songs by Mr. Crutchley and Mr. Roughsedge. Miss Appleton, eight years old, played a selection on the piano and sang two songs, the members being highly pleased. Mrs. Crompton sang two songs, a very pleasant time was spent. 27th, Mrs. Greenlees' first visit. She gave very good addresses, and her clairvoyance was exceptionally good.—BRADFORD, Church-street: 24th, Mrs. Morley gave good phenomena. 28th, Mr. Warwick gave address and excellent psychometry and clairvoyance.—CENTRAL SERVICES, Coal Exchange: The guides of Mr. E. W. Wallis (who was suffering from the effects of an attack of influenza) delivered a cleverly-reasoned address on 'Spiritualism, a practical reform.' Beginning with the definition that Spiritualism is the science of spirit, and includes the study of man's soul nature now and here, with all the possibilities inherent therein, it was remarked that by the phenomena of clairvoyance, hypnotism, etc., a great increase had been made during the last half century in the recognition of the spirit powers in man; that the mental and not the material was the real man, and that the facts of consciousness are as real as the facts of physics. Many persons are simply creatures of habit, and let their lives be ordered for them by custom, without active interest on their part, being neither moral nor immoral, but simply *un*moral. Men must be awakened to their responsibilities, to the fact that they are to a great extent the arbiters of their own destiny. It has been cus-

tomary to regard man as depraved by nature and incapable of himself of any good. This doctrine prevents personal spiritual growth and progress, but Spiritualism comes to the aid of the individual and teaches that in every human being lies the germ of perfectability, and that each must discipline his own inclination, and make the body the servant of the spirit. All reform, to be effective and permanent, must begin with the individual, and Spiritualism, by proving the continuance of man's personal existence and power of progress, leads men to consider what are the objects of their lives, and what will be necessary to ensure their happiness hereafter, and thus proves itself a potent agent of reform. Miss Murray sang 'The Queen of the Earth,' in good style, and Mr. Booth kindly officiated as organist. Next Sunday, Mrs. M. H. Wallis will give answers to written questions, followed by clairvoyant descriptions.—COLLYHURST-STREET: 23rd, Miss Cotterill gave a short address, clairvoyance, and psychometry. 27th, A pleasant day with Mr. J. B. Tetlow, who gave splendid addresses and a few clairvoyant descriptions. Solo by Mr. Alfred Smith, 'The heavenly song,' well rendered. *Lyceum:* Grand Session. Recitation, Lizzie Cowle, Arthur Arundale; conductor, Mr. Pollard. Children, 73; adults, 24.—ECCLES: 23rd, Miss Jones gave encouraging remarks and excellent clairvoyance and psychometry. This good lady gave her services for the benefit of the society. Many thanks. 27th, Madam Henry, good addresses, excellent clairvoyance, very highly appreciated.—HIGHER BROUGHTON, Hilton-street: 22nd, Public circle. 24th, Mrs. Williams gave good clairvoyance and psychometry. 26th, Mr. Smith gave an excellent address, also very good clairvoyance by Mrs. Williams. Very good after-circle, over 30 present.—LONGSIGHT, 24, Grey-street: 22nd, Pie supper, all spent an enjoyable evening. 24th, Circle. 26th, Social enjoyed. 27th, Mrs. Newton gave a good address and excellent clairvoyance and psychometry, all recognised.—OPENSHAW, George-street: 24th, Miss Knight gave excellent clairvoyance and psychometry. 27th, Pleased to hear Mr. Leaver deliver good lectures on 'What has the spirit taught us?' and 'What is man, only part of God?' Psychometry very convincing.—PATRICROFT, New Lane: 22nd, Miss Cotterill's clairvoyance and psychometry gave every satisfaction. 27th, Miss Butterworth gave grand addresses from 'Is Spiritualism a religion?' and 'Man know thyself.' Strangers remarked they never heard better addresses from a lady. Clairvoyance very good.—PENDLETON: 24th, Miss Cotterill gave splendid psychometry and clairvoyance. 27th, A good day with Miss Smith, 'There is no death' and 'Man's need of Spiritualism,' both treated in an interesting way. Good clairvoyance, nearly all recognised. The guides also named a baby Jenny, spiritual name, 'Ivy.'—SALFORD: 23rd, Mr. Tetlow was exceedingly accurate with mental psychometry (without articles), much satisfaction being expressed. 26th, Mr. P. Bewick gave 28 clairvoyant descriptions, 27 fully recognised. *Prospective:* Next Sunday, March 6, 3 and 6-30. Services: afternoon, phenomena; evening, musical service. Wednesday, March 9, Mr. P. Bewick.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Mrs. Hamer, of Shaw, gave a good address on 'Ye are the lights of the world,' and very good clairvoyance.—ST. JAMES-STREET: Mrs. Robinson gave good addresses, showing the superiority of Spiritualism over Christianity, also good clairvoyance, mostly recognised. Circle conducted by local mediums well attended.—ASHTON-UNDER-LYNE: Mrs. Cropper gave addresses on 'Is Spiritualism of the Bible?' Psychometry excellent. Tuesday, Mrs. Hulme gave good clairvoyance. After-circle conducted by Mrs. Cropper and Haslem.—BARROW-IN-FURNESS: During the mission week, our worthy brother, G. H. Bibbings, volunteered to lead the willing workers in open-air propaganda. Every evening (before service in the hall) hundreds gathered to listen to the logical reasoning of Bro. Bibbings, and although the Salvation Army, alongside, finding themselves deserted, sent for the big drum and tambourine, they could not drown the eloquent language of Bibbings, and must have felt ashamed of themselves when the hundreds gathered around and applauded our brother when he advised the Salvationists (if their conduct that night was an example of their Christianity), to forget to be Christians and become gentlemen.—BLACKBURN, Freckleton-street: Mr. C. Holmes, of Bradford, gave eloquent discourses on 'What is death?' and 'Man's spiritual possibilities.' Mr. J. T. Ward presided. Saturday, a grand drama, 'The village outcast,' was given by the Darwen Dramatic Society in aid of Building Fund, to a crowded house.—BLACKPOOL, Albert-road: Thursday, 24th, Mr. G. H. Bibbings gave a very eloquent lecture to a fair audience. 27th, Mr. Hilton. Afternoon, 'Am I my brother's keeper.' Evening, 'Science and religion.' Psychometry after each address. Mr. Hilton also gave his services on Monday night. Will friends look out for our grand tea party on Wednesday next, the 9th, and come in large numbers, as the whole of the proceeds are to go to the National Bazaar.—BOLTON, Bradford-street: Splendid audiences. Mrs. Hyde gave touching discourses on 'Who are the ministering spirits' and 'Man cannot die,' very good clairvoyance, also psychometry for sickness. An appeal for help for a member was made, and 28s. collected, after the usual collection was made, which will, we are sure, gladden the heart of our sister, and give her some comfort. BURNLEY, Guy-street: The inspirers of Mrs. Crossley gave effective addresses and clairvoyant delineations, also named the infant son of our President, Mr. John Riding, Ernest, spiritual name, 'Victory,' in a very pleasing manner.—BURY: Wednesday, Mrs. Johnson, of Rochdale, gave nice address and clairvoyance. Sunday, Mrs. Hulme, good addresses and clairvoyance, also named a baby, crowded meeting.—DUKINFIELD: 23rd, Mrs. Cropper gave good address and psychometry. 27th, Mr. Pickthall gave splendid address on 'The mission of man.' After-circle, Mrs. Peat.—HOLLINWOOD: 22nd, Mr. Young gave clairvoyance to a good audience. Sunday, Mrs. Brooks discoursed in grand style to crowded audience. Clairvoyance all recognised. LEIGH: Mrs. Dixon being ill, could not attend, we trust she may soon be well again. Our local medium, Mr. Welsby, kindly officiated with a nice and short address. Good after-circle.—MACCLESFIELD: Mr. R. A. Brown delivered splendid addresses, appreciated by all. Evening subject, 'Human life, what is it, and what it ought to be.' Good music.—MILNROW: 27th, Mrs. Ogden, of Oldham, gave excellent clairvoyance and psychometry to a nice audience. After-circle well attended. Striking proof in clairvoyance by Mr. J. R. Hollows.—MORECAMBE: Feb. 13, Mrs. Hall, of Bradford, gave services for expenses only, and also the Monday night for clairvoyant descriptions. 20th, Mr. Berry's control gave plenty of food for thought, on 'Life' and 'Conditions and environments of human life.' Also on Monday intelligent and comprehensive answers to questions, and psychometric experiments, which on the whole were fairly successful.—OLDHAM, Coronation-street: 26th, Mrs. Brooks and her guides named a baby 'Steadfast,' which was a splendid sight. 27th, A friend gave excellent addresses on 'Modern Spiritualism' and 'The books of life,' and clairvoyance. Good time.—NELSON, Pendle-street: 27th, Mrs. Dixon, of Burnley, gave very fair addresses, psychometry good.—PRESTON, Central: Mrs. Britton's guides spoke well on 'As you sow, so you shall reap,' and 'What is the river'? Clairvoyance and psychometry very good.—RAWTENSTALL: 20th, Miss E. Barlow gave good clairvoyant descriptions. 27th, Mrs. Horrocks spoke on 'Live to do good' and 'Immortality, or the continuity of human life,' and gave good clairvoyance. Good audiences.—SHAW: 22nd, Miss Kershaw gave startling tests in clairvoyance, good audience. 27th, Open sessions. Afternoon, marching and calisthenics well done. Evening, Service of song, 'A terrible lesson.' Room crowded to excess, and every person went away satisfied that Spiritualism is not the work of Satan.—SOUTHPORT, Foresters' Hall: Sunday, Miss Cotterill gave good addresses. 'Life here and hereafter,' was treated in such an exceptionally graphic and high toned manner, as to evoke the utmost admiration from the audience. Evening subject, 'Prayer,' was followed by several incidents of clairvoyance. Our room again proved too small for those desiring admission.—SOWERBY BRIDGE: 20th, Mrs. Midgeley on 'The progress of Spiritualism,' taking a retrospective view, and from the progress made, anticipated for the future a harvest of good to result from its teachings. Clairvoyance after the discourse. 27th, Mrs. Clough spoke on 'An angel by the tomb,' showing that, in the light of Spiritualism, resurrection took place after physical death, and progress to the spirit is possible when the desire to go forward is awakened. A number of clairvoyant descriptions given, recognitions being quick and decided. Very enjoyable.—STALYBRIDGE: 23rd, Miss Knight gave good clairvoyance and psychometry. 27th, Mrs. Beresford gave good addresses and clairvoyance.—STOCKPORT: Mr. J. Farnsworth's inspirers spoke eloquently on 'Two elements or two principles,' eulogising Spiritualism compared with present-day religion, showing the former to be a scientific basis as knowledge, and the latter as mere faith. Men and women studying Spiritualism in its birth, whereas the speaker's own term was naturalism between spiritists and Spiritualists, the former ridiculing the scientific research, and the latter demonstrating the immortality of the soul, 2-30, ably assisted in clairvoyance by Mrs. Newton.—WARRINGTON: Feb. 27 and 28, very successful visit of Mrs. Bessie Hyslop. Good addresses and clairvoyance. On Monday evening address based upon an insulting pamphlet delivered to audience on leaving Sunday evening meeting.

MIDLANDS.

BIRMINGHAM Spiritualists Society: Feb. 27, First meeting at Oozells-street Board Schools, off Broad-street. Mrs. Groom gave an inspirational address on 'Our immortal homes' to a large and appreciative audience, and poems on Children's Homes, Peace, Spirit, Forgiveness, and Faith, which were well appreciated. Spirit friends described, some bringing tears to the peoples' eyes. Our worthy president, Mr. R. Lee, officiated as chairman, and our first effort was a decided success.—DERBY, Traffic-street: Mr. Webb, of Sheffield, was the medium at both services. The subject at night, 'Unconscious Influences,' well handled. A stranger, who seemed in earnest, caused some amusement by demanding that a spirit should be shown him.—FOLESHILL: Shrove Tuesday, tea party at the room. Afterwards, on behalf of the Society, a nice album was presented to Mrs. Barr, of Coventry, in recognition of her services some years to the Society. Mr. and Mrs. Barr were greatly surprised, not being aware of the Society's intention. Afterwards, Mrs. Barr, in returning thanks, said words failed her to give utterance to her feelings, but that the album would be prized by her as long as life lasted. A sitting was held, and the congratulations from the spirit side of life were given, the evening throughout was very enjoyable. 27th, Mr. Ashby, of Leicester, gave addresses, clairvoyant descriptions following. 'Love your neighbour as yourself' and 'The need of Spiritualism,' well received.—KNIGHTCOTE: 27th, Good meeting. Mrs. Overton, Master Taylor, and Mrs. Lloyd, mediums. Clairvoyance by Mrs. Lloyd, nearly all recognised. Many thanks to friends for old Two WORLDS. We are still open to receive more. (John Lloyd.)—LEICESTER, Town Hall Square: Mr. Marshall gave a very instructive and interesting address from 'The kingdom of heaven is within you.' Much appreciated. CRAFTON-STREET: The control of Mrs. Rowe gave a trance address on 'Where are the dead?' Successful psychometry by Mrs. Richards. Good audience.—LONGTON: 21st, tea party and entertainment a decided success, over 120 sitting down to an excellent repast. Concert to a crowded audience. Mr. Brookhouse presided and gave a good address. Selections were given by the Longton Victoria Handbell Ringers at intervals. Songs by Miss Stevenson, Mr. Brookhouse, and Mr. James; recitations by Miss Yates, Miss M. Sutherland, and Master C. W. Arnold. Mr. Holdcroft gave twelve clairvoyant delineations, ten were recognised, which came as a surprise to strangers. It was decided to hold a similar gathering on Good Friday, as all were highly gratified. Usual vote of thanks to all who had taken an active part. 27th, Mrs. Peters gave very good addresses, also good clairvoyance. Monday evening devoted to phenomena. [Please write on *one* side of the paper *only*. ED. T.W.]—NORTHAMPTON: Mr. H. Clark, of Leicester, gave two very good addresses. The evening meeting was a grand success.—NOTTINGHAM, Morley Hall: Feb. 20, Mr. George Smith's first visit. Very good addresses and psychometry, much appreciated. 27th, Mr. J. Chaplin, of Leicester, very pleasant and instructive, argumentative addresses. We offer him our best thanks for his

valuable services.—SMETHWICK, 21st: Mrs. Groom very kindly gave a seance for psychometric readings, in aid of the new organ fund. Remarkable and convincing tests. This is the second time Mrs. Groom has rendered help by seance holding here, the first was given in aid of Federation bazaar. Total financial result of both: £1 11s. 9d. 27th, Mr. Aldridge, president of Walsall Society, gave one of the most comprehensive, liberal, and spiritual addresses we have had the pleasure of listening to, on 'Actions v. Faith.' He also gave us a donation towards our new organ, which was used at the service for the first time. Donations thankfully received.

NORTHERN.

CARLISLE, Temperance Hall: Feb. 27th, A pleasant time listening to the guides of Mr. Postlethwaite, of Rochdale, on 'Philosophy of control' and 'Christianity v. Spiritualism,' very ably treated. Psychometry and clairvoyance very good. Return visit, May 15-22.—CROOK, Mechanics' Hall: Mr. R. Mercer, local medium, gave interesting addresses on 'Mediumship, how attained' (chosen by the audience) and 'Some social problems of to-day.'—GATESHEAD, St. Cuthbert's Hall: 24th, Mr. J. Swindlehurst, S.N.F. organiser, lectured to a very large audience on 'Man's need of Spiritualism.' Psychometry and clairvoyant descriptions by Miss Smith, of Southport, all recognised. Collection on behalf of Spiritualists' National Federation. 27th, Mr. Easthope, of Newcastle, lectured on 'The mission of Spiritualism,' to a good audience. After-circle. 31, RIPON-STREET: Mr. Bancroft's address on 'Life in two spheres' well delivered and convincing. Mrs. Walker, of South Shields, gave good clairvoyance. Good after-meeting, some good tests given by young personation mediums.—NEWCASTLE-UPON-TYNE, 3, Addison-road, Heaton: 27th, Mr. Westgarth (in place of Mrs. White) gave a good discourse, which was listened to with much attention by a very good audience. NORTH SHIELDS, Oddfellow's Hall: 23rd, In the absence of Mrs. Young, Mr. Morrell gave clairvoyance before an unusually large audience. 27th, Mrs. Johnston, in a very able and efficient manner, answered several questions, and successful psychometry. SEATON DELAVAL, 13, Astley-terrace: The guides of Mrs. Fairon gave an interesting address on 'The philosophy of Spiritualism' to a very attentive audience. Good clairvoyance and psychometry; her little girl, aged 12, also gave splendid clairvoyance and psychometry, which highly pleased her hearers. May she continue in her development! Our meeting room being closed to us we are trying to make arrangements with a travelling theatre company, who are setting up here, to hold our anniversary in their place next Sunday, March 6 *(See Bills)*.—SPENNYMOOR: Bro. Scott spoke to a good audience and dealt with his subjects in a most interesting manner. Bro. Scott is undoubtedly one of the best clairvoyants in the district.

WALES.

CARDIFF, 198, Cowbridge-road: Feb. 21, Trance address through Mrs. Williams, 'Spring suggestions,' question by friend asking Mr. Preece to speak on 'Watchman, what of the night?' 27th, Mrs. Williams spoke on 'The redeeming of man through the sacrifice of lives devoted to the cause of all truths.' Mrs. Preece followed by 'What is the good of it?' Good clairvoyance from both ladies and Mr. Bentinck, to prove spirit apart from the body, allowing his spirit to travel to a place and describe a scene and incident only known to a lady present.—MERTHYR TYDFIL: 27th, Anniversary services. First visit of Mr. E. Marklew (Manchester), whose brilliant discourses, afternoon and evening, were much enjoyed. Subjects, 'Spiritualism, a science and a religion,' and 'The nature of a future life. The young gentleman gave thorough satisfaction. Mrs. Billingsley kindly assisted by giving a few minute clairvoyant descriptions at the close. Large audiences.—NEWPORT (Mon.), Skinner-street Chambers: Feb. 23, Address on 'Prove all things: hold fast that which is good. 27th, Address by Mr. Wayland on 'Modern Spiritualism.' Clairvoyance and questions at after-meeting. Very successful healing, sufferers greatly helped.

WESTERN.

BRISTOL, 24, Upper Maudlin-street: 24th, Usual meeting. 27th, Invocation by Mr. Woodland's control, who afterwards gave a short address on 'The moral influence of Spiritualism.' Hope to see all friends next Sunday, 6th March, to hear Miss Marsh, of London, morning and evening.—PLYMOUTH, Oddfellows' Hall: 23rd, subject, 'The God idea,' by Mr. Forbes. Mrs. Trueman gave seven clairvoyant descriptions, all recognised. 27th, Inspirational address by Mr. J. Evans, 'The value of spiritual phenomena as applied to the thoughts of men to-day.' Evening address by Mr. A. W. Clavis, 'The need of Spiritualism,' appreciated by a good audience. Mrs. Trueman gave 11 clairvoyant descriptions, eight recognised.

YORKSHIRE.

BARNSLEY, Cooke's Buildings, Wellington Street: Mr. J. Gratton's controls gave very good addresses on 'The mission of the spirits,' and 'Spiritualism: a comforter.' Clairvoyance and psychometry very much appreciated. Good audiences. GEORGE-YARD MISSION: Mr. Wilson's guides gave 'Is Spiritualism a new religion?' and 'Where, and what is heaven?' A large audience stayed to after-circle. Mrs. Roberts gave clairvoyance. All satisfied.—BRADFORD, Boynton-street: 27th, Mr. Back being unable to be with us, Mrs. Winder and Mr. Barraclough and guides gave excellent addresses and clairvoyant descriptions. It is not the first time that Mrs. Winder and guides have helped us through our difficulties, and we feel indebted to her, and trust that she may long be with us to reap some of the fruits of her labours on this side.—HECKMONDWIKE: We have given up our cottage meetings, they being unprofitable and expensive. (Mr. and Mrs. G. H. Woner.)—HULL, Granville Hall: Mr. Parker, of Bradford, gave good addresses on 'Spiritualism, its relation to humanity,' and 'For all good things we praise Thee'; well received by audience. Clairvoyance good.—HUNSLET, 3, Bottom of Joseph-street: Mr. J. Brook gave good addresses, clairvoyance, and psychometry. Good after-meeting by Mrs. Walton, who gave good clairvoyance. GOODMAN-TERRACE: 27th, A glorious day with Mr. W. H. Green; very good clairvoyance and psychometry. Rooms full at night. All well pleased. March 6, Miss. Tempest, at 2-30 and 6. Monday at 7-30. Wednesday, members, at 8. Thursday at 7-30. Saturday at 7-30. ORIEL HALL: 21st, Mrs. Levitt delivered a discourse on 'Will you meet me at the fountain?' Clairvoyance and psychometry excellent, good audience. 27th, Mrs. Midgley delivered brilliant addresses and gave good clairvoyance. Church crowded at night; we are progressing very nicely.—LEEDS, Psychological Hall: 21st, Mr. J. Johnson, of Normanton, kindly gave his services. A most successful meeting, clairvoyance and psychometry excellent. He has our hearty thanks. 27th, Good meetings with Mrs. Falla, evening crowded, all well pleased. Good after-circle. Spiritualists of Leeds and district, your presence and support is needed; the time has now arrived to advance and place our Cause in the front rank, it only needs your support. Shall be pleased to hear from you. (J. W. L., sec.) 28, BACK ADELPHI-STREET: A grand time with Mrs. Myers and daughter. Room crowded at night, hearty welcome to Mr. Spencer on his first appearance. Good after-meeting.—MEXBOROUGH: A good day with Mr. B. Plant, good clairvoyance. All very well satisfied.—NORMANTON: Excellent addresses by Mrs. Green from 'Evidences of immortality.' Crowded audiences came to welcome her, and satisfaction reigned throughout the large company. The four weeks' special mission has been well appreciated by the public, and Spiritualism has been lifted to a better condition by holding these successive meetings in a respectable hall. Mrs. Green's clairvoyance was readily recognised in every case but one. Monday's meeting in our own room well attended. Clairvoyance excellent. (E. B.)—ROTHERHAM: Feb. 20, first visit of Mr. A. Wilkinson, of Nelson, subjects, 'Plain talk with plain people' and 'What must I do to be saved?' handled to the entire satisfaction of everybody. Solos at both services were well received. 21st, Mr. Wilkinson gave a high-class lime-light exhibition. Splendid views, excellent spirit photos. and comical 'comic' slides. Songs and recitations were well illustrated. Inquiries are, 'When is Mr. Wilkinson coming again?' His visit has been profitable, both spiritually and financially. Societies would do well if they could secure his services. (Cor.)—ROTHWELL: Feb. 20, Afternoon, Lyceum Open Session. Evening, service of song, 'A Terrible Lesson,' was nicely given. Crowded room, all well satisfied. The general cry was 'give it again.' 27th, Mr. Baldwin gave us two papers, which were well received, on 'The harvest of humanity' and 'Dangers of mediumship.' He must have spent a lot of time in getting them up, and they were well given.—SHEFFIELD, Hollis Hall: The guides of Mr. Walker, of Bradford, gave splendid addressses on 'Immortality, in the light of modern Spiritualism,' and 'The unfoldment of spiritual gifts,' to good audiences, followed by good clairvoyance. Monday, Mr. Shaw answered questions and gave good psychometry, much appreciated.—LANGSETT-ROAD: Mr. H. Green gave a most intelligent address on 'Spiritualism and its problems.' Psychometry by Mr. Bentley very good. 27th, Our esteemed friend, Mr. Mason, gave trance lectures on 'Spiritualism: a destroyer and a builder.' The controls improve every time we hear him. Excellent clairvoyance.—SKIPTON: Miss F. Barlow, Clitheroe, gave splendid discourses on 'Where does spirit dwell?' and 'Is Spiritualism new?' Interesting psychometry.—WAKEFIELD, Queen-street: Mr. W. E. Inman's guides answered questions from the audience in the usual style. Clairvoyance and psychometry successful. YORK: 23rd, 'Spiritualism and its use' dealt with by the inspirers of Mrs. Gregg, and a general expression of satisfaction was manifested. Good clairvoyance, and very striking psychometry.

RECEIVED LATE.—*Clitheroe:* Mr. R. C. Craven spoke on 'Mesmerism and Spiritualism.' *North Shields*, Lewis Hall: Mrs. Yeeles and Mr. Lashbrooke rendered efficient and acceptable services.

YORKSHIRE UNION PLAN FOR MARCH.

ADWALTON—13, Hy Long; 20, Mrs Falla; 27, Mrs J Colbeck
ARMLEY—13, Chas Shaw; 20 D Jagger; 27, Mrs Midgley
BARNSLEY—13, Y U Conference; 20, Mr Campion; 27, Mr Watkin
BATLEY—13, Miss Hall; 20, J C Spencer; 27, Mrs. Roberts
BATLEY CARR—13, Mr and Mrs Marshall
BIRSTALL—13 Mrs Shulver; 20, Mrs Hall; 27, Mrs Smith
BRADFORD—*Boynton Street*—13, Mrs Whiteoak; 20, Mr Warsman and Mrs. Fawsett; 27, Closed for Jubilee *Dudley Hill*—13, Miss Hall; 27, Closed for Jubilee *Milton Hall*—13, Mrs Stair; 20, J Parker; 27, Closed for Jubilee *Otley Road*—13, Mrs Brook; 20, Mrs. Nicholson; 27, Closed for Jubilee *Spicer Street*—13, D Jagger; 20, Mrs Bury; 27 St George's Hall *St. James*—13, Miss Hunter; 20, Mr Seekings; 27, Mrs Beardshall
BRIGHOUSE—13 E Marklew; 20, T Coupe; 27, J Brook
CLECKHEATON—13, Mrs Beardshall; 20, Mr Barraclough; 27, Mrs Falla
DEWSBURY—13, Mrs Nicholson; 20, Mrs Clough; 27, Mrs Shulver
ELLAND—13, Mrs Richardson; 20, G Featherstone; 27, Mrs Stretton
HALIFAX, No. 1—13 J W Johnson; 20, Mr Postlethwaite; 27, S Featherstone
HALIFAX, No. 2—13, Mrs Midgley; 20, Mr Watkin; 27, Mr Fielding
HUDDERSFIELD—13, Mrs Clough; 20, Mrs Bailey; 27, Chas Shaw
HULL—13, Mrs Seekings; 20, Mrs Gregg
KEIGHLEY—13, J Armitage; 20, J Smithson; 27, Mrs Armitage
LEEDS, Psychological Hall—13, Mr Barraclough; 20, Miss Patefield; 27, Mrs France
LIVERSEDGE—13, Mrs J Waterhouse; 20, Miss Smith; 27, Closed for Jubilee
MORLEY—13, Mr Frith; 20, Local; 27, Mrs Stair
OSSETT—13, Mrs Armitage; 20, Mrs Shulver; 27, Lyceum Day
ROTHWELL—13, Mrs Smith; 20, Miss Harrison; 27, Mr Hopwood
SHEFFIELD—*Attercliffe*—13 W Mason; 20, Madame Henry; 27, Miss Cotterill *Hollis Hall*—13, Mrs Hunt; 20, Geo Featherstone; 27 Mr Young
SHIPLEY—13 Mrs Ellis; 20, J T Todd; 27, Closed for Jubilee
SKIPTON—13, Miss Patefield; 20, Mr Back; 27, Mrs Hoyle
SOWERBY BRIDGE—13, Mrs Lambert; 20, Mrs Hunter; 27, G Featherstone
WEST VALE—13, J Baldwin
WINDHILL—13, J Colbeck; 20, Geo Lewis; 27, Closed for Jubilee
YEADON—13, Mr Watkin; 20, Mrs J Colbeck; 27, Mrs Midgley

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THE SEMI-CENTENNIAL ANNIVERSARY
OF
MODERN SPIRITUALISM.

- GRAND DEMONSTRATION -

IN THE

GREAT ST. JAMES'S HALL,

OXFORD STREET, MANCHESTER,

On Good Friday, April 8th.

At 4 p.m.,

A Monstre Tea Party,

TO BE FOLLOWED

At 6 p.m., by

= A Happy Evening =

OF

SONG, MUSIC, AND SPEECH.

Chairman: E. W. WALLIS, Esq.

(President of the National Federation Conference),

SUPPORTED BY

Mrs. ELLEN GREEN (Manchester) — Mr. S. S. CHISWELL.
Mrs. M. A. STAIR. — Mr. WALTER HOWELL.
Mr. G. H. BIBBINGS, B.A. — Mr. J. J. MORSE.
Mr. J. SWINDLEHURST.

TICKETS:

	s.	d.
For Tea and Happy Evening	1	0
Children under 12	0	8
Including Admission to Bazaar	1	6
Children under 12, for Tea and Bazaar	1	0

To be had at the Spiritualist Meeting Rooms, or The 'Two Worlds' Office, 18, Corporation Street.

:o:

EASTER SUNDAY,

A GRAND UNITED LYCEUMS' DEMONSTRATION,

At 2 p.m.,

A Procession

will be formed on the INFIRMARY FLAGS, headed by a MANCHESTER MILITARY BRASS BAND, and march to the St. James's Hall, where exercises illustrative of Lyceum (Sunday School) Methods will be given.

Chairman: J. J. MORSE, Esq.,

Editor *Lyceum Banner*.

At 6-15 p.m., under the presidency of S. S. CHISWELL, Esq. (of Liverpool), A

Public Spiritual Service,

WHEN ADDRESSES WILL BE GIVEN BY

MRS. EMMA H. BRITTEN, MRS. M. H. WALLIS,
MR. J. ARMITAGE,
MR. W. JOHNSON, MR. J. J. MORSE,
MR. J. B. TETLOW, AND MR. E. W. WALLIS.

ADMISSION FREE. *COLLECTION.*

Spiritualists' National Federation

GRAND BAZAAR

AND

INTERNATIONAL FANCY FAIR,

In aid of Propaganda Funds,

IN THE LESSER ST. JAMES'S HALL, MANCHESTER.

On Good Friday, at 12 (noon),

OPENED BY

MRS. EMMA HARDINGE BRITTEN.

Chairman, JOHN LAMONT, Esq. (Liverpool).

[To Season and Tea Ticket Holders.]

Saturday, April 9th, at 2 p.m.

GRAND PUBLIC OPENING BY

REV. JOHN PAGE HOPPS.

Chairman, S. S. CHISWELL, Esq. (Liverpool).

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EASTER MONDAY,

Opened at 2 p.m. by

E. DAWSON ROGERS, ESQ.

(London), Editor of *Light*.

Chairman, JOSEPH ARMITAGE, Esq. (Dewsbury).

Tickets, 1s.

Tuesday, April 12th, at 3 p.m.,

Opener—

J. J. MORSE, Esq., London,

Editor *Lyceum Banner*.

Chairman - JOHN VENABLES, Esq., Walsall.

Tickets 1s. each. After 6 p.m., 6d.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

Accrington—Temple, St James st, Lyceum 10 30; 2 30, 6, Local; circle at 8. Wed. 7 30, mems. circle
26, China st., Lyceum 10 30; 2 30 & 6; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30, Mrs Hulme. Tues. 7 30. Mrs Greenlees
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith street, Lyceum 10; Circles 11, Service 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, Mr Proctor
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30,
Bloomsbury: Lyceum 11; 3, 6 30, Mon. 7 45
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30
Blackburn—Old Grammar School. Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Madame Henry
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Miss Walton
Bootle, 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, Mrs Brooks
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, Mrs Stair
North street, Lyceum, 9 30; 2 30, 6, Lyceum Anniversary, E W Wallis. Mon. at 7 30 Tues. 7 45
Guy street, Lyceum 10; 2 45, 6 30, Mrs Lambert Mon. 8, Mr Riding Wed. 8, members,
Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mr Pilkington Wed. 7 30, Mr Tetlow
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance Thurs. 8, improvement class
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, W Rushworth Wed. 7 30, at 13, Charlotte street
Clitheroe—3, King lane, at 2 30 and 6 30
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Beardshall
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mrs Dixon Mon. 7 30. Wed. 7 30
Glasgow—4 Carlton place, 11 30, 6 30.
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Mrs Best Tues. 7 30, J Young
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Miss Cotterill
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st., 10 45, 6 30, Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, W H Phillips. Mon. 8, circle for members only Thurs. 8 Public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6, Library, 6 30, W E Long, 'The teaching of Jesus.' 8 p.m. members' and associates circle
Battersea Park Rd—Temperance Hall, Doddington grove At 7, Mrs Russell Davies, address Thurs. 7, choir practice; 8, developing class.
Brixton—8 Mayall rd., 7, Mr McGibbin Tuesday, Mar. 22nd, Mr. Swindlehurst Thurs. 8, members' circle
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, A Friend, 'Should Spiritualists be Socialists?' Tues. 7 30, Fri. 7 30, developing circle. *T. W.* on sale
Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 12 till 1, healing; 7, Mr Weedemayer, 'Capital Punishment' Mon. 8, public seance. Tues. 8, members Thurs. 7 30, Open meeting Sat. 8 Social
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Whyte (Evangel) Thurs. 8, Mr Peters.
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Peters. Tues., Thurs. at 8, circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 2 30, 6; after-circle, 8 and on Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 and 6 30, P Lee. Mon. 7 30
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Gibson; 8 30, mems circle. Wed. 8, Mr Pearson, doors closed 8 10. Fri. 8, members. Sun. 8 30, members' circle
Moss Lane East—Princess Hall, 10 45, 6 30, Mon. 8 15, members circle, and magnetic healing. Thurs. 8, Mrs M H Wallis. 3rd. E W Wallis, 10th
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Miss Smith. Mar. 9, Miss Chadderton
Patricroft—New lane, Winton, 3, 6 30, Mr Plant. Tues 8. Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum 10 30 only; 2 45; 6 30, Mrs Green. Mon. 8, developing. Thurs. 8, public
Salford—Co-op. Stores, Chapel st., Lyceum, 11 3, 6 30. (See Report). Mon. 8, social. Wed. 8 15
Merthyr—Central Hall, 11; 2 30 and 8,
Mexborough—Lees Arcade, 2 30, 6, Mrs Gregg. Tues and Thurs 7 30, circle. Fri. 7 30
Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Hyde. Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Mrs Britton (Nelson). Tues. 7 30, 8th, Mr Richman Sat 6th, Miss Sage
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, W H Robinson. Mon. 7 30. *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30
Oldham—Corner of Coronation st., Mumps, 3 and 6 30, Mr Trueman. Tues. 7 45, Sat, 7 45, Mrs Fielding
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, F Hepworth
Plymouth—Oddfellows' Hall, Morley st. 11, Mr Dymond, 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30, J Evans T W on sale
Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, J C Macdonald. Monday 7 30, Thur. 8, members' circle
Rawtenstall—Lyceum 10 30; 2 30, 6, Service of Song
Rishton—2 30 and 6, Mr Moorey
Rock Ferry—Mission Hall, Union st., 2 30 and 6 30
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mrs Markham. Mon. 8. Wed. 8 public circle
Royton—Hall, Union st, 3, 6 Wed. 8
Shaw—Broadbelt's Rooms, 3 and 6 30. Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11. public circle; 3, 7, Mr Webster and Mr Bentley Mon. 8
Slaithwaite—Laith lane, 2 30, 6
Southport—Foresters' Hall, 3, 6 30, Miss Smith Wed. 7 45
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Progressive Scty, 3, 6 30, Mrs France Wed. 7 30, Mrs Hopwood. Thrs. 8, members' circle
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. Mrs Brooks and on Wed. Mon. 7 30, Mrs Newton
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, W Johnson
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

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

Adwalton—At 2 30 and 6, Mrs J Waterhouse
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30, 2 30, 6 30, Mrs Taylor. Mon. and Sat. 7 30, circles
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Mrs Ratcliffe
Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Crossley. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mrs Markham Monday, Mothers at 3
Birstall—Railway ter 2 30, 6, Mrs Stretton. Tues. 7 30, public circles
**Bradford*—Boynton st., West Bowling—at 10 Lyceum, 2 30, 6 Mrs Harrison. Thursday 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mr Hopwood. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Berry
Otley rd., Lyceum, 10 30; 2 30, 6 30, Miss Patefield
Spicer st., Little Horton ln, 2 30, 6, Mr Barraclough
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Watkin Wed. 7 45
Temperance Hall, Leeds rd., 11 developing circle, 2 30, 6 30, Mrs Clough. Mon. & Wed. 7 45
**Brighouse*—Martin st. Lyceum 10; 2 30, 6, Mr J Smithson.
Clockheaton—Walker st. Lyceum, 10; 2 45, 6, Mrs Smith. Mon. in old room, 7 30. Thurs. 7 30, public meeting
Cleckheaton (No. 2), Mrs Shulver
**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs Thornton. Thursday 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Miss E Beever.
Halifax—Winding road, 10 30; 2 30, 6, Mrs Richardson Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs France
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Nicholson
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, J C Spencer. Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber street Spiritual Temple, 2 30, 6, Miss Barlow Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6, C Shaw; 7 45, circle. Mon. 2 30, circle; 7 30. Tues. members, 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Bentley
Morley—2 30, 6 30, Mon. 2 30, 7 30, Mrs Brook. Tues
Normanton—Queen st, 2 30 and 6, Geo Featherstone circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson
Ossett—Queen st. Lyceum 10; 2 30, 6, Mrs J Colbeck
Rothwell—Lyceum, 10; 2 30 and 6, Mr Seekings Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, Mr Jepson. After-circle at 8
*Hollis Hall, Bridge st, circle at 11; 3, 7, Mr Mason Mon. 7 30
Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Bolland
Skipton—Temperance Hall, 2 30, 6, R A Brown
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, Yorkshire Union. T O Todd
**West Vale*—Green ln, 6, Mr Postlethwaite Wed. 7 30
Windhill—2 30 and 6, J Baldwin
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mrs Falla. 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, Thurs 7 45, Public circle
Barnsley—George Yard Mission Room, 2 30 and 6, Mr McLeod
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Bishop Auckland—Temperance Hall, Gurney Villa, 2 and 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, circles. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mrs Bailey. Mon. 7 30
Bristol—24, Upper Maudlin st. 11, 6-30 Miss Marsh
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Clitheroe—3, North Cross Cottages, Salt Hill lane, 6 30
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 3 and 6 30 Mon. and Wed. 7 30
Dukinfield—Railway st., 2 30 and 6 30, Mrs Fielding Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6,
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall Bensham. Sun. 6 30, Weds. 7 30 (see Prospectives)
31, Ripon st, 6 30, Mr Meek, 'Two conversions.'
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, Mr J Wood
Hadfield—Salisbury street, off Station rd. at 3 and 6, circle 7 45. Wed 7 45
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6 30, Miss G Hunter. Mon. 2 45 & 7 30, Mr J Pawson. Tues. and Sat. 8, public circles
3, Bottom of Joseph st., 2 30 and 6, J T Todd Tues. 7 30, Thurs. Sat. 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, public circle
Leicester—Crafton st, 11, 6 30, H Clark Wed. 8, circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mon. at 7 45 Thurs. Sat. 7 30, public circles
Westfield rd, 2 45, 6 30. Mon 7 45, Sat public circle, 7 45. Thurs. membs circle, 8
28, Back Adelphi st., circle 10 30, 2 45 & 6 30, Mr Teal. Mon., Thurs., and Sat. public circles at 7 45
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—Bow—193, Bow road, 7, Mr Sloane, clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
Manor Park—Temperance Hall, 7, Mr Davis Mon. 8, Mr Peters. Thurs. 8, Mr Peters
Marylebone—Cavendish Rooms, 51, Mortimer st. W J J Morse, trance address
Edmonton—Beech Hall, Hyde lane, 11 and 7, Mr Lightfoot, 'Spiritualism and the Bible.' Wed. 8, public circle. Thurs. 8, developing
Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7, spiritual service. Tues. 7 30, Open Meeting. Wed. 8, circle, members only
Hackney—Manor Rooms, Kenmuire rd., Mare st., 6 45, An Old Friend Wed. 8, members' circle at 155, Richmond rd. at 8
Islington—Wellington Hall, Upper street, at 7, Mr and Mrs Brenchley, clairvoyance. Thurs. 8, members' Mrs Brenchley
Sheperd's Bush—73, Becklow rd, 6 30 Mrs Mason
Stratford—Martin st Hall, Lyceum 11; 7, Mr G Brearton. Thurs. 8
Mile End—218, Jubilee st., 6 30, Mr Walker Thurs. 8, public seance
Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mr Taberner. Mon. 8, developing. Thurs. 8, public circle, Mr Warwick
Central—Coal Exchange Hall, Market Place, off Market st., 6 30, Mrs M H Wallis. (See advt. on front of cover)
Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45 and 6 30, Mr Leaver Wed., 7 45, Mrs Peters
Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, Mrs Peters Tues. 8, Social Thurs. 8, Madame Henry
Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Pickthall; 8 15, after-circle Mon. 8. Madame Henry Wed. 8, members circle. Thurs. 8, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mr Standish. Thurs. 8, Mr Hilditch March 3rd, public
Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, A Friend; 8 15, circle. Tues. 8 15, Mrs Hyde. Thurs. 8, public circle. March 5th, social
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., Lower End, 2 30, 6 30
Milnrow—Over the Store, Dale st., 3 and 6 30, J Wood, Junr. Tues. 7 45, public cirlce
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mr Hilditch. Mon. 7 30
Nelson—Albert Hall, 2 30 and 6, Miss Nuttall. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mr Thompson. Mon., Sat. 8, circles
Winters Cafe, 30, Cloth Market, Wed. 7 30, seance
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
Perkinsville—6,
Preston—Central, 2 30 and 6 30. Wed. 7 30, mems. circle
Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Swindlehurst
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30, J G Gray & J Lashbrooke
Seghill—5 30
South Shields—16 Cambridge st., 6. Tues. 7 30
Tranmere—Gospel Mission Room, Union st., at 6 30
Wakefield—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30
Queen st, Westgate, 2 30, 6, J Mitchell. Wed. 7 30
Warrington—Temperance Hall, Academy st., 3 and 6 30, J B Tetlow and on Mon. 7 45
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.

Prospective Arrangements.

BARNSLEY. Cooke's Buildings, Wellington-street.—Yorkshire Union Conference, March 13. Will delegates and others note that our rooms are close to those of the Salvation Army, Wellington-street, and within five minutes walk of the stations. Members will meet various trains; recognition, a copy of Two Worlds. Dinner at 12, and tea at 4-30, 6d. All welcome. 538

BRADFORD. Bowling, Harker-street.—6th, Circle; 13th, Mr. Bedford; 20th, Mr. Firth. 26th, Annual Ham Tea, on tables 4-30, Adults 9d., Children 4d. After Tea Mr. Firth and Mr. Bedford will occupy the platform. 27th, Circle. Mondays and Wednesdays as usual. 538

BRISTOL, 24, Upper Maudlin-street.—Sunday, 6th March, Clairvoyance by Miss Marsh, of London, at 11 a.m. and 6-30 p.m.

CARDIFF, 189, Cowbridge-road.—March 7th, 6-30, Tuesday, 8 p.m. Mediums, Mrs. Williams, Mrs. Preece, Mr. Konterick. 538

CARLISLE. Temperance Hall, 2-30 and 6-30 p.m.—William Bond, Rosemary-lane, Scotch-street, has been appointed secretary, to whom all communications must be addressed. March 6, Mr. W. Rushforth; 13th, Miss Halkyard; 20th, Mrs. Lambert; 27th, Mrs. Johnston, Gateshead; April 3, Miss Barlow; 10th, J. Berry; 17th, Mrs. Hunt. Vacant dates April 24 and May 22 and 29. Who can fill? Please let society know direct.

DERBY, 1A, Normanton-road.—March 6th, Mrs. Dixon, speaker and psychometrist, 2-45 and 6-30. March 7, Federation Bazaar Fund, Mr. Lote will give an address, followed by psychometry, 8 p.m. March 13, Mrs. Gregg, of Leeds, speaker, clairvoyant, and psychometrist. 538

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Mar. 6th, Mr. W. Wightman, also Mr. T. Penman, of Gateshead, trance address and clairvoyance, We hope to have a good meeting. 538

LIVERPOOL. Daulby Hall, Daulby Street.—Services every Sunday, at 3-30 and 6-30 p.m. March 6, Mr. W. H. Phillips. 13th, Mr. W. J. Mayoh. 20th, Mrs. M. H. Wallis. 27th, Visit of the British Spiritualists' Lyceum Union Executive. Mondays, 8 p.m., Circle for members only. Thursdays, 8 p.m., Public Circle. To-date Library for the use of members only. Membership: Gentlemen, 2s.; Ladies, 1s. per quarter. Financial Secretary, Mr. James Anderson, 41, Rocky-lane, Anfield 538

MIDDLETON. Co-operative Hall. Sunday, March 6th, at 3 and 6, Mr. G. H. Manning, of Rochdale, will give addresses and clairvoyance; 13th, Mrs. Cropper. Will Spiritualists in the districts make themselves known. 538

MILLOM.—Will the Spiritualists who are not connected with the Society here please meet at 36, Main-street, Holborn Hill, on Wednesday, March 9, at 7 p.m., to consider the advisability of forming a Society to advance our cause either in Newtown or Holborn Hill.—T. Richardson. 538

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 9, Mr. J. J. Morse, 'Mediumship: its uses and blessings.' Admission Free.

MR. W. STANSFIELD is again the Secretary of the Southport Spiritualist Society, which meets at the Foresters' Hall. His address is 52A, Promenade. Will speakers please note?

NELSON, United Spiritualist Society, Bradley Fold.—Lyceum will hold a grand Soiree, in the Schoolroom, on Saturday, March 12th, dancing to commence at 6-30. Tickets 1s (refreshments included). Songs, duets, and recitations will be rendered. Proceeds to be devoted to our Piano Fund. 538

NEWCASTLE-ON-TYNE. Good Templars' Hall, 2, Clayton-street.—March 6, at 6-30, Mr. W. H. Robinson will deliver an address, March 13, Mrs. Johnson, of Gateshead, will give address and clairvoyance. 538

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—March 6, Mr. Thompson, at 6-30. March 13, Mrs. Young, at 6-30. 538

PLYMOUTH, Oddfellows' Hall, Morley-street.—*Plan for March:* Sunday, 6th, Mr. Dymond, Mr. J. Evans. Wednesday, 9th, Mr. J. Evans. Sunday, 13th, Mr. Forbes, Mr. Loome. Wednesday, 16th, Mrs. Freeman. Sunday, 20th, Mr. J. Evans, Mr. Clavis. Wednesday, 23rd, Mr. Loome. Sunday, 27th, Mr. Forbes, Mr. J. Evans. Wednesday, 30th, Mr. W. Evans. Clairvoyance by Mrs. Trueman each evening. 538

SHEFFIELD. Langsett Road.—6th, Mr. Webster and Mr. Bentley; 13th, Mrs. Markham; 20th, Mr. J. Gratton, of Matlock; 27th, Mr. Haywood and Mr. Bentley. 538

SHEFFIELD. Psychological Institute.—Annual Conversazione and Ball, Monday, March 14. 538

SOUTHPORT. Psychological Union, Hawkshead Hall.—Will capable mediums and speakers please forward vacant dates, with all particulars, to Joseph Kilby, Sec., 27, Talbot-street, Southport. 540

SOWERBY BRIDGE.—March 6, Mr. T. O. Todd, of Sunderland, will give Lyceum address at 2 p.m., evening at 6 p.m. Subject, 'The Dawn of Truth.' All friends cordially invited. 538

STOCKPORT. Wellington-road, North.—In aid of Lyceum Funds. At 7-45, on Saturday, Monday and Tuesday, March 5, 7, 8, Reproduction of the popular and charming Musical Comedy, 'My Sweetheart.' Well rehearsed, sparkling music, new scenery, stage effects, songs and dances, under experienced management. Characters by older Lyceumists. Tickets 6d., Children 3d. Manchester and other friends, kindly support Lyceum talent.

TO SECRETARIES AND OTHERS.—E. Marklew, having received numerous applications, is now prepared to book engagements for 1899. Applications for dates should therefore be addressed to 149, Tipping-street, Ardwick, Manchester. Enclose stamped envelope for reply. 539

TO SECRETARIES AND OTHERS.—G. H. Bibbings, in response to numerous applications for dates for 1899, is now preparing to make up his list forthwith. Applications should therefore be sent, with stamped envelope for reply, 9, Edna-terrace, Plymouth. 538

YORK.—Great Public Debate at the York Exhibition, on March 3 and 4, between Mr. G. H. Bibbings, B.A., and Mr. A. J. Waldron, subject, 'Is Spiritualism true and lawful?' Chair to be taken at eight each evening. 538

Public Speakers and Mediums.

A. Milliman, 2, Saltram Park View, Plymouth, photo, letter, or article. 1s

Ida Ellis, South Parade, Blackpool. Send Photo, Letter or Article. Fee 2s 6d

Mrs. King, 67, Andrew-st, Leicester, clairvoyant & trance medium by appointment

Mr. Irish, Medium & Clairvoyant, at home daily, 114, Cambridge-rd., Smethwick

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

672, Old Kent Road.—Monday and Thursday at 8. Seance. Silver Collection [543

Madam George, 81, Armitage-st., Ardwick, M/c. Character, Diseases, from photo., letter. Fee, 2s.

Mrs. Dowdall, Clairvoyant and Psychometrist.—Diseases diagnosed from article or letter. Fee 2/6. References. Sittings by appointment.—18, Charles-st., Cardiff

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

Mrs. B. Johnston, Speaker, Clairvoyant, Psychometrist. At home daily, 10 to 4. 9, Collingwood Terrace, Gateshead. 536

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Send 1s. p.o. and photo or article to 32, Warncliffe Gardens, St. John's Wood, London, for character and surroundings by Vivio.

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

A Public Seance will be held at 7-15 for 7-45 every Thursday at 89, Freshfield road, Brighton. No admittance after 7-45. Fee 2s. Private sittings by appointment.

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.

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

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.

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

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3-0. Opening Hymn, 412, 'Life is Onward.'
3-25. Invocation and Chairman's Address.
3-30. Hymn 306, 'The Lyceum Band.'
3-35. Silver Chain Recitation, 79, 'Children.'
3-40. Musical Reading, 236, 'Trust in God and do the right.'
3-45. Golden Chain Recitation, 136, 'The Teaching of Spiritualism.'
4-20. Marching and Calisthenics.
4-30. Doxology, 324, and Benediction.

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