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OUR JUBILEE SYMPOSIUM

ON THE

PAST, PRESENT, AND FUTURE OF SPIRITUALISM.

The Grand Spiritual Jubilee.

1848—1898.

WHAT IS ITS MEANING AND SIGNIFICANCE, AND WHO ARE THOSE EXPECTED TO TAKE PART THEREIN?

I.

By EMMA HARDINGE BRITTEN.

A FEW DAYS AGO, I received a letter from the esteemed editor of the TWO WORLDS, Mr. E. W. Wallis, asking me to contribute to a symposium in the columns of the above-named paper, upon 'Spiritualism: Past, Present and Future,' as an appropriate theme on the occasion of the fiftieth year, since the movement known as Modern Spiritualism was revealed to humanity.

Limiting my present article, at least, to the original revelation of *Modern* Spiritualism, I claim that the now world-wide movement has grown out of the humblest and least influential of commencements, and that it has worked its way from the influence of two children, and from an almost unknown village in America, until it has shaken the whole world, and that in the face of the bitterest opposition that has ever occurred in modern times. When it is remembered that in only fifty years from this 'childish' origin and humble village investigation, it has captured the belief and public acceptance of kings, princes, nobles, and thousands of literary and scientific supporters, the immense difficulty of doing the smallest justice to so marvellous an outpouring of new revelation may be faintly estimated.

For the present I will not dwell upon my intimate association of many years with the Hydesville Fox family, good Andrew Jackson Davis, or my esteemed friend and fellow-worker Daniel D. Home.

Leaving these highly-esteemed personal friends, and thousands of others, no less renowned workers in the noble Cause of Modern Spiritualism, to the grateful remembrance of their millions of converts, I will condense my own early experiences of a truly wonderful life into a brief narration of my conversion to the great modern movement in a history which can now be duplicated in millions of instances.

It must be nearly forty years ago since I went for the first time in my life to America to fill an engagement, at the Broadway Theatre, in New York, and to bring out some pieces of my own writing.

Boarding accommodation had been secured for myself and my mother, who always accompanied me; but I had only been a few days in my new quarters when I became equally astonished and shocked to hear many of the boarders—especially the more intelligent of them—coolly talking about 'spirits'—the spirits of those the world called 'dead,' but of whom my new acquaintances spoke as familiarly as if they were all alive again, and in constant communication with their earthly friends. At the boarding table these people repeated these spirit sayings, made frequent arrangements when and where to meet and commune with 'ghosts,' and at last shocked me so greatly that I could bear it no longer, and when next I met with the gentleman who had arranged my own and my mother's board in that *dreadful* house, I poured out my complaints to him, and declared my determination not to remain in that ill-omened place any longer. My amazement may be understood when I found that the gentleman to whom I made my complaints (Mr. Augustus Fenno), one of my fellow-performers, not only laughed at my scruples, but owned that he himself was a firm believer in what the world (at least in America) called 'Spiritualism.'

He added that I should find all the theatrical company of which I was a member of the same belief, in fact, that there were *no dead*, but all who had passed from earthly view still lived and loved and returned, under certain conditions, to bless, cheer, and counsel those they had left behind, was now the general belief of the most learned and intelligent residents of New York city and many other places. The limitations of my space do not permit me to describe how thoroughly I found upon secret inquiry Mr. Fenno's statements confirmed, and how vast were the numbers of lawyers, writers, and scientists of all grades who boasted of their entire faith in this ghostly Spiritualistic communion.

Finding at last that escape from this Spiritualistic society was at present hopeless, I made up my mind as quietly as possible to avoid all discussion on the odious subject, to fill out my allotted time in my engagement, and when that was ended, to return with my good mother to our own country, and never again set foot in that ghostly, heretical America.

I was naturally a very pious girl, though I had had visions, dreams, heard of 'table turning,' and been deemed to be a fine 'magnetic subject.' I had never realised any of the peculiar doctrines, or even heard before of Spiritualism. I had always been a devout attendant at the Christian Church, and filled more than one engagement as an organist in London churches. Determining, however, to find out what these dreadful Spiritualists did or believed, so that when I returned to England I could expose them and warn others against their impious tricks, I finally consented to accompany my friend, Mr. Fenno, to what he termed 'a Spiritual medium's seance.' The party to whom Mr. Fenno took me, in order that I might learn the full horrors of 'ghost belief' and 'spirit-raising,' was the lady now so well known in America as Mrs. Ada Foye, probably the best test, rapping, and physical medium of the new dispensation. Possessed with the bitter spirit of prejudice, I disliked, and almost shrank away from the good medium's humble lodging, and everything connected with her.

Mrs. Foye evidently realised this sentiment on my part, but seemingly well acquainted with my companion, placed a chair for me at a small table in the centre of her room, and seated Mr. Fenno and herself at the window, a short distance from me and the centre table. I felt much discontented with my surroundings, and as Mr. Fenno did not introduce me by name, but simply said I was a lady who wished for a spirit sitting, I sat in morose silence, until I was startled by loud knockings just under the one hand I had carelessly laid on the table. 'There they are,' said my hostess, though without moving from her seat in the window.

Determined to find out who and what the 'they' were, announced by these knockings, I hastily drew off the tablecloth and then turned the table over in order to find the springs which I felt sure must have been the source of the sounds produced. While I was engaged carefully looking for the *springs*, no sign of which I could discover, I heard loud knockings on the floor beneath my very feet.

Determined to sift this horrid fraud (as I deemed it then) to its very source, I was down on the ground instantly, feeling the floor beneath, even the rough, loose carpet. While still vainly searching for the locomotive 'springs,' lo! there came knockings with even greater force than ever on the wall opposite to me. Feeling suddenly and strangely overcome by these mysterious sounds I sank back again into my chair, when I felt something pounding on my very neck, and keeping time to the knockings sounding on the upper rail of the chair on which I sat. 'You are a great medium yourself, madam,' said my hostess, 'though not for the rappings only, but for trance and speaking, and that is why the spirits who rap through me give you such a greeting.' It was after this speech that my dear little hostess, evidently pitying my bewilderment, handed me a large sheet of cardboard, on which were engraved in deep black print all the letters of the alphabet.

She desired Mr. Fenno to take a seat by me, and as I pointed with a pencil to the letters, 'the spirits' (as she explained) would rap to the letters they wished to have written down to spell names and words. Mrs. Foye also added that she would remain at a distance from the rapping for fear I should suspect her of collusion. The two who shared the apartment with me were Americans (I English), and neither party was in the least acquainted with the other's history or friendships, yet in the two hours in which I remained in that room I found, by the telegraphic signals of the invisible rappers, *that I had never lost a friend or even an acquaintance* who did not come back, and *prove* to me beyond a shadow of doubt, *that there was no more death.*

Besides the friends I had most dearly loved, and who came back, giving their last words, secret signs, and tokens of identity unknown to any being on earth but myself—besides these beloved ones, acquaintances, whose very existence I had ceased to remember, crowded in to convince me there was no death, except of the body, and that what had been called death was but the opening of the earthly gates to speed the souls of humanity upwards and onwards through eternity.

I might at this moment write volumes concerning the wonderful evidences given me by my noble father, my beloved sailor brother, friends, loved ones, and mere casual acquaintances, to show how often, in veiled language, known only to myself, the multitudes I had deemed dead and gone, were alive still, and far more highly endowed with *true religion* and wonderful science than they had ever been upon earth.

Here I feel I must pause, having, I fear, far outstepped the limits that were assigned me for this paper. I must add, however, that Ada Foye still lives, and though in the sere and yellow leaf of life, still practises her same fine mediumship in Chicago, Illinois. Since this, my initial lesson in Spiritualism, I became a trance, speaking, and test medium myself, and sat free for the public of New York and other cities, until my duties as a lecturer, editor, and writer compelled me to give up the holding of private sittings, which wise spirits insisted were incompatible with public duties and the world-wide travels which the spirits mapped out for me, and nobly and safely protected me through. All over the forty-six States of America, Canada, India, Australia, New Zealand, nearly all the countries of Europe, often in the palaces of princes, and among many of the profoundest scientists of this my native land, I have been received, welcomed, and cheered by finding *many millions* of devoted Spiritualists and hosts of mediumistic revelators, some like my dear old friends the Fox family, D. D. Home, A. J. Davis, and hundreds of others scarcely inferior in power of mediumistic ability to dear Ada Foye.

In America my most highly esteemed associates at circles were—good Judge Edmonds, Longfellow, Whittier, Bryant, Fennimore Cooper, Washington Irving, and hosts of other celebrities. In Europe Spiritualism has taken a deep hold, alike in the palaces of princes, and with such noble writers and profound thinkers as S. C. Hall and wife, Mary and William Howitt; and as yet in this hurried piece of writing, not a tithe of the marvels which Spiritualism has wrought have been told, while only a fugitive name or two of its millions of noble and honoured believers have I found room to quote. But the end is not yet, or even in prospect. If an opportunity offers, I will and can write something of the present and future aspects of this great and wonderful priesthood of our Father in Heaven, and that of his ministering angels. Meantime, our hosts of divine, and once human revelators, bid me *for the present* (but for the present only) close my paper given in honour of, and and humble reverence for, the first fifty years of *modern* Spiritualism with the following words, spoken to me by my dear old friend Victor Hugo, in the Island of Jersey: 'There is no more death; that which is called so is a splendid success, and only liberates the soul from its mortal envelope; from the humblest worm to the mightiest man, to take the next step beyond earth, upward and onward *for ever*, through all eternity.'

The Davenport Brothers.

By Robert Cooper.

The dawn of Spiritualism in England was in this wise: It was first announced by David Richmond, a Yorkshire man, who had been residing in a Shaker settlement in America. On his return, he started table-tilting seances in Keighley and Darlington. The first medium who arrived from America was Mrs. Hayden, who obtained faint raps, which convinced Robert Owen, among others, who had been a Materialist all his life. Charles Foster was the next to arrive. His mediumship was of a more pronounced order, and he was visited by Bulwer Lytton, the celebrated novelist. Mr. T. P. Barkas published a book, principally founded on Foster's manifestations. This all took place in the fifties. It was early in the sixties that I first became acquainted with Spiritualism, when I opened the Spiritual Lyceum in Newman-street, Oxford-street, and published *The Spiritual Times*, the first spiritual newspaper. At this time the active workers were few, and could be counted on the fingers, the principal being Mr. William Howitt, Mr. W. M. Wilkinson, Mr. Benjamin Coleman, Mr. Thomas Shorter, Mr. Enmore Jones, and Mr. William Wallace, the pioneer medium.

In 1865, Spiritualism may be said to be first popularised by the arrival of the Davenports and Mr. Fay, accompanied by the Rev. Dr. Ferguson as their spokesman. They gave a press seance in the house of the late Mr. Dion Bousicault, and the following morning long and exciting accounts appeared in the morning papers. Other seances followed, attended, among others, by the late Sir Richard Burton. The Davenports became the rage, and rope-tying and untying, in imitation of their phenomena, became a fashionable amusement in the London drawing-rooms. In the streets it was practised by peripatetic performers, was adopted as a part of conjuring entertainments, and not a public house but had rope-tying exhibitions with, of course, bets thereon. All went well until the mediums visited Liverpool, when an organised mob, headed by a conjuror (Hulley) and a pugilist (Cummins), broke up the exhibition by tying the mediums round the wrists unsufferably tight, drawing blood, whereupon Dr. Ferguson cut the ropes; a row ensued, and the Davenports had to escape by a back entrance for their lives. An 'exposure' was announced, which the general public believed.

The Davenports went to London and gave a seance at the Hanover-square Rooms, twenty policemen being at hand in case of an emergency. The room was crowded, and everything went off well, and the police were not required. The manifestations were of a most unequivocal character, and everybody was satisfied of their genuineness. But, notwithstanding this, their *prestige* was gone, and it become impossible to eradicate the impression that had been produced by the Liverpool *fiasco*, and the seances failed to 'draw.' The mediums were then taken to Paris by M. Guppy, when, on the opening night, the same sort of row took place, at the instance oi a conjuror, and the hall was cleared without any exhibition taking place, and seances were only allowed in private to a limited number. They were engaged on two occasions by the Emperor Louis Napoleon, who rewarded them with £300.

At this juncture, to prevent the Davenports returning to America, I engaged them to make a tour, first in several large towns, and then in the suburbs of London. I then accompanied them to Berlin, where there was a difficulty in getting a suitable room, and this was overcome by the Emperor granting us the use of his private Concert Room, which we had for two weeks, free of charge. We then exhibited at Hamburg, and next in all the principal towns of Belgium and Holland. The Davenports then went on their own account to St. Petersburg, where they were very successful, giving seances in the palace before the Emperor and the Royal Family. They then went to Moscow, and returned to England *via* Vienna.

The great advantage of the Davenport mediumship was that it could always be depended upon, and the phenomena exhibited before large and promiscuous audiences. Before I commenced proceedings at a seance, if the audience was short when the time was up, I would ask whether I should begin. There would be raps immediately responding to my query. If we were in any doubt as to what course to pursue, we had nothing to do but to curtain the window, and we were advised by spirit voices talking as one of ourselves, and no one who heard them could fail to realise that they were human beings, and not shells or elementals of the Theosophists. On one occasion we were in doubt about visiting a certain town, so resolved to 'consult the spirits.' John King spoke in his strong, gruff voice, saying, 'It is for you to do the business, and for us to give the manifestations, but we are willing to advise you when we can.' He then told us what he thought best to do.

For the benefit of the present generation, it may be well briefly to describe the nature of the celebrated Davenport seances. The light seance took place in a wooden structure standing on trestles, called a cabinet, in which the mediums sat opposite each other at either end. They were tied round the wrist, and the rope was then passed through a hole in the seat and bound round their legs. This was done by a committee chosen by the audience. It was their duty to examine the tying from time to time and report progress. Directly the doors were shut the bolt inside would be thrown, and something would be ejected from a diamond-shaped hole in the centre door, and then a large hand would appear, and sometimes a long white arm. A committee-man would occasionally venture to seize the hand, but would be caught himself and cry out to be let go. Instruments, such as a guitar, tambourine, and violin, etc., would be played upon very vigourously, the boards of the cabinet being used for a drum. 'Washington's March Over the Delaware' was the tune generally played. Before the music ceased the three doors of the cabinet would be thrown open and the instruments ejected. The tying was immediately examined and reported intact. The doors were then closed, and in a very short time the mediums walked out free of their bonds. They then re-entered the cabinet, and were soon bound more securely and scientifically than before. One of the committee would then enter the cabinet and sit between the mediums, when he would be manipulated by hands, and various tricks played on him, such as taking off his necktie, transferring his spectacles (if he wore any) to one of the brothers, or placing a tambourine on his head. The last experiment consisted in the mediums holding flour in their hands, to prove their passivity while the manifestations occurred. They would then come out and empty their hands of the flour before the audience.

The dark seance that followed consisted principally of guitars flying about like swallows, and though looking-glasses or chandalier might be in the room, nothing was ever broken. Phosphorus having been placed on the instruments, they could be seen gyrating in the air, sometimes at a considerable height if the room happened to be lofty. They were kept twanging all the time, so that they could be heard as well as seen. A coat of one of the mediums, who sat with his wrists bound to the rail of the the chair, would be taken off with the rapidity of lightning, and might be seen flying in the air, if a match were struck soon enough. A coat belonging to one of the mediums would then be put on with the same rapidity. I have known the waistcoat taken off from underneath the coat, and when picked up found unbuttoned, with watch in one pocket and chain

in the other, and on one occasion a coat having been placed on one medium, was suddenly transferred to the other and put on inside out, both of their hands being securely tied to the back rail of the chair. Such were the wonders that ushered in the advent of Spiritualism, and, I am afraid, we shall not look upon their like again. It was an exhibition organised by the spirit-world and a band of spirits, under the leadership of John King, now appointed to carry it out. It may be well to remark in conclusion that the tying was first adopted to prove that the mediums, then little boys, did not do what took place, but as they were generally found untied, it became a question whether they could not be tied in such a way as not to get free—which was never the case. This was the origin of the 'rope trick.'

The Progress and Blessings of Spiritualism.

By T. EVERITT.

AS ONE OF THE OLDEST workers on this side of the veil, in the best of all causes, it may not be out of place to send you a few lines, especially as we are approaching the Semi-Centennial Celebration of the greatest event, in my opinion, of the nineteenth century, viz., Modern Spiritualism. We cannot overestimate the untold blessings it has brought to millions of our fellow beings. The broken hearts it has healed, the bitter scalding tears it has wiped away, the new life it has imparted by the brighter hopes it has revealed, the assurance and confidence it has given to mourners that they will undoubtedly meet their loved ones again. For these things let our minds be filled with joy and heartfelt gratitude during our Jubilee festivities. We see in the past a prophecy of the future, viz., that it is destined to become the religion of the whole human family, for this reason: That there is no religious system, or scientific theory, that can adequately meet the needs and requirements of man in his darkest hours and severest trials, but this last and best revelation of an Allwise and Loving Parent to his wayward children. Doubtless the trials, difficulties, disappointments, and hardships of earth-life are intended as educational lessons which we have to learn so as to become wiser and better men and women.

Some of your readers will recollect 1848 as the most memorable and remarkably eventful year of the 19th century. They will remember the mighty force which swept through the civilised world, causing thrones to totter to their very foundations, and affrighted kings and potentates to flee from their palatial homes and countries, terror-stricken, not knowing what the end might be.

Perhaps history does not record such a general upheaval and breaking up of some of the apparently most solid stratified forms of human governments. I look upon this astounding power coming from the people (primarily, from the people in the spiritual realm), causing such revolutionary changes in the politics of the civilised world, as an exhibition of the power of the human will set free, and an intimation of what was to follow in the exercise by man of his mental freedom and deliverance from priestcraft with all its dogmatic, enthralling teachings.

None but the liberated can know or appreciate this mental freedom, or see the mighty results that must inevitably follow such a glorious change; man knows he is now his own priest, and the ruler of his own destiny.

Taking a retrospective view of the spread of Spiritualism in the past fifty years, and the acceptance of it as a great and glorious fundamental truth by peoples and nations wide apart, and speaking different languages, revolutionising the human mind, creating a new class of thinkers, supplying new incentives to action, giving higher and nobler motives to guide and regulate the life, not only in relation to one's state here, but consciously and constantly producing the conviction that all states here form the basis of our mental, moral, and spiritual character, from which we can never separate our conscious individuality. That being so, what noble, disinterested, and self-denying men and women will not these principles produce in the future!

Spiritualism we hold is destined to become the religion of the world; it has a solid basis for the mind to rest upon, and gives the highest conceivable motives for right action and a useful life. Let me give a word of advice to young men and women who are coming into the movement, or who have been reared under its benign influence: 'Do not withhold a helping hand; remember that some of us who have "borne the heat and burden of the day" will from the very nature of things soon be leaving this state,' but, as a word of encouragement to you, let me say we do not regret doing what we have for the spread of the cause of spirit-communion, but would willingly do as much again, and ten thousand times more if we had our time to come over again, if we had the opportunity and means. Do not think about being paid in the current coin of the realm for time and energy spent in a Cause like this, but think of the good you are doing in striving to remove from the creed of your fellow-men the absurd belief in the resurrection of the so-called dead; also, is it not a blesssed thing to help to bring your erring brother out of darkness into light, to open the eyes of the blind, to strike the shackles from the fettered limbs of the slave and set him free? Is there not in such works as these a rich compensation that neither silver nor gold can give? Do not be idlers, hangers-on, or laggards, but right royal workers in the best of all causes is my sincere and earnest advice.'

Fifty Years Ago.

By JOHN LAMONT.

LITTLE more than fifty years ago lucifer matches were not invented. The tinder-box and flint and steel were the only means of procuring a light. Postage stamps and envelopes were yet to come. Fifty years ago steamers did not cross the Atlantic, and the writer has been thirteen weeks on the passage from Europe to America. There were no electric telegraphs in those days. Only one train each day carried third-class passengers—the train from London to Liverpool left Euston at 6 a.m. and was due in Liverpool at 8 p.m., but was often an hour late. Fifty years ago bread was 10d. the four pound loaf, and workmen's wages were, at least, a third less than they are now. Fifty years ago there was neither a Joseph Arch, a John Burns, nor a Sam Woods in Parliament, and in country districts the squire and parson were regarded as two demigods. Fifty years ago the Higher Criticism was only in process of hatching, and Sunday-school children often sung that beautiful hymn:

> There is a dreadful Hell
> And everlasting pains,
> Where sinners must with devils dwell
> In darkness, fire, and chains.

And at Church the old folk, by way of Christian comfort, would sing:

> The living know that they must die,
> But all the dead forgotten lie.
> Their memory and their name is gone,
> Alike unknowing and unknown.

And the Church (except the Unitarians and Universalists) held the fort, and all who refused to be good and say 'yes' to her doctrines lost caste fifty years ago. But happily both preachers and hearers were better than their creeds, and got along very comfortably six days out of the seven. But fifty years ago what claimed to be the spirit of a pedlar—who had been murdered in a cottage at Hydesville, New York, started a system of telegraphy by raps, which formed the means of communication between the two worlds. From this humble beginning there were quickly developed various forms of manifestations by which a mighty army of people, (of whom little was known except that they were said to be *dead*, and had gone nobody knew where, for those who *taught all* about it *knew nothing* about it, and when sorrowing mothers asked 'Where *is* my child?' the reply generally was 'You must leave that to God'), made their presence known, and the spiritual telegraph rapidly spread its network the world over, bringing light and joy to the desolate in palace and cottage. In its brief career of fifty years, Spiritualism has done more to instruct humanity in what it *needs to know* than all the churches have done in about 2,000 years.

Spiritualism, we confidently assert, has come to stay. The curses hurled at it have proved to be blessings. It has gained strength and energy from the constant antagonism it has encountered, and it knows not defeat!

Priestcraft in vain launches its anathemas, and tells the world that 'it's the Devil.' One is reminded of a reformer who was told by the priesthood of his day that he was in league with Beelzebub, the Prince of Devils, and 'Thou hast a devil, and art mad.' Doubtless the then rev. gentleman felt offended at the said reformer for the severe castigations he administered to them. Oh that Spiritualism had more antagonism—of course, we mean for the benefit of the antagonists!

The Christians of the United States had the courage to form an association of Anti-Spiritualists, but it seems doubtful whether they have survived their encounter with the modern Moses—Hull. Why don't some of the successors of the Scribes and Pharisees come to our hall and try to rescue us from the perilous condition they say we are in. We shall give them a cordial welcome, and say, 'Brethren, come, let us reason together,' and should our brethren have the fear of the devil before their eyes, we will together say, 'Get thee behind us, Satan,' and our combined act of resistance may cause the devil to flee. But I forgot, if the devil was dead, or driven back to his own dark dominions, our reverend brethen would be out of business, and they might as well join the Spiritualists (who have no devil, except the one they carry about them) to celebrate the Jubilee. But I forgot that our friends have (or had) *two* devils. One seems to have been very strong, but withal very foolish. Just think of it, making a man and a woman, and then repenting of his chemical-mesmeric experiment. Think of his turning a poor woman, who looked back at the home he ordered her out of, into a pillar of salt.

Does it not look like a wicked, as well as a foolish act, to stop the world in its whirligig, while Joshua murdered a whole multitude of people who didn't seem to have done him any harm? The charge of folly is still further sustained by the report that he got into a rage and drowned all the folk he had made, because, he said, they were so awfully bad! Why bless us, they were just what he had made them! But the most foolish act of all seems to be the starting the crop again with the old rotten seed! But really, as Theodore Parker is reported to have said to an opponent, 'This Devil, you call "God," is the worst of the two.'

But it may be asked, What has all this to do with the Jubilee? Much, in every way. The new Evangel has done a

great work in helping to clear way the myths and superstitions which have obstructed the best efforts of reformers in all their endeavours to help on the progress of the race, and to free man from the cruel, the rapacious, the tyrannical grasp of a priesthood whose aim has ever been to crush under its heel any attempt to assert the right to liberty and freedom.

Let it not be thought that Spiritualism means phenomena only—it means that and a great deal more—it means the setting of man free from the mere limitations of what is popularly called 'matter,' and letting reason have a free course to act in her own domain, leading man slowly but surely up to the realisation of the fact—a fact in nature—that he is principally and fundamentally a spirit, the physical organism being temporary only. This being so, we realise that man must act (in virtue of his nature) on, or in, the realm of mind, and is subject at all points to the operations of evolution.

Before closing, permit me to say that, to the student of nature in its highest aspects, it is a known fact that a mighty host of the Nobility of Nature who benefitted the world with their presence are not dead, but assisting in bringing about a condition of things which makes for light and righteousness.

The men—noble men—whose names were a hiss and a by-word, to frighten priest-ridden cravens, are with us: the Brunos, the Paines, the Volneys, the Hugos, and a host of mighty souls, are in the van, and join the Jubilee of Spiritualism, and:

'The world hath felt a quickening breath
From heaven's eternal shore,
And souls triumphant over death
Return to earth once more.
For this we hold our Jubilee,
For this with joy we sing—
Oh, Grave! where is thy victory?
Oh, Death! where is thy sting?' —*Lizzie Doten.*

A Chapter of History.

By J. S. Smithson

(President of the Yorkshire Spiritualists' Union).

Fifty years! A little while, a chapter in the history of peoples! How full of change they have been! What strides have been made in the march of human progress! Wars have been fought, new countries have been explored and opened to the commerce of nations, north, south, east and west. Man, with untiring and ceaseless effort, has overrun and laid the earth under tribute. The network of railways, the electric girdle, the developments of engineering, have brought into closer touch the nations of the earth. In the arts and sciences, in literature and politics, in every direction in which intelligence can compel its way, the effects are plain and palpable. For centuries, nations had slumbered on in the night of ignorant superstition, lulled by the voices of those who in their craft have not desired the awakening. But with the advent of men who dared to speak of what they knew, though it might contradict the teaching of the churches, and who, because they were the apostles of science, spoke with the confidence that only knowledge can give (spoke unflinchingly though branded as heretics) of the discoveries in the world of nature, that had so often been choked in the throats of those who made them, the long-delayed awakening came at last. Fifty years ago, materialism was threatening the very existence of the churches, who were apparently too feeble to successfully resist. Having lost the power and influence once possessed by the Roman section, Protestant Britain promised to become a country without religion, sunken in Materialism and ritualistic formalism.

To men no longer willing to accept the words of priests as inspired and infallible, but quick to question and to analyse, the most cherished ideals of Christianity lost much of their influence and power of attraction. Under the conditions that threatened, we cannot imagine what would have been the position of Christendom if at this critical juncture there had been no advent of Spiritualism in its modern form. Furnishing as it does a religious system at once rational and scientific, taking away the compulsory condition of blind and unquestioning obedience, it gives the privileges of religious freedom. Appealing to every phase of man's nature, the intellectual as well as the emotional, to the wayfaring one who often finds life hardly worth the living, it offers the solacing and comforting knowledge that he shall one day enter the land of freedom, and opens out to him an infinite universe of spirit-life, containing the spirit forms of his departed loved ones, ever near to him, ever ready to hold converse with him.

To the philosopher, who would give happiness to humanity, Spiritualism breathes forth a philosophy adaptable and suitable for all the requirements of human life. The scientist will here find opening out before him a field of investigation more attractive and wonderful than the most sanguine could ever have anticipated. Spiritualism gives to the Agnostic and Materialist a conception of divine and immortal nature, reconcilable and consistent with the results of scientific research, proving to them the universal application of the law of indestructibility of natural elements, physical and spiritual.

Need we wonder, then, that so many have been ready to partake of these privileges, and having severed old associations, have taken their places in the ranks of Spiritualism. From the pulpit and from the pew, from the ranks of science and philosophy, from the mart and from the study of the poet, the rich and the poor, the learned in classic lore and the uneducated, all ranks and conditions of men make up the army of Spiritualism. Its influence is not confined to those alone who are avowed and open adherents, but it has spread and made a deep and marked impression within the churches. Fifty years ago our movement was unknown, and since that time it has had to contend with the uncompromising hostility of scientists, Agnostics, and sectarians alike. Many who, influenced by a variety of reasons, do not make common cause with us, have experienced the consolations of spirit communion; some whose voices are still heard from the pulpits have proved the reality of the spirit world.

These things have been accomplished under great disadvantages. Our advocates have had to contend with the unscrupulous opposition of our opponents, and their influence for good has been reduced by the comparatively unorganised condition of our movement. Changes are taking place in both directions, and the future is big with promise—with ourselves lies the responsibility of its fulfilment.

The position of Spiritualism is a strong one. It has justified its existence. The mass of evidence of man's continuous and conscious existence is so complete that only the wilfully blind can ignore it. The representatives of orthodoxy have abandoned, and are still having to surrender, some of their most vital principles and positions. The time is rapidly coming when, to justify the continued existence of their churches, when shorn of the sanctity that is the result of centuries of misguided zeal, they must perforce accept the phenomena of modern Spiritualism, and return to the natural and primal cause of man's need for religion: his immortal nature. The 'higher criticism' is now accepted by the more able and progressive of their school. The miracles, and even the characters of the bible worthies, are now regarded as imaginary and figurative. The one-time heresies of 'natural evolution' and the great 'antiquity of man,' are now openly acknowledged, and their authors held up as benefactors of the human race. The brimstone has been allowed to burn itself out. With all these things in our favour we must be encouraged, and at this our Jubilee take advantage of the opportunities afforded us to close up our ranks. To closely inquire into the condition of our movement, and with the societies that exist in our centres of population, and improved organisation, greater things will be done. We owe much to the pioneers, who worked in the days of struggle and adversity. Any hindrance to our further progress must be within, rather than without our ranks, for the flowing tide is with us. The veterans have shown us the way, let us follow. They have made a track to the water's edge. By their labour, and that of the angels, the bridge to the unseen has been made, and bright messengers have returned to gladden us with the joyous tidings that beyond death's portals lies the land of light and freedom and progress for all humanity.

1848—1898.

By J. Fraser Hewes.

I wonder how many there were in Hydesville, 50 years ago, who thought of the future in connection with what happened in the Fox family. I doubt very much if any realised what a world-wide revolution in thought would result from those raps by the murdered pedlar! There are very few people who can estimate the full importance of a great change taking place in their very midst; and, in fact, thousands of people are ignorant that a great revolution of thought is occurring at all—until it has actually been completed all along the line. It is in after years that one looks back upon the way he has travelled, and only then does he grasp the full importance of the changes that have gradually come about.

What a mighty change has come over all English-speaking people since 1848! To the unobservant all is as it was, and yet where can one find a pulpit from which the old Christian theories of a lost world, etc., etc., are preached at the present day? Again, it is not many years since Materialism, preached by our leading scientists, was spreading everywhere, claiming some of the best thinkers, and successfully rivalling so-called religion. Where is the Materialistic school now?

Literature, again, has a hopeful, confident ring about it, as though the writers, if they are not actually Spiritualists, have come into touch with us, and feel that, after all, God lives, and that He is really and truly a God of love and justice, and will only deal with us as we deserve.

All through Society there is this altered note, and exactly how much Spiritualism has contributed to this it would be hard for any of us to say. In a sense the prophecy of Lord Brougham will be fulfilled, for the year 1900, so close upon us, will see Spiritualism the religion of, at any rate, the English speaking world, not in name, of course, but in principle. It is just in this matter that we Spiritualists demand more honesty and consistency on the part of professing Christians; they accept the spirit-world, spirit-return, personal responsibility, still call themselves Christians, and accept millions of pounds for teaching the Christian religion! The two cannot possibly work together, and everyone who thinks will agree about this. Salvation, according to

Spiritualism, depends on character and conduct; salvation, according to Christianity, depends upon belief.

It is just those who realise to the full all that Spiritualism means, who make the earnest, enthusiastic, and happy converts. The future life is so simple, orderly, and rational, that it makes *this* life more rational, more worth the living; the mental horizon is vastly extended. The Spiritualist is on the mountain top in the sunshine, and the Christian is in the valley and under the clouds of doubt, fear, and uncertainty.

The past century has been one of rich discovery; man has used his brain to grand purpose, doing honour to the God who foresaw and intended it all. even when the jelly fish represented the highest of the earth's products; but of all the discoveries, inventions, and ideas of the nineteenth century—Spiritualism is the grandest.

The Progress of Nineteenth Century Spiritualism.

By Miss A. E. Fitton.

In glancing over the last fifty years, in which are chronicled the birth, growth, and development of Modern Spiritualism, we must be struck with the tenacity with which this movement, now celebrating its Jubilee, has clung to life and growth, despite the feebleness which marked its advent into the middle of the present century. It was such a puny, insignificant infant, with no language but a knock with which to introduce itself and make its meaning clear to a dense and materialistic world.

And that meaning, what of it? What had this mysterious visitor come to accomplish? To set ajar the gates which up to then had been rigidly closed between the great Now and the greater Hereafter, except to a few rare souls, with quicker ears and keener vision and more subtle instinct than the majority had been endowed with. Those knocks, gross and unspiritual as they were, were typical of the means needed to rouse the attention and stimulate the curiosity, and force the inquiry of men and women who might have passed unheeded a less mundane summons.

And thus, from a beginning that had in it something of the grotesque, there has grown this nineteenth century Spiritualism, a movement endowed with life, or it could not have survived the attacks made upon it; having a message to proclaim, or it would not have been listened to for the space of fifty years; with an innate dignity about it, in spite of its many seeming absurdities, or the ridicule it has excited must have silenced its voice for ever.

With a daring originality, it has opened out a hitherto undiscovered country; it has bridged the chasm separating the seen from the unseen; it has made life more beautiful, by making death less to be feared, and by establishing a telephonic system of communication with those who have passed away, it has made available for use here the genius and the wisdom and the affection stored up in the hearts and intellects of the men and women who have passed on.

That store of knowledge must be ever growing, the wisdom becoming riper with the opportunities presented for its expansion. What more glorious than the belief, grounded in knowledge, that the men and women here may become sharers, to the extent of their capacity, and desire to share, in the wider experience and the clearer vision which must accrue to those who have entered a higher class in the great academy, and who are willing and anxious to help in the world's advancement, and bring the kingdom of God a step nearer to realisation! This is what Spiritualism means in its highest aspects. The process is one of reconstruction. It is not all plain sailing nor easy walking. Many a cherished error must be relinquished, many an old landmark broken up. Ridicule and contempt have not yet ceased their attacks; opponents without and enemies within the camp have to be reckoned with and struggled against, but this present-day philosophy has too much life in it to succumb now. It appeals to reason and common sense, to the longing and craving for satisfaction, and to the aspirations which compel a response.

For the satisfied it has no message. For those, and there are many such, to whom creeds and dogmas are the essentials of their faith, it means only disturbance and upheaval. Their conceptions of the Divine order of events is rigid, and will permit no expansion. They will concede growth in every direction save one—in the realm of the spiritual, progress *must* run on the theological lines, or to them it is immoral and profane. It sets tradition at defiance, and therefore is anathema. If such live up to what they profess, they may serve their day and generation, as many have done, nobly and well, leaving the world better than they have found it, and afterwards the enlightenment will come.

Others need more than the churches can give—they cannot assimilate the food offered; it is to them a stone, and they ask for bread. They demand the reasonable rather than the dogmatic, and to them religion and theology are far from being synonymous. For such, and they, too, are many, Spiritualism has its message, a message that is divine in exact proportion to the needs met and the right stimulus given, and an adequate result produced. There must be this, or the very name of Spiritualism is a misnomer.

Matter is obtrusive, it looms largely upon the horizon. We cannot get away from it if we would, and the majority of us would not if we could. All the greater need, then, for this voice from the unseen to arouse attention and bear eloquent witness to spiritual truths but dimly understood.

While recognising the dual nature of man, and emphasising the spiritual nature and its demands, Spiritualism urges an all-round development. Its teachings are reformatory, its outlook is a wide one; it takes large views of man's life and destiny. It is hampered by no fetters, save those forged by man's own incapacity and blindness; and voices man's right to freedom of thought, and his right, not yet universally acknowledged, to live his own life under the conditions best suited for its highest advancement.

Investigated intelligently, and viewed without prejudice, it must be conceded that this much-ostracised movement is one of the many forces making for righteousness and aiding in the world's redemption.

The Spiritual Reformation.

By Walter Howell.

Do you ask why we are jubilant? then we reply, because Spiritualism, like 'a treasure hidden in a field,' has come to light, and we recognise in it a priceless boon to mankind.

Great reformers, inspired prophets, and avators, have led their disciples and marshalled armies to do battle with time honoured beliefs and institutions hoary with age, but such a leaderless movement and bloodless conquest was never known in the history of the world until the present revolution known as modern Spiritualism. Buddha strove to break the fetters of Brahminical caste. Zoroaster enlisted men under the banner of Ormuzd to fight against darkness and evil, or Ahriman. Moses is said to have called Israel out of Egypt. Jesus exhorted men to forsake mere formalism and worship God in spirit and in truth. Mohammed led the armies of Arabia from conquest to conqueet in the name of Allah. Protestantism had its Luther, Melancthon, and Calvin, but our reformation was inaugurated by the angels, and under their guidance, if we are faithful to our trust, it will continue until the human family be perfectly regenerated, and the whole world transformed and made an Eden for the children of men, where angels find a joyous welcome.

Looking back over the fifty years in which we have enjoyed 'the open door,' through which our loved ones come to us, what teeming millions of human souls have been comforted by the knowledge of a life beyond the grave. What revelations of spiritual light have flooded the world! With all the differentiation of thought expressed in communications from the other side, what a marvellous agreement in matters essential there has been! And when we remember the persecution from without, and the unfaithfulness from within, what a wonder the Cause is: for with a less heaven-inspired gospel it would have fared ill with so unorganised a body! But truth never falls dead in the street. You may stone the prophet, crucify a Jesus, burn a Bruno, or hang a John Brown, but they rise from the valley of shadows, and stand upon the sun-kissed heights of the immortal world, whence they inspire with their zeal and heroism those who are willing to preserve the independence of solitude amid the throng. Hence, while there are still denying Peters, and betraying Judases in the ranks, and many outside who think they do God's service when they anathematise, still the Car of Progress rolls on, and Spiritualism prospers.

When Spiritualism first announced its 'glad tidings of great joy,' the scientific world was locked in the embrace of ultra materialism, and the church was to a large extent in the darkness of superstition's night. Imagine, if you can, the vast change that has come over the mind of man! Our facts have modified the language of scientists, given to poesy a new impetus, awakened in the artist dreams of a world too beautiful to be portrayed upon the canvas, infilled the modern sermon with a spirituality that had well nigh become extinguished, and illumined the pages of literature with a golden light. Thus, as the dawn of day chases away the darkness of night, kisses the mountain top, and floods the valley with radiant beams, causing the flowers to open and the birds to sing; so Spiritualism's light awakens the sweetest song of the heart, and bids the fairest blossoms of the soul unfold.

Our facts furnish the basis on which many Societies rest. Christian Science and Mind Cure, Psychic Research societies, Theosophy, and other branches of occult inquiry, owe their existence to the data offered the world for solution by Modern Spiritualism, and already we have proven the 'king of terrors' to be an angel of life, this world the ante-chamber of the next, the other life a state of continued progression, and mediumship 'the gate ajar.' What further developments the future has in store for us, we may guess in part by contemplating the contribution of the past. Our receptivity will determine the measure of that future Pentecost. Let us open our hearts and minds: the Great Supreme and the angels will fill to repletion and overflowing our finite capacity.

ANNUAL CONFERENCE AT KEIGHLEY.

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

What has been Done, and what Remains to Do.

By J. J. Morse.

Five decades have passed since the signal raps at Hydesville startled the world, and announced the coming of the hosts of our departed back to the homes they had left, and the hearts that had missed them. Like the 'drum taps' of our soldiers, those raps have sounded round the world. But they were the 'drum taps' signalling a peaceful army on the march—their conquests to be over ignorance, doubt, denial, fear, and superstition. Forty-five years ago these sounds and signals burst upon our ears in this land, in Keighley, the small Yorkshire town in the valley of the Wharfe, and that first small beginning has since become the mighty movement known as English Spiritualism. Then there were no papers, no Societies, no Lyceums, no mediums, lecturers, or workers. But from the initiative of David Richmond and D. W. Weatherhead, there has grown a press, a platform, and an army of public and private workers, the united labours of which have builded a Cause that ramifies our public and private life and citizenship. Men, eminent in science—a Crookes, a Wallace, a Varley, a Barrett, a Lodge—to name a few, admit our facts.

The press has grown tolerant, the pulpit either silent or tacitly acquiescent, save for a few belated exceptions. Nearly two hundred Societies, over one hundred Sunday schools, a National Federation, and a Lyceum Union, a periodical press, an army of mediums and exponents, and thousands of pounds, annually engaged in disseminating our facts, and discussing their bearings on science, religion, and morals. A standard literature has been established, and the altar, the cradle, and the coffin are each ministered to in the light of the understanding we have reached about them from knowledge our unseen teachers have imparted to us. In fifty years we have become a factor to be reckoned with—a power is ours to-day in the world of religion, morals, politics, reform, and social life. To-day it is easy to don our toga; we are respected. Once we were reviled, hunted, and proscribed. The 'Old Guard' has done nobly.

Now, let us avoid the evil of content. There is much still to do; the wise consolidation of our Cause into a working whole, the education of our workers, the welcoming of young and capable mediums, the weeding out of the incompetent and self-seeking; greater unity, and the unsectionalising of our labours—no east, west, north, or south, but one Cause, in which all unite for work. The highest standard in all things is the lowest for which we must strive.

As citizens, we must fulfil our duties in the light of our experiences. As individuals, we must elevate our lives. As lovers of truth, we must serve and follow our divinity wheresoever He leads.

As Spiritualists, we must realise our work is but begun. We must not rest until every town, village and hamlet, has its Spiritualists, its society, meetings, and mediums. No sacrifice is too great, no effort can be spared. Let our facts be scattered broadcast; let argument and evidence supplement each other. Earnest lives, culture and ability, must be associated with sincerity and devotion, among us all. Let us place our cause on firm ground, that it may successfully withstand assaults from any and every quarter. We have made a place in the world, now let us organise our household.

While, finally, and most important, let us never avoid acknowledging the source of our power, and the helpers who aid us from the unseen. A Spiritualism that acknowledges the spirits will thrive and flourish, while a Spiritualism without the spirits will wither and die. Let us gird on our armour anew, and with fresh vigour engage in our work, spreading our truth abroad, and consolidating and strengthening our cause within. Then great, as justly, are our rejoicings for our Jubilee, our Centenary will be grander still, and, that we have helped to make it so, will be at once our reward and joy in the home beyond.

Mr. and Mrs. Lawrence, confectioners, 69 and 71, Collyhurst-street, will give goods and manage a stall for sweets. Manufacturers, wholesale and retailers, desiring to help by sending chocolates or other box goods, toys or novelties, etc., will oblige by sending them to the above address as soon as convenient.

Notice to Collectors of Bazaar Goods.—Mr. James Swindlehurst will be at the St. James's Hall, Oxford-street, Manchester, on and after Thursday, March 31st, to receive all goods intended for the National Bazaar. Will all collectors and parties forwarding articles, please address them to J. Swindlehurst, St. James's Hall, Manchester, as early as possible.

An Important Matter. An appeal to Manchester and Salford Spiritualists.—A considerable number of friends are coming to Manchester to give their services in connection with the Celebrations and Bazaar, and it is hoped that local friends will, as far as possible, undertake to provide them with bed and breakfast. Will those of our readers who can, *and will*, kindly entertain one or more of the workers, mediums, stallholders from a distance, or singers, please send word to Mr. A. W. Orr, 15, Moorland-road, Didsbury, or Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft, Manchester?

Answers to Questions.

By Mrs. M. H. Wallis.

On Sunday evening, 30th January last, at Cavendish Rooms, London, Mrs. M. H. Wallis answered questions from the audience. Notes were taken of the answers given, and some of these we are enabled to reproduce.

The first question, which was somewhat obscurely worded, may be paraphrased as follows:—

What are the immediate conditions of a spirit-being on regaining consciousness after leaving the physical form at death?

Answer: The experience of individuals under such circumstances necessarily varies, because of the different conditions which have appertained to the life's expression upon the earth, the different degrees of preparation which have been made for the activity of the spiritual side of existence. There is, so far as we know, no hard and fast line which is drawn, that people shall remain unconscious for a certain period after separation from the body. The fact is that for some there is no cessation of consciousness. They pass at once from the sad farewells of friends on the mortal side to the greetings of those who await their arrival in the other world—then, after a backward glance on the body which has been left behind, they pass on from the conditions of earth to the bright reality of spirit existence and the clearness of spirit-consciousness. Others again go through the change without knowing it, and wake up on the other side in a dazed condition, ignorant that the earth has been left behind, and, as we have said many times before, certain people have to be brought back to earth to be shown their old-time bodies before they can become convinced. Over and over again we have heard the exclamation, 'Can it be true that I am what the world calls "dead" when I never felt so full of life before!'

Question: Will you please explain why it is that spirit persons when they attend a circle and speak through a medium, cannot at times answer the most simple questions connected with their earth life?

In the course of her reply, Mrs. Wallis said: Frequently there is not full control of the instrument, or there is some interference with the harmonious usage of the instrument, and, given one of these cases, the communication will be correspondingly affected. It should be remembered that mediums are not automatic; they are living, intelligent personalities, which can only be influenced in certain ways, in accordance with the power possessed or the activity manifested. There are many difficulties in the way of spiritual intercourse, difficulties that make it almost impossible sometimes for the spirit-people to clearly prove their presence and manifest their power. But in spite of the difficulties these objects have been accomplished over and over again, and many times there have been presentations of facts evidencing the identity of the communicating spirits. In cases where the clear information cannot be gained, we can only say 'Persevere.' But there is still another fact to be taken into account in considering this question. Very frequently the return to earth has such a disturbing influence on the mind of the spirit as to completely blot out the impressions and old-time recollections. We have seen many such cases, where the emotions produced by the return to earthly conditions have produced a clouding of the intellect and a stifling of the powers of expression. But in some instances the spirit, though failing repeatedly, has continued until at last the attempt to manifest his presence and identity was successful.

Question: Do you believe we have to be reincarnated after passing away, and, if so, what sufficient evidence can you briefly state for that belief?

Answer: We do not believe that any individual has to come back to the earth and again take on the physical form. As we have said on other occasions, so we repeat to you—when it can be proved that the full-grown man can return to the swaddling clothes of infancy, then it may also be proved that the enfranchised spirit can return to the mortal stage of existence. Just think: this earth, which seems to you so great, is only as a grain of sand or a pebble on the sea shore, in comparison with the innumerable worlds and solar systems in the infinitude of space. Think of the stupendous existences, of the wondrous expressions of life and intelligence in the universe, and then reflect on the absurdity of limiting man to this atom, this tiny globe for his opportunities of training, of growth and development. Why, this is only the first step, this is only the dawn of consciousness, and passing through the gate of death affords, in fact, a broader field of activity, a wider avenue of expression, and larger opportunities of cognising the grand realities of existence, that are only vaguely suggested to man on earth.

We have devoted much time and attention to the investigation of this subject of reincarnation. We have endeavoured to find some proof that it was possible, or did actually occur—that spirit-people did come back here and live their lives over again on earth; but we could find no evidence to us conclusive that this actually took place. We find no reason for it; but we find abundant opportunity in the spirit realm for development, and therefore it seems to us unnecessary and unproven; consequently it is needless for us to attempt to answer the latter portion of the question put to us.

Question: Do our spirit-friends pray for us?

ANSWER: Yes, and they pray in something stronger than words. They pray frequently in actions, which are as props to support you, as crutches upon which you can lean until you have grown able to walk alone, to take step after step on the road of development. Sometimes they pray with clasped hands and upraised arms that some cup of bitterness may be removed from your lips, when, with a little clearer light on what the future held for you, a little keener power of perception, they would hold the cup to your lips that you might drink it, every drop, and learn something of life's experience that should fit you for the higher things of existence. They pray in their ignorance, some of them, in word and action, in the very life they live, in the very influence they exert. They pray as you should pray, the prayer of action.

QUESTION: Why does God allow innocent children to suffer?

To this somewhat naive inquiry, the control playfully suggested that 'our questioner evidently thinks we are in the private councils of the Host High, and are able to answer off-hand and explicitly such a question.' Could man comprehend the purposes of God, or 'go behind Nature or the expression in and through life, and determine without a shadow of doubt what are or might be the divine intentions?' Having referred to the fact that God works through unchanging laws — a fact that served as a guarantee of the security and stability of the Universe—the control dealt briefly with the moral order as shown in the realm of human life in which the individual had, of necessity, a certain degree of free action. In conclusion, he asked with a great deal of force and pertinence: 'Had we not better ask why *man* lets the innocent children suffer than why God does so?'

This very neat and effective reduction of the question to a practical and reasonable issue, elicited considerable applause.

G.

Jubilee Jottings and Bazaar Buzzes.

PLEASE send goods at once.

BAZAAR tickets can be purchased at St. James's Hall on entrance.

A PLAIN TEA will be provided for friends from a distance on Easter Sunday, price 6d.

FRIENDS who can give flowers or plants for the Flower Stall will be cordially thanked.

HANDSOME DEEDS give handsome looks. We often regret missed opportunities. Don't miss this.

THE lime-light exhibitions at Royton and Middleton, we regret to learn, resulted in a loss of £1 4s. 3d.

DEARNLY.—March 26, circle on behalf the 'Federation Bazaar Fund' realised 4s. 9d.—J. A. JOHNSTON.

ONLY one week to the Bazaar. All indications point to a phenomenal success. Will you participate therein?

LET not thy mind hesitate when the spirit prompts; give with thy heart and hand. Thy blessings shall be manifold.

MRS. J. BURCHELL, of Bradford, has kindly promised to give services in 'Borderland' for an hour or two on Good Friday.

RECITALS on the grand organ will be given on Good Friday from 5 to 6 p.m., on Sunday from 5-30 to 6-15, by Mr. A. H. Rocke.

LARGE parties from Blackburn and Darwen will attend the Good Friday opening, and the tea party promises to be something worth remembering.

THE following is a preliminary list of stalls and stallholders. The names marked * are those of the responsible ladies and gentlemen. This list may be subject to revision or extension:—

AMERICA (Mediums' Stall).—Mesdames *Crossley, *Gregg, *Green, Hyde, *Newton, Nock, Stair, and Miss Thorp.

AUSTRALIA.—Mesdames *H. Boddington, *Butterworth, *Swindlehurst, Miss Reeves, and Miss Savage.

BOOK STALL.—Messrs. R. E. Browne, *J. B. Tetlow, *B. C. Wallis.

CANADA (O.P.S. Stall).—Mesdames *Donnelly, Fitton, *Pearson, *Porter, K. T. Robinson, *M. H. Wallis, and Miss A Cockins.

DUTCH AUCTION.—Messrs. Hugh, Jean, and Strait-un.—The Trefoils.

ENGLAND (Lyceum Stall).—Mesdames *Chiswell, *Greenwood, *Entwistle, *Raine, Misses Alma Chiswell, E. Entwistle, C. Entwistle, Meakin, Julie Newman, and Mr. Harry Keeling.

FLOWER STALL.—*Mrs. A. Rushton, Misses K. Browne, *Burton, Byrom, G. Green, E. Pollitt, *Williams.

GREECE (Fine Art Stall).—*Mrs. Boden and *Miss Rotherham.

INDIA.—Mesdames *Adderley, A. R. Brown, *Cooper-Butler, *J. B. Tetlow, *J. Venables, Misses E. Aldridge and *E. Venables.

ITALY (Art and Fancy).—Mesdames *Addison, *Radcliffe and *Hunter, and Misses *E. A. Smith and E. Macdonald.

HONG KONG, and Japanese Tea Gardens.—*Mr. G. E. Aldridge, Mrs. Cockins, and Misses A. Aldridge, A. Cockins, A. Collins, Longstaffe, N. Williams.

NORWAY (Pottery and Toys).—Mesdames *Williams, *Savage, *Lambert, and Miss L. Cockins.

SPAIN.—Mesdames *Burton, Coppack, *Duke, *Holgate, *Massey, Richardson, Thompson, and Miss Holt.

SCOTLAND.—Mesdames *E. Browne, *Markham, *Nettleship, *Pemberton, *Summersgill, and Miss F. Pemberton and Master A. Noakes.

SHILLING STALL.—Mesdames *Jones, *Lamb, *Stafford, and *Williams.

SWITZERLAND.—*Mr. and Mrs. Lawrence, and Misses Cotterill and Lawrence, and Master Lawrence.

WALES.—Mesdames *Brearley, *Clark, *Deakin, *Sherburn, Vann, and Miss Gibbs.

HAVE YOU asked your friend or neighbour to go to Manchester to see the feast of good things? If not, don't delay.

THE Yorkshire Union have deputed their president, Mr. J. Smithson, to attend and represent them at the Bazaar on Good Friday.

WE HAVE RECEIVED 10s. from 'A London Working Man,' for the Bazaar Propaganda Effort, who hopes many others will give what they can.

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.

THANKS to the kindness of Mr. Rocke, of Salford, an orchestra will discourse sweet strains in the Bazaar at intervals on Saturday and Monday.

THE STALLS will be fitted up and decorated by Messrs. Barrett and Sons, of Pendleton, who have also painted a picture of the Fox homestead for the platform.

BOOKS.—Spiritual and other books, will be gratefully received for sale at the bookstall, new or second hand, by Mr. B. C. Wallis, 164, Broughton-road, Pendleton, Manchester.

THIS will be a great time. Good music and wise and witty sayings to be heard, mementos to be bought and treasured in remembrance of the first 50 years of modern Spiritualism.

BORDERLAND.—Mesdames Bliss, Burchell, Gregg, Hulme Hyde, J. M. Smith, Summersgill, Misses McCreadie and A. E. Smith, Messrs. F. Hepworth, J. C. Macdonald, W. Rooke, and T. Timson.

IN the 'Borderland' department, Mrs. Gregg, Mrs. Hulme, Mrs. Hyde, and other mediums have kindly consented to take part, and give sitters the benefit of their mediumistic gifts, to help the Bazaar.

EVERY good wish for a grand soul-stirring time which will thrill and imbue with fresh energy Spiritualists from one end of Great Britain to the other, and lay the foundation of future progress!—A. BROOKHOUSE.

ROCHDALE SOCIETY, Regent Hall, have given for the bookstall sixteen 1s. copies of 'Hymns of Progress,' which have never been used. Societies who use this hymn book should instruct someone to inspect them or, better, buy.

THE posters looked grand over the platforms at Blackburn and Darwen. We think they would show well and let people see we are alive if some of the societies would paste them *outside their halls*. A word to the wise is sufficient.

THERE is more in this matter than appears on the surface. Some of us feel the spirit pulse of past times stirring and beating strongly. Loved friends see in this semi-centennial move, the dawn of man's emancipation from creeds and dogma.

SPECIAL NOTICE TO SECRETARIES.—All tickets for the Good Friday meeting remaining unsold, should be returned to Mr. Orr, at the Two WORLDS Offices, on or before Wednesday, the 6th April. It is earnestly requested that this notice be complied with.

LEEDS AND ARMLEY friends can obtain tickets for the Bazaar, Tea, and Demonstration on Good Friday, from Mr. Lowrey, 3, Grafton-street; also information *re* trains. If they will purchase tickets early, arrangements can be made to secure cheap fares and possibly a reserved saloon carriage.

VIEWED comparatively the Spiritualist movement has been a grand peaceful triumph. It has been persecuted, but has not repaid in kind, and in its advance there are no traces of blood, yet it counts its adherents by millions. Rally, then, brethren, to the propaganda of this gospel of peace and good will.

MRS. VENABLES (Walsall) has received the following donations and goods for Bazaar:—Mr. T. Aldridge, £1 1s.; Mr. Blencoe, £1; Mr. Harry Burdee, 10s. 6d.; Mrs. Harry Burdee, 10s. 6d.; Mrs. Ramsay, £1. Parcels of goods from Mrs. Hutton, Mrs. Duguid, Mrs. Groom, Mrs. Coombs, and Miss Gibbs.

THE other day the Darwen Society gave a Tea, and had a good time. They all speak of the pleasant associations, and the Bazaar Fund has improved £5 by our friends' enjoyment. It is long since the circular conveyed this idea. Some hang back; try it, friends, while there is yet time! There are no patent rights attached to such good things.

THE GRAND ORGAN which will be used on Good Friday and Easter Sunday, of which we published the full specifications last week, will be specially built in the St. James's Hall, by Mr. Geo. Benson, of Cornbrook Park Road, City-road, Manchester. We understand that the price is £175. Societies in want of a good organ could not do better than send representatives to inspect and hear it.

I HAVE RECEIVED for Bazaar Fund:—Mr. A. Kitson, Slaithwaite Lyceum, 5s. Per Mr. Macdonald, Mrs. E. Green, 18s.; and for five season tickets, 12s. 6d. Mr. Wilkinson, collection, Foleshill, 11s. 3d. Mrs. Gregg, collection, Halifax, 8s. 3d.; Mrs. Gregg, collection, York, 9s. 6d. Mr. A. Garnett, Halifax, 7s. 6d. Mr. C. Barton, seances by Mrs. and Miss Reed, Birmingham, £1. Goods from Messrs. Wheeldon Bros., Belper, £2.—A. SMEDLEY, Treasurer.

THE FOLLOWING LYCEUMS will take part in the procession: Ashton (pink), Broughton (citron), Pendleton (salmon), Collyhurst (primrose), Royton (orange), Hollinwood (white), Manchester (blue), Hyde (tartan), Stockport (heliotrope), Salford (crimson), Liverpool (royal blue), Cheetham Hill (electric green), Hulme (cerise), Bolton (bright red), Bury (violet), Colne (pink and white), Longsight (pale green), Oldham (purple), Rochdale (lavender), Accrington (chocolate and pale blue).

Mr. T. Everitt writes: 'You are going to have a big affair at Manchester. I hope it will come up to, and exceed, your expectations. It is an exciting time all over the country just now, especially for you, and I hope it will be kept up all the year through. I shall venture to go to town to-day for the first time for a month.' We should have been glad to have had both Mr. and Mrs. Everitt with us, and hope our good friend will soon be fully restored to health and strength.

Re the Souvenir Programme.—Friends at a distance, who cannot visit Manchester, should purchase a programme, which contains full details of the whole Jubilee celebrations, words and music of the hymns, complete programme of proceedings, description of the origin of the National Federation, and historical sketch of the origin of the movement. It will be a valuable memento of historical value, and every Spiritualist should secure a copy. Sent from the office of the Two Worlds, post free, for 6d.

The 'Sovereign Effort.'—Acknowledged last week, £34. We have since received from Mrs. M. Hunter, Southport, £1, who sincerely wishes the thousand pounds 'sovereign' effort will be realised. So do we! It is for Spiritualism, friends! To scatter the seeds; to do good to others. Surely there are a *hundred* Spiritualists who can give a pound each for this Cause? Juno, Barrow-in-Furness, £1; Mrs. Wade, Bradford, £1; Mr. B. Shepherd, Birmingham, £1; J. D. Hood, London, £1; W. C., Derby, £1.

Allow me to remind your readers in sympathy with our Bazaar that I shall be pleased to receive goods (pork pies, cakes, tea and coffee, hams, tongues, etc.), forwarded to me on Thursday next, at St. James's Hall, Oxford-street, Manchester, and will send a receipt for same, or acknowledge through 'our paper.' Goods of all kinds, necessary to make the refreshment department a success, will be gratefully accepted, and I promise that the best possible use shall be made of all, so that our visitors shall be both pleased and satisfied, and the liabilities considerably reduced thereby. Rally up, friends, and assist the workers to make our Bazaar an all-round success.—Faithfully yours, G. E. Aldridge, 8, Queen-street, Wolverhampton.

Items of Interest.

Don't fail to get the *Lyceum Banner* Jubilee number.

The Lyceum Union Executive had splendid meetings at Liverpool last Sunday.

Received for Propaganda Fund the sum of 20s., from Mr. J. F. Hewes, Nottingham. —Jas. Swindlehurst.

I have replied to Rev. S. H. Mellone, M.A., in *Eastbourne Standard*. Will the friend who sent me newspaper please note.—*C. Ware.*

Will correspondents please excuse a little delay in reply to letters, owing to great pressure of business? All shall have attention in due course.—Yours obediently, J. and J. Burchell. (advt.)

We have endeavoured to make this issue of the Two Worlds as complete, varied, and valuable as possible. Take it all in all it is a unique issue, and we trust worthy of the important occasion. It is not perfect we know—nothing ever is—but we trust it is the best yet.

Owing to the extreme pressure of Jubilee Articles and the special report of the Jubilee Celebration in Bradford, we are absolutely unable to print the usual reports this week. They shall appear next week if friends will kindly be *very brief* with the reports of next Sunday's meetings.

Miss Smith says she was grieved about the reference to herself in the Blackpool report last week. 'I had particularly reserved the 27th for them, and had refused excellent engagements for that date on account of having previously engaged myself to their Society.' (We wish these matters could be kept out of the reports altogether.—Ed. T.W.)

The *Bradford Observer* devoted nearly half a column on Monday last to a report of the Jubilee celebrations on Sunday, and the *Evening Telegraph* also gave a good report, as did the *Argus*. The *Telegraph* also noted the meetings in a fair spirit in its 'Daily Gossip.' This is good work, and the friend who supplied the reports has our thanks on behalf of the Cause.

Spiritualism has made us aware of the existence of Psychic force, that the domain of nature includes forces hitherto unknown to science, and that intelligences, other than those who live this life, exist around us, and can use psychic force to give us evidences of their power, presence, and identity. In this way they demonstrate that they are people who once lived and laboured here.

O.P.S. Funds—Received, with thanks, from Mr. J. Maskell, 2s. 6d.; Mrs. Venables, fine box, 4s.; collected by Mrs. Wilcock, Preston (W. and E. Wilcock 1s., Mr. Whitaker 1s., Friends 6d., Mr. Macarthney 6d., Mr. Waton 6d., Mrs. Blackhurst 6d., Mr. Lancaster 6d., Mrs. Tearle 6d., Mr. Denny 6d., Mr. Crookall 6d.), total, 6s. For Rev. C. Ware, B. Shepherd 10s.—Mrs. M. H. Wallis.

Please allow me to remind the committee of the Total Abstinence League that a committee meeting will be held on Easter Saturday afternoon, probably in one of the ante-rooms of St. James' Hall, Manchester. Also to inform numerous correspondents that the pledge forms are now printing, and I hope will be distributed by next week.—Fraternally yours, G. H. Bibbings, hon. sec., London, March 28, 1898.

Mrs. Ancrum, widow of the late Mr. J. S. Ancrum, of Gateshead, is desirous of thanking the Spiritualists and friends, of Newcastle, Gateshead, Felling, Tyne Dock, North and South Shields, and others, who purchased tickets for the oil painting, by her husband, which was drawn for at the house of Mr. J. Stephenson, on Friday evening last. The successful number was 75, and we understand it is held by a person named Rutherford, living at Heyworth Colliery. Sum realized £7 1s. 6d. Fraternally yours,—Thos. C. Eliot.

Lancashire Lyceum Demonstration.—The next meeting of delegates will be held in the Temperance Hall, Tipping-street, Ardwick, on Saturday, 2nd April, 1898. Tea at 4-30 prompt (6d. each); meeting afterwards. A capital social will follow the meeting, at which the Davies Brothers and other talented artistes will appear. Invitations to all marshals are also given to attend this meeting.—J. B. Longstaff, Hon. Sec.

Federation Propaganda in London.—We are pleased to notice from a letter in *Light*, by Mr. R. H. Russell-Davies, that Mr. Swindlehurst has been doing good work in Balham, and that his efforts were highly appreciated. Mr. Adams, as chairman, Mr. and Mrs. Boddington and other Battersea friends rallied round and contributed in various ways to the success of the meeting. It is hoped a society will soon be started, and both Mr. and Mrs. Russell-Davies will be happy to correspond with friends willing to help. Address, Arundel House, Balham Park-road.

An age is drawing to its close, and a new epoch is beginning, in which new views of truth will prevail, and many an old fallacy expire. Peace to their ashes! We have so many that we can well spare a few. Those who succeed us will see the phases of the conflict as we who are in the thick of it cannot. The fight will be prolonged, for all new truth is born in anguish and distress, and is ushered into life amid a scene of contest and battling of opposing forces. When it is over, the world will awake to find itself the possessor of a new heritage.—M.A. Oxon.

The Yorkshire Union Jubilee Demonstration was marred by the bitter, miserable weather, but, in spite of chill surroundings, there was plenty of enthusiasm and 'go' in the meetings. Mr. J. Smithson, of Dewsbury, made a most capable and efficient chairman. The joint choir, ably conducted by Mr. Swire, sang splendidly, finely led by the orchestra. The speaking was earnest, eloquent, and effective. Miss Patefield, Mrs Beardshall, Messrs. J. Armitage, J. Pawson, and E. W. Wallis contributing characteristic brief speeches. Mr. Walter Howell delivered the addresses in his usual forcible, fluent, and feeling manner. Solos were well rendered by Miss A. Womersley, Miss L. Schofield, Miss B. Smith, Mr. E. Hallas and Mr. Moore. Altogether there was every reason to be glad and hopeful. We were delighted to meet many old friends, to enjoy the hospitality of Mr. and Mrs. Burchell; and to know that large numbers of Yorkshire friends intend visiting Manchester for the National Bazaar and rejoicings.

Mr. James Payn, the novelist and writer, who died on March 25, was a man who inspired as many personal friendships as anyone of our time. He was a genial believer in human nature. Unfortunately he shared the scepticism which is so common in literary circles. In a pathetic article published in the *Cornhill Magazine* in May, 1895, when his long illness had begun, he described what he termed 'The Backwater of Life,' on which he lay. He could hear 'the plunging of the weir, where all things end.' 'We wonder as we listen, not without fear, as to what may be on the other side of it. No one who has once been carried over it can come back again. There is the main stream, the backwater, and the weir, and there ends the River of Life.' And again, 'If even there be no heaven hereafter there are angels here.' The sentiment of this last sentence is admirable; but how incredible it will seem some day that men could have written thus after Spiritualism had been proclaiming and proving the contrary for well nigh half a century!

Important.—Mr. W. Harrison, Assistant Sec. to the National Federation, of 37, North-street, Burnley, writes: 'Will you please allow me space to make another appeal *to all speakers who are Associate Members of the National Federation of Spiritualists, in the matter of open dates.* The response to my former appeal was meagre in the extreme, and it makes what is, at best, a difficult task, very much more difficult. That friends may better understand, it would, perhaps, be as well if I were to more fully explain the position. According to the constitution, one of the objects of the Federation is to keep a list of speakers and mediums addresses (with the dates they have disengaged, their terms, gifts, etc.), and then, in cases where societies are disappointed of their expected speaker through illness or other causes, the society can appeal to some central place for a substitute, which at present means to the above mentioned. Were speakers, generally, prepared to put themselves to a slight trouble to drop me a post card with their dates (and if they afterwards fill any of them up, send me a corrected list, say once a month) the work would be easy. But, as at present, only some half-dozen communicate with me, and in the majority of cases I hear nothing further for twelve months; it means considerable expense to find out, when required, who really is at liberty. I hope as many as possible will send their dates on at once, and relieve me from what is at present a source of anxiety. I want to make the office I at present fill one of use to the Societies generally, and that cannot be unless speakers will assist me in this matter. I would like to point out that the benefits do not all fall to the Societies' share, as in some cases I know, speakers have thus been introduced to new Societies. I trust this matter will receive prompt attention at the hands of our friends.'

GONE ONWARDS.

We regret to announce the passing on of the infant son of Mr. and Mrs Whittaker, of Walsall. The body was interred in the New Cemetery on Monday afternoon, in the presence of a large company of friends. Mrs. Groom officiated. Her sympathetic address was much appreciated. Suitable hymns were sung.

One of the lady workers at Langsett-road, Sheffield, has sustained a sad bereavement. Her husband, Mr. F. W. Bell, having passed onward on March 23rd, at the comparatively early age of 39 years; his mortal remains were interred at Walkley Cemetery, Sunday, the 27th inst. The service being conducted most efficiently by our esteemed president, Mrs. H. Markham. The grave was surrounded by a crowd of sympathisers, including many non-spiritualists, several of whom were overheard to express their hearty approval of the genuineness and sincerity of the proceedings. Mrs. Bell has the assurance of sympathy, in her sorrow, from every member of the society.

Spiritualism and the Press.

THE REMARKABLE WAY in which Spiritualism is permeating the Press at the present time can only be fully appreciated by one whose acquaintance with contemporary periodical literature is continuous and extensive. Some years ago there prevailed amongst editors what was known as a 'conspiracy of silence' upon the subject. The spirit of stodgy Conservatism and exclusiveness, which forms so large an element in the character of many middle-class Britons, found its appropriate reflection in the Pharasaic attitude of the middle-class Press. But of late things have begun to move rapidly. The 'younger generation has been knocking at the door,' and the portals of the social edifice are besieged by crowds of those obstinate and inconvenient people who 'want to know, you know?'

Lo! the Press has had to wake up (cantankerously in many cases, as is usual where the sleeper is rudely roused from his slumber) and take notice of matters in which its readers were beginning to feel an interest and regarding which they required information. That interest has been ministered to, it is safe to say, in almost every newspaper and magazine that now issues from the Press, sometimes sympathetically, sometimes with a colourless indifference, but more frequently with a grudging spirit or a positively malicious bias. But in all cases the result has been practically the same—where a genuine interest had already been kindled, it has been quickened and stimulated, and where it was non-existent it has been called into being.

We venture to say that the most venomous attacks have really done us little harm compared to the amount of indirect benefit which we have gained thereby. Those persons, who have been deterred from pursuing the subject through a perusal of hostile articles, are hardly the kind of persons whom Spiritualism is in need of, just now, at any rate. We want the intelligent, the fair-minded, the staunch and vigorous workers more than the mere *dilettante*, the half-hearted adherent or the mere 'hanger on.' There is still much pioneering work to be done, hard blows to be taken, and tangled pathways cleared. But the outlook is brightening. At every step of the way we receive a fresh accession to our ranks, and the knowledge that the press—that 'mighty engine of civilisation'—is beginning to swing, albeit somewhat awkwardly and ungraciously, into line is not the least hopeful indication of the progress we are making. D. G.

The Open Gateway.

By CORA L. V. RICHMOND.

SPIRITUALISM is the living inspiration. It is that which has come for to-day. It opens the gateway of the spirit realm forward and backward. It is not limited to the intercommunion between the two states of existence, that which follows and that which immediately precedes the change called death. It is as boundless as the spirit. It is as eternal as the soul. It has neither beginning nor ending to its explorations and investigations. It narrows you down to no house of clay. It will not limit you to any one possession.

It is not what you believe that makes you great, it is what you are. A belief cannot give you your state of knowledge, your state of unfoldment. Two Baptists may believe exactly the same thing and one will be a philanthropist and the other a bigot. It is not baptism that decides; it is the state of the individual. Two Spiritualists may be side by side; one may be very narrow and only see the doorway that goes into the other world which enables him to communicate with his friends. He does not care about the philosophy, the great teachings of the system of life which includes all souls. He has got over the dread of hell fire; he wants nothing else. The other Spiritualist knows that his friends exist and is glad to receive messages from them, but he knows also that Plato, Socrates, and all the arisen ones are there in the midst of that glorious fulfilment; and he wishes to know all that can be known concerning the spirit of man and the soul of man, not simply in the hereafter, but here and now, of its surpassing powers, that are as yet unknown and undreamed of, of the spirit life that may be lived while still in human existence.

Ah! irrespective of names we clasp hands across the great chasms of the centuries, across all differences of opinions, and say that truth is truth, wherever it is found, but Spiritualism is the open gateway.

When Professor Elliot Coues was president of the Theosophical Society, he spoke in Chicago. He talked one hour and a half on Spiritualism, calling it by that name, and telling what Spiritualism had done to open up the gateways of spiritual knowledge to this century. He either thought this scheme the most needed, or else, notwithstanding his erudition, he was for once inspired.

This light, this surpassing truth, which relates that the spirit lives without the human organism, the light which reveals the knowledge that life is beyond and above death, has come in the midst of this age, and you are standing on the threshold of those mighty revealments that will at last prove to science that her theses are wrong unless they include the spiritual government of the universe.

You are on the threshold of those mighty discoveries which will show that the most potent factor in the universe is not 'law' as usually understood, but intelligence, conscious, living, identified intelligence. That which makes you know that you are you. People talk about the consciousness of the animal kingdom; there is but one definition of what the ego is: It is not sensation; it is not suffering; it is in knowing; it is in knowing that you know it, knowing that you suffer, knowing that you can call the organism to account, knowing you can criticise every organ of the body, analyse every atom of which the body is composed; that you, the ego, can judge of every faculty of the body and mind; that ego, like unto the Infinite, has attributes like unto the Infinite; it is imperishable, its consciousness abides, it lives in many states, pervades many forms, and is endowed with the supreme and absolute consciousness of its existence for ever; allied unto all other souls, related to them in time and eternity, and bearing the great message of life to those who are in the shadow, immured in the senses, who are reaching forward for the great message of life from those who are disenthralled; a matchless chain of light, a quenchless flame which abideth, and the soul liveth for ever.

'Tis Fifty Years Since.

By A. W. ORR.

AT THE EXPIRATION of fifty years of struggle, it is natural to look back along the road we have travelled, and when we mark the wonderful, the almost miraculous, progress which our Cause has made, in spite of the bitterest opposition, presented in most varied forms, we may well rejoice together, we may, indeed, 'thank God and take courage,' repeating the words of old, 'It is the Lord's doing, and it is wonderful in our sight'!

But while we rejoice over the work which has been accomplished, at the world-wide dissemination of 'The Spirit's Gospel,' let us not forget the means by which so much has been gained; let us bear thankful tribute to the noble, steadfast, self-sacrificing souls who, undismayed by fears of personal violence, and undeterred by social ostracism and persecution, kept alight the torch of Truth, and helped to spread its bright beams through all the nations of the earth, so that 'the people who walked in darkness have seen a great light.' Let us hold the memory of these pioneers of Freedom, these apostles of Light, who have borne the burden and heat of the day of inception, in grateful honour; and while we pay our glad tribute of admiration, let us also be filled with a spirit of emulation, so that the good work begun by them may be continued by us, to be carried on with undiminished vigour by our successors in the Lord's vineyard; so that they may 'see of the travail of their souls, and be satisfied.'

No nobler, no more glorious work can we undertake than the emancipation of our brethren from the bondage of ignorance and the slavery of superstition; the uplifting of those who have fallen, the strengthening of those who strive to stand. Let us then unite together in a firm resolve, God helping us, to conquer first of all the selfishness which is in each one of us, to render all loving sympathy and help to others whenever opportunity occurs; and to show by our daily conduct, by the honesty and purity of our words and deeds, by the absence of all ill-natured gossip and fault-finding, that we are Spiritualists in fact and not merely in name, that we regard the brotherhood of man as a living, practical truth to be acted upon in our daily life, not a mere verbal platitude to be proclaimed from the platform and straightway forgotten. Our banner is a glorious one and we should esteem it a privilege to march beneath it. We have a great cloud of witnesses to support our efforts, we have legions of angels to help us in our fight against the forces of vice and self-indulgence, and the victory must be ours if we only remain true to our convictions, and act accordingly. We have it in our power—and the trust is a solemn as well as a noble one—to make the name of 'Spiritualist' to be in the eyes of all men a guarantee for all that is best, truest, most honourable in human nature. Is not this a worthy ambition? It is one entailing some difficulty, perhaps, but that should only help to spur us on to the attainment of the very highest possible standard of conduct, to begin here that spiritual progress which shall lead us ultimately to the presence of the Eternal Father of all.

The Future of Spiritualism.

By PETER LEE.

THE THOUGHTFUL OBSERVER of the system of thought now known as modern Spiritualism, in casting his mind backward over the last fifteen years, cannot fail to see the great changes which have taken place both inside and outside the movement. So recently, even, there has been almost universal prejudice against, and ignorance of, what is meant by Spiritualism, and many thousands of now declared Spiritualists would not then have read its literature, nor would they have attended a seance for fear of eternal perdition. What has brought about this great change? Outside the domain of Spiritualism great changes have been taking place. The passing of the Education Act of 1870 made it imperative that every child over five years of age should receive a sound elementary education. The application of technical education in the affairs of commerce has become a pressing necessity, and science generally, from various considerations, has received such an impetus as has never before been known in the history of mankind. The effect of these changes has been to direct thought in a logical and methodical fashion, with the result that the old theology has come in for scrutiny according to scientific methods, and it has been unable to stand the test. The old orthodox ideas of life and death have no longer the same hold upon the people. Lectures in churches and chapels are taking the place of dry-as-dust sermons. Dreadfully dull and dismal stories about an impossible hell and heaven have had to give place to 'brief, bright, and brotherly entertainments, in the form of a P.S.A.

While this has been going on, the ranks of Spiritualism have been added to by many of those for whom the old Christianity had no longer any charm. The literature of the Spiritualistic movement has sprung up all around, the novel and the stage have been made the vehicles by which men have had their attention drawn to our philosophy, and the daily newspapers, instead of turning the name to ridicule, have come to regard Spiritualism as a subject for fair and serious discussion.

The end of these changes has not come, and they have, therefore, to be anticipated by providing all that past experience has taught us to be necessary. The crying need of the hour is for workers capable of presenting the facts and philosophy of the movement in a rational and scientific manner. To the critical student, something more than the *ipsi dixit* of the simple minded is required. Faith, to the satisfied mind, is sufficient, but conviction must come to the sceptic through such evidence as may be necessary to secure it.

A greater responsibility than ever will rest upon those concerned in the direction of Societies. With them rests largely the success for the future. How fast or how slow, how well or how ill, will depend upon their attitude for meeting the demands of that higher intelligence which conditions inside and outside the movement are forcing upon them.

Quite independent of the adult element, which increases year by

year, as units come over from other systems of religious belief, our Lyceum movement will add to our needs and our strength. Our need will be for noble workers who will give of their knowledge, time, and money to the training of our young, who in turn will be our strength, as constituting the fathers and mothers of coming generations of Spiritualists.

We cannot be too much on the alert. 'Eternal vigilance is the price of liberty.' We are not yet secure against the spirit of persecution which would certainly ensue in the event of a rebound in so-called religious thought. This is not at all impossible, in the face of the great attempts which are being made to fuse the Roman and Anglican Churches, and the professed love of men like the Bishop and Archdeacon of Manchester for their Nonconformist brethren. But whatever of this kind might happen the watchword of Spiritualism is 'Onward.'

This forward movement to be effective must be made on organised lines. The experiment has already been tried through the instrumentality of the Spiritualists' National Federation, and has been attended with such an amount of success as to justify both the existence of the Federation and the carrying out of its experimental work on a much more extended scale. Missionary work has carried Spiritualism into places where it might have been comparatively unknown in any practical sense, perhaps, for many years to come; where the work languished, the Federation has been a very help in time of need, and Societies all but dead have received a fresh impulse. Generous, conscientious souls have helped on this work in many cases without fee or reward, but in all the practical concerns of life some one must be made responsible for their regular and orderly carrying out. Hence, the services of those who are chosen for these positions must be secured and carried into effect by adequate remuneration. This means that funds will have to be provided. It is hoped that the National Federation Bazaar will do much towards this, but it cannot be supposed that this will do more than form the nucleus of that greater fund which will be necessary if additional missionary organisers are to take the field.

England, it must be remembered, is not Great Britain—Scotland, Ireland, and Wales will, in all probability, require separate organisers. These are anticipations within our present purview, and they are inevitable, because the same forces that have brought us onward must carry us forward.

The journal in which these lines appear, much as it has grown in popularity during the last four or five years, deserves a much wider patronage. It should be made secure as the faithful exponent of Spiritualistic doctrine. Its present policy, therefore, should be upheld, *viz.*, to keep its pages clean, and thereby to sustain the dignity of our glorious Cause.

Prospective.

By James B. Tetlow.

I was, I am, I shall be, a trinity in unity. The light sinks into the earth, the vegetation absorbs it, consolidates, and future ages grow warm by its agency. Religion sinks into the heart of man, and, like a sunken sun-ray, warms and makes glad in the after ages. Truth is the permanent understanding of God, and as He is infinite and universal, so is it pervading all that is, and dwells securely with all men. Blood circulated through man's veins for ages, but he did not know it; so has he circulated truth, although unconscious of its possession. The life and force of the world are hidden to man until he is prepared by unfolded selfhood to perceive them. When he is ready they come like children from their hiding place and proclaim their presence, and then he wonders why he did not see them sooner. Man never sees by the light of the sun, however glorious it may be. He manufactures his own light, and when the master genius within discerns that the outer man is ready, he turns on the power, and the hidden things are seen. It is no use seeking the light, it never *comes*. It is always present, but it needs the vacuum of humility and the electric energy of knowledge to play upon the mechanism of Time's muddy vestment before the revealments can be made. The man who goes to seek his soul never finds it: did he but stay at home he would learn that it was there already. We need to hearken low if we would hear the tread of the immortals. The noise of Time's loom deadens sound, and hinders the immortal vibrations from being felt. Things that are alike agree, and soul can only find soul. When the spirit within answers unto spirit, then light reveals, and death's illusions no longer prevail.

Man by necessity is immortal, because indestructibility and conservation of power are permanent factors of all things. God, Nature, and man, are ever geometrical and numerical, and he who can find the number of the one and the lines of the other, can solve the problem of the Sphinx. Three, seven, and twelve are sacred emblems, and are manifest facts of man and Nature, and when man looks through them correctly, he will find his own freedom, and realise that he is the son of God. The witness of the spirit is never absent, but man's eyes are often holden, and he sees not the witness, and prosecutes those who proclaim that they do.

Man is sacred and divine, and whatever there is of divinity and truth in Nature, is to be found in him. All religions follow the order of Nature. The order of life and thought is spiral. From fetishism forward we are never absent from three ideas: God, Man, Immortality. Spiritualism is the latest phase of the mystical, the outward expression of what has always been true. After fifty years man may well rejoice, but he would rejoice greatly did he fully realise what he has found. Columbus found a new world; Copernicus discovered a solar system; and the developments of modern science have given man countless systems to investigate.

Great as are the bounds of modern research, in the hands of the schoolmen they are small in comparison to the eclectics who have made the universe their home, and have taken the imponderables as their toys. Rejoice, oh man! rejoice greatly, for mighty is the possession, and marvellous thy estate! Already thou hast set bounds to the sun, and compelled him to paint thy face, laughed at king Neptune's rage, and bent Jove's thunderbolt to thy service! But thou shalt yet march to greater attainments. Thy thought shall yet be seen and painted, and the secret aspirations of thy being, by aid of the chemist's skill, shall find outward manifestations, and the photographer may yet discover how to develop those invisible shadows that lurk on the walls of every homestead, and the electrician's skill bring forth long lost sounds that are tremulous in every rock, tree, and home. All that has been is and can be revealed, and the magic of knowledge holds the secret.

The inquiries of modern Spiritualists are wider in their results than laughing scientists and sneering theologians dream. He who holds the truth in his hands can laugh though humanity kill him, because he knows his property is inviolable and indestructible, and he will reap more than his opponents have sown. Clap, clap your hands! rejoice, rejoice, rejoice! the mounting car of truth carries you on to the heights where the divine light flames in radiant purity, and where the sweeter forces of life find continuous play! God is claiming His own, and breathing the spirit of brotherhood in His children! Fifty years of light, and hearts are palpitating to its power; joy songs are heard, the rustling notes of Freedom are vibrant in every land; the leaven of truth is at work mellowing the life and thought of all peoples!

We will rejoice because we have seen the sons of God, and the shadowlands of dread are melting before our eyes. Sharon and Styx and Erebus are going, and the sulphur kingdom, with its inhumanities and impossibilities, has lost its power. Heaven, with its golden glory and its jewelled splendours, has sunk away. Oh, we will rejoice because we have found our lost ones and ourselves! We are, we are ourselves, and we have memory and thought and life and feeling, and we can be.

Stocktaking.

By G. H. Bibbings, B.A.

In all commercial enterprises, certain periods are set apart for stock-taking purposes. The larger the concern, the more important is this process—so much depends thereupon. Debit and credit must be strictly tabulated, and commercial stability or insolvency will inevitably be revealed. Stocktaking may mean jubilation or despair—pæan or dirge—ecstasy or despondency. Time, effort, money and intelligence, have either been well and wisely spent; the end has either crowned the work, or, these have been painfully futile, and the end a crown of thorns. Within the business affected, all share the interest in varying degree, from office-boy to senior partner. And, when diligent auditors have authorised the issue of a favourable balance-sheet, all concerned settle down to another round of faithful work, inspirited by confidence, inspired at the time of stocktaking.

My friends, you here in the mother country, and you in the greater England beyond the wave; you who speak other than our mother tongue, but are still our faithful comrades, this Jubilee of modern Spiritualism is our first general stocktaking.

Where are we? How do we stand, and what are our prospects?

Much capital has been invested in these fifty years. It consists of manly faithfulness, womanly tenderness, adherence to Truth, all the way to Gethsemane and Calvary—faithful message of Hope, faithfully proclaimed—unswerving fidelity to principle, in the midst of persecution and storm. The early band of pioneers, whose saintly memory we revere to-day, strong in the knowledge of the Summerland, faced religious outlawry and social ostracism against fearful odds.

> 'Flashed all their sabres bare,
> Flashed as they turned in air,
> Charging an army there,
> While all the world wondered.'

The world gives a faithful verdict, even though long years are needed for the consideration of necessary evidence. Rejoice, my comrades! Sing a song of joy! Ours is a stable concern—all is well!

No *endowments* but kindly Nature's best gifts in the facts of human consciousness. No *establishment* but sweet spirit bonds. Our holy *ministers*, many of them, graduating from the university of the coal mine and the cotton mill. Our first *churches* decorated workshops or well-heated kitchens. But victory has come. To-day the warm breath of Larger Hope fills the world. The fragrance of liberty, more redolent than the spice-laden breezes of Sunny Ceylon, permeates a thinking world.

Priests attack us on every hand, thus proving to a demonstration that behind the strange heterogeneity of this unique movement Truth moves to conquest. Pioneers—brethren who in past days gathered up rich trophies from life's battlefield, to-day we bless you! Regard our humble gratitude from the battlements of eternity; accept our mead of praise; voice and pen shall ring out our grateful recognition of heroism. Next Jubilee most of us will have exchanged faith for sight, will have 'joined the choir invisible of the immortal dead that live in hearts made better by their presence.' But we will so use the present that the future shall be made more valuable to those who succeed us.

Stirred by the manly message of the past, mediumship shall be more highly prized; mediums shall have better treatment; facts shall be more intelligently classified; battles more vigorously fought. For though

> 'Tis true our names shall never live in story,
> Yet we *will* be a wave in that great tide,
> Which yet shall float the human race to glory,
> Long after we have done our work and died.'

Never a day but one may find something to worry about, if he seeks it. But—comforting thought!—never a day but one may find something to be glad about if he looks for that.

What is our Great Desire?

By A. J. SMYTH.

CAN WE SAY in a word what is our great desire? What *is* this Spiritualism? and what would it have us do? 'Tis somewhat strange that there should arise some 50 years ago this subtle power that has so changed the current of our thoughts, and turned the greatest minds on earth to themes more sublimely real than aught they knew of heretofore. That three young maidens, in a lonesome country place, should have stirred the hearts of nations and revealed to the human race the existence of a world peopled with those we thought as dead. From that time to the present hour, in every land in which a human being lives, this communion 'twixt the two worlds has spread apace: the mother with her child, the sire with his son, the wisdom of the sages, the visions of the seers, we have seen and heard. And no man of sensibility can dare say these things are not true. Day by day the numbers are increasing, year by year the movement is growing, and it is changing too.

We now pause to ask whither does it tend, and what is its purport? Is it merely for the fond desire of hearing from our friends? And have they no further message than to tell us that they live? Is this the sum and substance of this world-wide revolution? I think *not*, my friends and workers; for with due regard for the spirits of the seance-room, I conceive it is a folly and a shame that they or you or I should nightly sit for the tilting of a table, or for foolish and insipid gossip through some incipient medium, or the 'sensing' of some letter you are so curious about. All this is waste of power and degradation to yourself and to the subject you espouse.

There is a purpose and an object for the use of all these powers, a solace to the mourner, a word of comfort to the bereaved. The blackest pall of grief and anguish, with a sense of desolation, has often been speedily removed by the spirit's influence at a 'circle.' This is kindly and beneficent, but it is far better, when once you possess the knowledge, that you yourself should be a power to give, to act and live the higher life about which you dream and spirits talk. 'Oh, I have been a Spiritualist this twenty years, and held a circle twice a week with a lofty "band of spirits," far above your platform guides,' was the answer I once had, yet nothing for others had this man done. He who will not work deserves to starve, and if I read aright the laws of spiritual life, each one's storehouse is just as full as he has made others. To work for the love of the work is the best work of all.

There is just another plea to urge beyond the application of those principles already known, the part is only revealed. The movement is not yet sufficiently well manned and managed; it has drifted into channels too restricted for the work it has to do, but a change in the following of the movement and in the trend of thought is taking place, and we need not lament that we no longer have mediums to stitch and tie down in dark seances; they have had their day and done their work, and other forms of evidence and revelations of truth are at hand.

The comprehension of the inner laws of life, the increased knowledge of the limitless capacities of the human spirit while here in this world, and the exercise of its most potent and spiritual qualities, should be our *supreme desire*. The unconscious trance and many so-called abnormal states and outer signs, and the display of extraneous forces producing marvellous results, may pass away within this next fifty years, but what of that if the spirit is enriched by conscious powers of keener penetration into those very principles of causation that have originated this spiritual movement? Let us press forward, *ready* for new truth and fuller light, but earnestly and lovingly doing our highest and best all the time.

An Appeal!

By E. MARKLEW.

THE YEAR OF JUBILEE has come! 'And ye shall hallow the fiftieth year, and proclaim Liberty throughout all the land unto all the inhabitants thereof.' For half a century the noble-hearted pioneers of spiritual progress have been marching on from conquest to conquest, led by their kindred of the heavenly home, those kindly lights who come from their abode of happiness in spirit spheres to illuminate the darkness of terrestrial existence; to dispel the palling gloom that hangs around the heart when inexorable death, clad in the hideous garb of foul disease, stalks into the home and claims the loved ones, whose unwilling absence thus enforced makes life almost unbearable for those left sorrowing behind.

It is something to have waged not altogether unsuccessful war against the blighting fear of death; but it is more when we remember that—

'Ours is no conquest gained upon the tented field;
Nor hath the flowing life-blood stained the victor's helm and shield.'

'Peace hath her victories no less renowned than war.' The victory of modern Spiritualism over cold Materialism is one of Peace's bloodless victories, thank God!

While Liberty has been proclaimed to countless thousands of the sons and daughters of our God, who formerly were chained in icy bondage through the fear of death, how many myriads more still bear the cruel yoke? Their agonised appeals ascend unto the spheres of Light and Love, evoking pity and desire to help from advanced and large-hearted spirits. 'Comfort ye, comfort ye my people,' saith the voice of our God, re-echoed by His ministering spirits.

Compared with the immense multitude who *hear the voice* but answer not, how small the number—still how noble!—who not only seek the freedom themselves, but work persistently for the release of others! How long shall it be necessery to remind the shrinking ones that he only is a freeman who with earnest heart and hand endeavours to make others free? How long shall those with talents ten refuse to work with those possessed of only one, and that, too, simply because of what is a purely imaginary superiority? Let none forget that the possession of one priceless talent—the will to do - outweighs by far ten talents of ability, where will to do is lacking. It is painful to record it, and yet it is true that there are those whose number is by no means small, who, while convinced of the righteousness of our Cause, refuse to enlist beneath the banner of spiritual emancipation, for the real or imaginary reason that their own outward armour is more bright and pleasing to the eye than the rough and service-battered armour of the valiant warriors who lack the opportunity to furnish themselves with coat of mail less vulnerable to the shafts of the jeering enemy. Come, my brethren (pardon the presumptious 'brethren'), you who possess the useful armour of superior education and ability, and you who are able to supply the necessary sinews of war, in the name of humanity we appeal for your co-operation and your active support. For myself, I would be content to be an armour-bearer to some of those whose names shall by me be unrecorded, if only their active services could be secured for the Cause, which it is no exaggeration to say has greater claims upon them than are likely to be discharged on earth.

Let this, the year of Jubilee, be the year that shall be marked by the accession to the ranks of the regulars of that vast contingent who have hitherto held themselves in the reserve forces. These are times of action. All available forces should be ordered to the front. Liberty must be proclaimed 'throughout all the land, unto all the inhabitants thereof.' Not only liberty from the thralldom begotten by the fear of death, but also liberty from all the undeserved afflictions of the race, no matter whether such afflictions be imposed by priest or layman. Each mocking tyrant that, from throne episcopal or civil, metes out to men oppression and injustice, must be toppled down, and right-usurping-might deposed. Infallibility, in every shape, must be renounced. Each barrier that obstructs the road to progress must be broken down.

'The fruitless faith, despising deeds,
The dogma that dissension breeds,
The priestly pow'r enforcing creeds,
Must yield to man's diviner needs.
Oh, rise ye, rise ye in your might,
Ye sons of "God who love the Right,"
The God-deserted fanes to smite;
Dispel the darkness with the light
Of Liberty.'

Direct Writing.

WE HAVE RECEIVED from Mr. A. Glendinning a copy of direct spirit writing obtained by him under strict test conditions, through the mediumship of Mr. Wm. Eglinton. Besides the interest which attaches to it owing to the manner of its production, the matter of it and the advice given in it may be useful to some readers of the Two WORLDS.

Mr. Glendinning informs us that after getting a good deal of writing under test conditions on his own slates, he stated his desire to get a few lines *on paper*, so that he could carry it conveniently in his pocket to show to his friends. He then put a clean sheet of note-paper—folded as it came from the stationer—between two of the slates, along with a crumb of his pencil, in the presence of one of his daughters and Mr. Eglinton. This he did in full daylight, the time was about noon, and the slates remained under the 'continuous observation' of himself and his daughter, being in fact held by him and Mr. Eglinton. In about a minute the four pages of note-paper were covered with writing. As the last line did not complete a sentence he inserted another sheet of note-paper between his slates, and held them with Mr. Eglinton, as before. In little more than a minute the letter was finished, and, in addition, some writing was added in Japanese characters. In the letter there are 467 words, composed of 2,147 letters, all completed, together with the Japanese writing, in about from two to three minutes.

[COPY.]

'SIR,—We certainly disagree with you in the effort which you are constantly making to give the sceptical public something which you consider will serve to bring them to the same belief as yourself. You should surely know by this time that, however striking the evidence, they cannot be expected to see through your eyes, not having had your experience, and, consequently, they need to witness the facts for themselves before they can be impressed. This forcing of a great truth upon unwilling ears is also fraught with another difficulty. The soul, which has failed to thirst and hunger for a knowledge of what is beyond the grave, is all unprepared for the revelation, and you, therefore, create a nausea for the cause you wish to proselytise. Far better is it for you to garner your facts, and keep them in reserve, until the wearied one comes along who is tired of the dogmas and creeds of orthodoxy or the emptiness of Materialism.

The mighty incubus of ignorance also holds the masses of mankind in subserviency to the "powers that be," who usually employ their powers to depress rather than elevate the dependent multitudes. It is as gratifying, therefore, to us as it must be to you, to observe the change that is being effected with reference to this subject. An enlightened people cannot be enslaved, neither can ignorant races enjoy freedom. There is, as ever, an opposition manifested to the development of truths even among the intelligent classes of Society, when the truths claim to be of a spiritual nature. This same class of minds will, notwithstanding, seek for scientific truth, and admit that there is no limit to the exhibition of new truths in this direction, while at the same time the most strenuous opposition is made by them to the development of new principles in theology, as though this department of mental research had exhausted its resources, and lost all its mysteries!

'The inhabitants of earth may look forward with joyful assurance that the time is approaching when heaven shall be manifest on earth in the glorious harmonies that will everywhere greet the eye and cheer the heart. As certain as the revolutions of time move forward, so surely will the Divine glory be visibly displayed, and all nations shall behold and enjoy the blessedness of the celestial illumination.

'Do what you can to assist the great work of spiritual and physical *development*. You will then prove to your own consciousness, and to surrounding witnesses, the sublime truth that it is possible to do the will of the Father on earth as it is done in heaven, and thus all shall become elevated, until earth shall truly be the portal to the skies. (Signed) ERNEST.'

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FRIDAY, APRIL 1, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

All Business Communications should be addressed to the Company's Registered Office, at 18, Corporation-street, Manchester.

Private letters for the Editor should be addressed 164, Broughton road, Pendleton, Manchester.

Our Jubilee: What Next?

OUR readers will find in this issue a series of articles dealing with the various aspects of Spiritualism from a number of writers who are well-known in the movement, veterans who have grown grey in the service of the spirits, and younger men who are stepping into the ranks. They all breathe a fine optimistic spirit, and ring with enthusiasm, gratitude, and hope.

Let us thank the spirits who struggled to reach and teach us; they have been our leaders, and have conducted us out of bondage.

Let us remember with gratitude the early mediums who were tempted and tried—persecuted and ostracised—misled by flatterers and deceivers—left poor and suffering after enduring the scorn and contumely of opponents, and the mistaken kindness (?) or chilling neglect of professed friends. Brothers and sisters, ye who gave your lives and suffered that we might be free, we acknowledge our indebtedness—we bespeak your presence and aid. From the spirit side pour upon us your love, and unite with us in our rejoicings. Receive our thanks and blessings.

Let us remember the pioneers, the men and women who braved the world's frown, suffered social ostracism and financial loss, and were sundered from friends and dear ones for the truth's sake. Comrades, we salute you! We hold our hands that you may clasp them, and know that we do not forget. We hold you in dear remembrance for the good you have done. We give you sincere welcome in spirit on this joyous day of fruition and hope.

The results of your sacrifices and services have been garnered. Press and pulpit, science, art, and literature are all responding to the influence of the spiritual phenomena and philosophy, and the way of progress is bright with the promise of better things to come. The days when mediums were regarded as, of necessity, diseased, demented, or bedeviled, because of their mediumistic powers, are well nigh over, and the study of man's inherent psychic faculties and the exercise of the 'gifts of the spirit,' will increasingly characterise the coming race.

Death has been vanquished, the devil dethroned, hell disestablished, and the Supreme Spirit vindicated from the charge of failure and favouritism!

The primal fall a fable, the eternal fire a falsehood, the frown of God a fallacy, there is no need for a blood atonement—no need for irrational faith in substitution and justification.

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

The golden streets, pearly gates, endless Sabbaths of harping and praise of heaven have disappeared in favour of a spiritual state of harmony of mind and purity of soul.

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

But what of the future of Spiritualism? Are we to do practical work for human progress? Are we to exert an influence for the betterment of the conditions of life, to influence the motives and characters of men? Shall we seek to promote moral education and lead to the more spiritual life in home and mart—in shop and mill, in factory and exchange? Surely the *knowledge* of truth and duty must lead to the *application* of the higher principles to secure freedom, justice, and right—the *highest* and the *best* social, political, and religious conditions for *all* the members of the human race! Is brotherhood but a dream—never to be actualised? Are greed and mammon worship, personal ambitions and hatreds, to keep us apart for ever? Shall we never learn to arbitrate—to co-operate for good—to put an end to useless toil, to wasteful expenditure of intellect, vital energy, and money, to starvation of bodies and spirits, to luxurious idleness and voluptuous folly, to usury and poverty, to man's inhumanity to his fellows? Surely, Spiritualists, the time has come to apply our principles to daily life, to corporate life, to national life! With the fear of death removed, and the certainty that our future will be what we make it, surely it is time we raised our voices, and made our influence felt, in protest against injustice, tyranny, folly, and wickedness in *high* places as well as low!

Spiritualism has proclaimed human brotherhood, but how is that brotherhood to be effected? The saddest facts of the times perhaps are the amazing spread of the war-fever—the crushing piling up of taxes to provide money for expenditure in preparations for war—the openly expressed hostility towards, contempt for, and distrust of other nations—the rejection by America of the proposal to settle disputes by arbitration—and the mad scramble for possession of China by European powers. The Quakers protested in their day against the luxuriousness and licentiousness of the ruling classes, and stoutly opposed war and all its evils, but where are the humanitarians to-day who will raise their voices on behalf of saner methods and sounder morals than prevail in our midst? Is it true that the toiling, suffering Russians desire to fight English workers for possession of China or India? Is it true that the German workers wish to engage in murderous hostilities with the toilers of England or France? Are our English sires and sons in the army of industry spoiling to be shedding the heart's blood of other producers in lands across the seas?—we cannot believe it. If only those who want war were compelled to go and fight the base rumours and sensational false reports which are constantly being circulated, by interested parties, to inflame the passions and create hatred in the minds of men, the 'diplomatic' lying and 'besting' now going on would soon cease. Surely, here is work for Spiritualism in the future! To protest, with all the zeal and unity we can muster—in the name of spiritual religion, of right, and of brotherhood, against the crime of warfare—against racial bigotry and intolerance.

While we are jubilant because of past progress, let us go forth with renewed hope and zeal to co-operate in the great work of reform, of progress, of temperance, of personal purity, of human brotherhood, to secure the Parliament of Man and the Federation of the World.

Our Illustrations.

WE PRESENT our readers this week with a special Jubilee Supplement, containing portraits of twelve of the pioneer mediums and workers in our movement. Mrs. Fox and her three daughters appear, of course, as it was through their agency the intelligence behind the rappings was discovered.

Mrs. Emma Hardinge Britten is known all over the world; her forty years of devoted labour for the Cause is a record of which any one might well be proud. Her recital of her early experiences on page 193 will be read with especial interest, and the promised further instalment will be looked forward to with pleasure.

Mrs. Cora L. V. Richmond is one of the early inspirational speakers of America, whose labours during her visit to this country, in 1874, were signally successful in promoting the spread of the spiritual philosophy.

Mr. David Richmond was the first medium who visited this country, from America. As a member of the Shaker community he had enjoyed spirit communion before the Hydesville rappings, and the spirits had proclaimed to the Shakers the near advent of the world-wide new spiritual outpouring. Together with Mr. David Weatherhead, he established the movement in Keighley, Yorkshire, and the first English Spiritualist journal was printed there.

Mr. W. Wallace, the pioneer missionary trance-speaking medium, contributed most valuable services, and suffered severely for his Spiritualism in the early days in London. He and his wife held public seances for table tilting, and in the presence of large and excited audiences, clear test messages were frequently given. They were severely persecuted, and sometimes pelted through the streets.

Mr. William Johnson is one of the earliest trance-speaking mediums who publicly advocated Spiritualism in Lancashire, and has ever been faithful and zealous. He and Mr. Jackson occupied the platform in Manchester on alternate Sundays for years, and he has been an active participant in almost every effort that has since been made to promote the spread of the truth.

Mr. J. J. Morse, for upwards of 25 years, has been an indefatigable, consistent, and eloquent trance speaker. He has won the esteem and goodwill of hosts of inquirers and Spiritualists, and has a world-wide reputation. He has several times visited America, and won golden opinions for the depth and brilliancy of the philosophical expositions which have been given through his instrumentality.

Mr. Robert Cooper, in the early days, bravely spent his money and energy in promoting the Cause, and published the first Spiritualist magazine in London. His experiences have been many and varied, and we are glad to be able to print in this issue some of his interesting reminiscences.

Mr. E. W. Wallis, youngest among the apostles above enumerated in age and length of service, has, however, publicly worked ardently as a medium, missionary, and in other capacities for twenty-four years; with what measure of success our readers will know best.

We could have included quite a number of other veteran mediums, but our supplement is not large enough, and we had to use those 'blocks' that were available. Those of our readers who would like to see the portraits of other workers and prominent Spiritualists, should purchase the 'Two Worlds' Album,' cloth, price 2s.

ON THE COVER.

Andrew Jackson Davis was, so to speak, the John the Baptist of the movement, and foretold its advent. In our issue for March, Mr. Jas. Robertson ably epitomised the wonderful experiences of Mr. Davis, to whom the spirits foretold the opening up of intercourse between the two worlds. As the founder of the children's Lyceum, he is especially worthy of honour.

Mr. Hudson Tuttle has, next to Andrew Jackson Davis, been the most prolific phenomenal writing medium the movement has produced. While yet young and untrained, he was made to write a series of remarkable works, and his pen has never since been idle. Thousands of letters, articles, and answers to questions have been contributed by him to the secular and spiritual press. We hope to be able early in the autumn to publish a revised, enlarged, and completed version of his 'Arcana of Spiritualism.' It was a good book before, but now it has been brought up-to-date, it is simply invaluable.

The Work Before Us.

By F. W. THURSTAN, M.A.

THE WORK before us, as Spiritualists, what is it? Briefly, it is this—to open the way to better results by resolutely adopting daily practices which will improve our capacities as sitters as well as mediums, and which will convince those outside our ranks that our knowledge and religion is one that spiritualises, refines and ennobles us.

There is an idea prevalent that the self-improvement wrought by a religion is only a moral one. Spiritualism teaches us that the old Greek notion of religious practice is a better one.

To increase and refine our natures, physically, mentally, and psychically, is our first duty, as spirits inhabiting the fleshly tabernacle, without, of course, neglecting our ethical, moral, and philosophical development, inasmuch as these last are among the best means towards the other more important duty. The mistake the present established religions make, is to consider these last as the primary, and often the sole ends, sometimes going so far as to hold that the development of human nature, physically, mentally, and psychically is a positive hindrance to the growth of our spiritual being. But Spiritualism teaches us the all importance to spiritual beings of the evolvement of our psychic bodies or spirit doubles.

This, then, is our first work as Spiritualists to develop the growth of these latent psychic bodies, and to recognise that this is done by gradually cultivating a physical and mental state of positive robust health, such that it will make us realise the intensity of our varied grades of consciousness, as it were the seeds of divine being incarnated in the flesh for the purpose of pushing its full nature into growth, flower, and fruit.

Now, to be practical, let us consider some of the best ways to this end.

I should advise beginning at a different point from what most people do. The first thing to do is to improve the powers of the attention, for the whole secret of physical, as well as magical and psychical power, lies in this. Endeavour to find some regular time every day, if only a few minutes, say before rising or when journeying to and from our day's work, or in the rest of evening-time—to adopt some of the following practices to this end: Gazing at some point with the object of keeping the attention to it, or fixing the mind on some distant place or sphere; or repeating with attention some expansive idea, or holding the feeling of some affection, or ideal, or enthusiasm resolutely in the consciousness. It does not matter how short, if only done with intensity and regularity. The virtue of regularity may be due to the opportunity it may give our spirit guides of knowing when to attend to help us, but certain it is regularity in all kinds of practice increases growth and development.

Another way of strengthening the mental attention can be done in company with others; it is by practising thought transference and projection, and reception of mental and visual ideas.

When the attention has been exercised in this way, one is in a better position to develop the physical and mental parts of our nature.

There is a great secret, which some of the leading physical trainers of the day, like Sandow, are just discovering, viz., that the development of physical health, strength, and beauty does not depend so much on a daily set of exercises as on the amount of attention or consciousness we put into the exercises.

Let us, therefore, every day extend the various muscles of the body, and massage them, and rub the surface of the skin, however briefly, provided at the same time we note the consciousness that results, and get to love its feeling. The same truth lies in eating and bathing, and other forms of physical training. It is not so much what we eat or drink as the amount of consciousness and relish that we put into and take from it, and as our bodies refine themselves we shall find that certain kinds of food, in accordance with our natures, create more power of consciousness than others. So, too, in bathing, let us pay particular attention to the brisk, lively and refined states of consciousness that bathing and washing create in us, and we shall acquire the liking and relish for such elevating states. If no time can be found for extensory exercises, much gain can be accomplished by throwing the consciousness into the daily walking, breathing, and even relaxation of muscular tension.

For mental improvement, I may briefly suggest daily learning, and reciting a sentence or two of oratorical, dramatic or poetic power, so as to improve our powers of expression, of impressed ideas coming from within; also reading the lives or the thoughts of great men, and meditating on them so as to put us in *en rapport* with the sphere from which they emanated.

Spiritually, let us associate ourselves with the highest grades of spirits, by loving greatly and widely, by filling our hearts with love of Nature's beauties, and with sympathy for all grades of human desires of improvement; by raising our ambitions, by fixing our determinations; by strengthening our wills to resist bad habits and low desires; and let us not forget the old Rosicrucian secret that Love lies at the foundation of all magical power of Will. For where the Love lies, there the attention hovers over, and where the attention can maintain itself, there the will can create and reform.

Let each Spiritualist, therefore, endeavour to improve himself daily on these lines, and then we shall get sitters and mediums who will make more perfect circles, and obtain greater manifestations of spirit presence.

A Real Jubilee.

By A. J.

A JUBILEE is associated with the ideas of restoration and rejoicing. The ancient Hebrew who had alienated his land knew that when the year of Jubilee arrived it would be restored to him or to his heir; and we may be sure that he who entered, or re-entered, into possession rejoiced. The thanksgivings and feastings were widespread, and joy must have seemed to pervade the land. So long as the institution of Jubilee lasted, the tribal possessions were kept intact. The heritage returned, the birthright was recognised, the land was restored. We have many so-called Jubilees now, but though they are celebrated with well-founded gladness and thanksgiving, they are really based on quite another idea—that of lapse of time, and not of restoration; perhaps increase, but still not restoration. The Jubilee of 1887 was a conspicuous instance. The Queen had reigned fifty years, and her reign had been as remarkable for its greatness, personal and national, as for its unusual duration. The nation had prospered, and had seemed to inherit the earth. From all parts came the country's children to celebrate the Jubilee. But grand and inspiring as was the occasion, it was not a restoration, while as for the royal personage who was the subject of it, and who rightly rejoiced among her descendants, and thanked God for the many and visible marks of His favour to herself and her people, nothing could restore to her the past years and the lost joys. When one celebrates a personal Jubilee, there may be a chastened happiness, but of restoration there is none.

The Jubilee of Spiritualism is a real Jubilee. A heritage which man had parted with has been restored—his birthright to think for himself, without menace or fear of consequences, in the religious life. That birthright seemed to have passed away from him fifty years ago, and less than fifty years ago. The writer of these lines can remember well, as many readers of them can, the time when to think for oneself, even without abandoning religious ideas, was to be thought to incur grave peril of hell-fire. Those who can look the furthest back will remember this the best. Some gave up religion altogether, because they could no longer believe what they were convinced was wicked or absurd; *they* were held to be certain to enter into hell. Men must believe the most dreadful things of God to escape experiencing them. There was no freedom of the mind, dogmas were the all in all, and it was considered a pious duty to train children in them, and in the fear of hell, from an early age, so that they should be too terrified to doubt when they grew older. Calvinism was rampant in the pulpit and in the pews. Nowadays, I fancy, a pronounced Calvinism in the pulpit might empty the pews. The wrath of God was a favourite subject of parsonic description. Within the last half century ministers of all denominations have learnt that God is Love, and the Father, in the true sense, of all mankind.

It cannot be contended that the whole of this great change has been produced by the Spiritualistic movement; but when it is borne in mind that the modification of religious views has been all in the direction of Spiritualistic teaching, and that that teaching was so intensely unpopular fifty years ago as to excite the spirit of persecution, it will be acknowledged that Spiritualists have a right to associate their Cause with a result so beneficial. Spiritualism has never ceased to oppose what was the popular, and is now the decaying, theology. People have come generally to adopt its conception of God, and they are fast adopting its doctrine that the future life of man is what he himself makes it, and that his beliefs or non-beliefs have nothing to do with the matter, save so far as they influence

his actions. It is impossible to separate these things from the fact that they are coincident, at least, with the growth of Spiritualism. There has been a concurrent process of permeation, which has left its mark on the Churches and on literature. If it be said that the change referred to has come about from a variety of causes, of which Spiritualism, should it be a cause at all, is one of the least, those who take this line may fairly be asked to admit the remarkable circumstance that an obscure and despised religious movement fifty years since was in advance of its time, and was wiser and sounder than the creeds of the Churches. They must admit this, and they may explain it how they can. For ourselves, we are content to know that our spiritual reform was directed from spiritual sources, that the time had come for a new revelation, and that the heavenly agencies who directed that revelation knew that it would advance, and advance continually, until the old horrible notions of God and the after-life had disappeared like a foul mist before the sun. The proclamation of a new philosophy would not by itself have effected the purpose. Phenomena were necessary, to arrest attention, and to prove the claim. But the movement has not been carried on only from this side; the greater part of the work has been done by our auxiliaries in spirit life. They have impressed the minds of preachers and writers, and words have gone forth from pulpit and press that have carried the newer ideas like seeds borne upon every wind. That is why the teachings of Spiritualism, and the better teaching of the religious bodies in our day, are in essence one. The obligation is not yet, it is true, generally recognised. Novelists and poets are often ready to admit their indebtedness to spiritual impulsions; the pulpit still hesitates to believe itself inspired.

If a guess may be made why Spiritualism was born afresh at the time in which it appeared in its modern presentment, the reason may have been this: The reign of dogma and of the bigot, the reign of faith as superior to works, though yet apparently uncontested except by the Deist or the Infidel, was nearing its close, and, but for the spiritual revelation, it would most likely have been succeeded on the throne by Materialism. As religious dogma declined, the Materialistic dogmas of a triumphant science threatened to take their place. Which pontificate would have been the worse, it is hard to say. But the Spiritual philosophy grew, and the Material philosophy, which the old religions seemed powerless to check, is successfully challenged by this new power which has just reached its first Jubilee.

Dogma, embodying false ideas of God and man, of present and future, was the enemy fifty years ago. Much of the work that then lay before Spiritualism has been accomplished. The new faith seized the serpent of Dogma while yet in the cradle. Materialism it has already begun to overthrow. But we, who celebrate this Jubilee, are already looking forward to the next. What is to be the work of Spiritualism during the intervening period? It may be confidently expected that long before another half-century has passed away, preposterous dogmas and puerile conceptions of religion will be found only by those who diligently seek them out, and that Materialism will have ceased to be entertained by a scientific man, unless here and there a vivisector should be left. Yet Spiritualism will have a great work to accomplish, for which its previous triumphs were but necessary to pave the way. That work will be, the bringing of every civilised community to realise, in its individual members, that man here and beyond is one, and that one a spirit, and that the two worlds, the now and the hereafter, are one. The time will come when it will be as natural for a man to think of himself in this life, and of himself in the other life, as one self, as it is now to think of himself in the various places he may inhabit as one man. He will then no more regard his future life as distinct from his present one than he would expect to ruin his constitution in England and have a brand new one the moment he landed on a foreign shore. When the time arrives that the true view of spirit-life shall prevail, men will act with a sense of their responsibilities and accountabilities, and such action will serve to regenerate society and transform the world. It is because of ignorance that evil abounds; 'there is no darkness but ignorance,' and with the light the evils of our society will disappear. That is the work for Spiritualism to perform in the next fifty years—to bring the two worlds together; to make the other world known for what it is, the complement of this one; to cause every man to feel that he is making his own happiness or woe on entering the next life according as he deals with his fellowmen in this life. Spiritualism will not have accomplished its object until it has brought this about, and has, moreover, made the presence of spirit existences an accepted, and often a perceived, incident of daily life—a fact which will largely govern that life both in its open and its secret activities.

We look forward to the Jubilee which will celebrate that great emancipation and restoration. It may perhaps be said that most of us will not be here to take part in it. Not here, but we shall have our part in it by what we have done here to promote it, in the present and in the after-life. We thank God for what has been; we look forward to what shall be; we ask for nothing better than to work on both sides of the dark curtain for the Cause of God and Man; and we shall rejoice, with keener joy and clearer vision, with millions now unborn, when Spiritualism celebrates the centenary of its beneficent career.

The Future of Spiritualism.

By WILL PHILLIPS.

'THE GOOD TIME COMING' has inspired to highest thought and expression the prophetic instinct of souls whose keener vision has penetrated the mists of the present and caught a gimpse of the sunshine yet to be. Surrounded by the miasmatic vapours of selfishness—with its attendant qualities, greed and pride; seeing everywhere vaulting ambition o'erstepping the natural rights of man; cognisant of the wretchedness, misery, and squalor manifest all around them, men may well be pardoned pessimistic views. Thanks, however, to the brave-hearted, strong-pinioned advance thinkers, who soar to heights unattainable by their weaker-winged companions, and, beholding from their exalted position the distant homeland give forth notes of jubilant prophecy, the lower-flying bulk of humanity are cheered to renewed endeavour for the attainment of the goal toward which their God-given instinct has so long—unerringly—led them.

That land of liberty, now free from war and bitter enmity;
Where strife is hushed, and peace and rest soft nestle to the earth's glad breast;
Where tyrant wrong no longer reigns, and man knows not starvation's pains;
Oh, land! we hail thee from afar—bright gleaming as the morning star.

Spiritualism, having pointed the path of progress, and having bravely backed its facts and reasons by pioneer labour, stands to-day a fifty-year-old giant in the full vigour of youth and conquest. Creedal barriers (possibly necessary in the infancy of thought) which had grown with the human child, and had effectually prevented its escape into the broader realms to which its strength and conditions were now adopted, were hewn asunder by the iconoclastic youth, and Spiritualism became known as a fearless pioneer, applying axe and saw to all barriers calculated to restrain liberty of thought. Now it stands looking out into the future. What is its probable course?

Liberated thousands are ranging at will over the verdant plains of new thought. These need guiding, helping, teaching; and here it seems Spiritualism shall find its work in the future. With inexhaustible stores of knowledge, with an eternity of facts, it stands in a position unapproached by any other section of the thought world of to-day, and if, as a cause it is to retain its rank as a leader of men, it must turn greater attention to the realm of education than ever before. Its iconoclasm has, indeed, been an educational force of a kind. It has demonstrated effectively that the artificial erections of past ages could be broken down, and that without injurious effect to the everlasting fabric of truth—thus re-installing in man's mind a confidence in himself, which had been crushed by centuries of opposition. However, to tear down a castle is but labourers' work—to build such an edifice needs the employment of an architect. So that while iconoclasm is educational in a measure, another education is essential for the future building of Spiritualism.

As like attracts like on the thought plane, and as messages must thus be proportioned to their receiver, or incarnate medium, so the necessity goes with the new work of Spiritualism that its media should become cultivated in order to attain, and so be in a position to give forth, the higher knowledge.

By 'cultivated' we would not have it understood that we necessarily mean scholastically tutored—rather, taught the inner and deeper meanings of the truths which have, as yet, been but symbolically treated. To comprehend the spiritual demands spirituality in he who would comprehend; and he who aims at leading the world to the higher appreciation of spiritual truth must necessarily and fundamentally be spiritual.

Thus we see, looking forward, that if Spiritualism is to hold place as a leader of thought it must be by the advancement of its individual members along the lines suggested.

Plain speaking in this matter is necessary, and the sooner those who are named by the name 'Spiritualist' realise that mediumship should not be a mechanical operation, but a participation of the incarnate with the excarnate in their great work, the sooner will they be fitted to take rank as teachers and helpers of the world.

Let greater attention be given to the higher cultivation of medial powers (better termed the training and developing of inherent spiritual tendencies) that whatever be the phase of the psychical dealt with, it shall be presented in the highest form and best manner.

Already our prophets have written and sung of the glories awaiting realisation. Spiritualism has it within its power to hasten such a day as has no other religious system or school of thought. With its teachings of the essential Brotherhood of Man, the Fatherhood of God, and its facts concerning the hereafter, it can command the attention, the respect, and the adhesion of the world. Rightly constituted, thoroughly organised, and presented to mankind by exponents, who shall be adepts in their particular phase of exposition, and leaders in spirituality, it has before it a future such as cannot be overestimated; for, joining hands with material science on the one side and spirituality on the other, it shall march to a conquest, not of a nation but of the world.

When such conquest has been made, and the true spirituality has been instilled into the lives of men, the dream of the poet and the vision of the prophet shall be fulfilled:

'When man no longer wars with man,
When stern Oppression's heel,
Is known no longer, and no hand
Wear's Hatred's glove of steel.
When Song is heard where Curse held sway,
When Laughter reigns for Tears;
When Nature's harmony is heard
Through love-enlightened years.'

BY showing us deceased men and women with their mortal foibles and shortcomings still adhering to them, their moral and mental conditions hardly yet changed for the better, Spiritualism is fast uprooting a mischievous error from the minds and consciences of men. For spirits come to us now, revealing and enforcing that eternal verity: 'Be not deceived; God is not mocked; for whatsoever a man soweth that also shall he reap.'

Our Jubilee.

By WILFRED ROOKE.

'And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof.'—LEV. xxv.

'The year of Jubilee has come,
Return ye ransomed sinners home.'

A FAINT, far-off memory of a large camp meeting in the green fields comes to me as the earliest religious impression I can now recall. How enthusiastically they sang the above lines. They were earnest, sincere, and successful. Many years have passed since then, and now we are about to celebrate the Jubilee of Modern Spiritualism. What a change! All doubts relating to the beyond at rest, certainty instead of hope, facts instead of faith. The dark gulf beyond the change of death luminous, alight with the torch of truth, and personal, present, everyday evidences of love stronger than death, more enduring than the grave, where the flowers of amaranth bloom in the eternal sunlight of the Summerland. Father, mother, sister, and friends have visibly demonstrated to me the continuity of life; their promises made to me on this side of the grave have been fulfilled to the letter. All this and very much more has occurred in my own home without any outside assistance. I rejoice in the assurances of eminent investigators who publicly declare their belief in Spiritualism. But it seems to me that our real strength lies in the facts which bring personal conviction.

Strange that our world persists in rejecting, without investigation, the evidences which so persistently come to us again and again, proving conclusively the presence of discarnate human beings, whose interest in us is unchanged by their transition.

In this our year of Jubilee we cannot offer to restore the land to the rightful owners, nor perhaps collect the large sums of money which poured into the coffers of the Church of Rome in the year 1300. In that year, we are told, 2,000,000 contributors made it necessary that two priests should stand day and night with rakes in their hands to collect, without counting, the heaps of gold and silver that were poured on the altars. Let us all do our best! We can proclaim liberty to the trembling captives who shudder on the brink of death, and cheer those who look upon this world as a gloomy vale of tears instead of making war against preventable human wrongs and endeavouring to put them right. Let us proclaim liberty to the creed-bound slaves, liberty to think, unhindered by theological bias or man-made creeds, liberty to differ, liberty to explore and revel in the glorious world around ns! Let us demand liberty to be heard on behalf of our ascended ones! Let us be free to proclaim our glad message that 'there is no death!' Let us give thanks and take fresh courage! Let us all try to be more manly, more womanly, more angelic! Let us try to make this world of ours like a fair and peaceful home, where the tenderness of love, the sweetness of sympathy, the union of soul, and the true and loyal purpose to help one another shall be ever present with us!

Let us give thanks! The light of the spirit is around and within us. Nature's many voices quiver and grow glorious in the presence of our modern revelation. The voices of the past have become clearer. Egypt, India, Palestine, Assyria, Babylon, Totemic, and Sun Worship, the mystic Serpent and Sphynx, the Urin and Thummim, the Angels of the Lord, bring to us the far-off echoes of spirit presences—manifesting more clearly now.

The influence for good, the radiant energy, the personal psychoplasm, the spheral atmosphere surrounding each of us, the psychometric revelations of the old world's strata, the flowers of the field, the minerals beneath, the lofty tree tops with their spiritual auras, the flashing light of the spirit within - these, and many other manifestations, proclaim to us the Jubilee of the soul in its glorious freedom.

Shall it be for *us*—the year of Jubilee? Let us claim our rightful heritage: the right to worship in our own way, unhindered by laws which it were better had never been placed on the Statute Book! Let us all unite to proclaim that the arisen ones are waiting to dry the tears of the mourner, to bring peace to the troubled, to destroy the icy hand of death, and with a thousand tendrils of love uniting us, help us to become better, brighter, purer, stronger, and more noble than we ever thought possible, until the clarion notes of the ascended reveal the possibilities open to us! The example and presence of the old pioneers, who have passed behind the veil, are with us yet! Let us thank them by persistent efforts to spread the knowledge of our facts! Misrepresentation and ignorance (wilful and otherwise), the false reports, the misleading statements, require all our energies to combat them. Let us see to it that as wise master-builders we build not only for time but eternity!

The year of Jubilee has come,
United let our purpose be,
Until our facts in every home
Shall make our world both true and free!

THE greatest and most dangerous error of the age is the substitution of *opinions about religion*—for the practice of those duties and the expression of those emotions and motives, of love, justice, and righteousness, which are the very soul religion—for religion is love and life, not creed nor ''anity.'

FROM its beginning, *Spiritualism* has recognised the equality of women in rights, duties, and responsibilities. This recognition has been almost unanimous, and its great help to the wise and beneficent efforts for equal rights in this 'woman's era' has not been fully understood or appreciated. The hour was ripe at the same time for these two great and kindred movements to begin, and Spiritualism opened its career with an instinctive perception of the intuitive wealth and fine insight of womanhood, a readiness for woman's higher education, her equality before law and gospel, in marriage or wherever she went, and a growing reverence for the sacredness of motherhood—all helping to a greater spiritual power in the world's enlarging thought.

Thoughts upon the Jubilee of Spiritualism.

By W. H. ROBINSON.

DR. YOUNG, poet of the 'shadows,' wrote that 'It was greatly wise to talk with our past hours, and ask them what report they bear to heaven.' The proximity of these celebrations throughout the world, even with ourselves, ought to suggest similar reflections. A modern statesman once said, 'The impossible always happens,' and we may equally say, 'Who could have even prevised, with ordinary vision, the unique progress of Modern Spiritualism, which to-day covers such wide expanses of territory?' Fifty years ago, on the 31st of March, from an obscure hamlet, came the initial 'rap,' as simple as it was beautiful in effect, and, be it observed, it *was but an effect*. It was like the 'leaven in the measure of meal.' Spiritualism has already drawn into its charmed circle a progressed order of intellect—some of the deepest thinkers, from church, bethel, and school.

True, these tiny Rochester rappings tickled the risibilities of the Western gossipers—but tiny things often bring big results. Epidemics at any time are uncanny forces, especially when vested interests and hoary customs are confronted. These raps were apparently but harmless expressions of force. But they displayed intelligence, which implied something more complex. The shallow scoffers sneered, the wise man generalised, suspended his judgment, but still reasoned logically, and demanded to know the 'Whence and why?' until still more audible and meaning responses revealed mind—presence. Time went, the tiny raps formed the base of still more important and complex expositions. Still the wonder grew, not in the direction of superstition, but rather in the trend of rational science.

These raps, with many other facts, at length had to be classified. They were by thoughtful men placed among categories of well-attested occult phenomena, and those experimentalists even refused to halt here. Mediumship, in a thousand and one forms, like vast fires, spread over wide areas. Collateral and co-incident expressions of the phenomena broke out simultaneously in New York, Boston, and Chicago; then in Paris, London, and the provinces. Like the skilled workman's hammer, the tiny raps even became the precursor of innumerable developments, of psychic, or—if readers like the term better—spirit-force. Then thoughtful students not yet content, invaded still fresh arcanas. Workmen-like, they desired to know all that ancient Oriental sages had taught of soul-potencies. Then came careful examination of the best formulations by the hierophants of Egyptian, Persian, and Hellenic races, including those modern masters of occult lore, who flourished in mediæval times throughout northern Europe. In proportion as such comparative studies were sedulously pursued, truer and more scientific conceptions of soul, spirit, and even of force and matter were oponed to minds who sought for this knowledge, and records of 'psychic studies' are now to be found in book form in most of the large public libraries, and very often upon private shelves. Thus the tiny rap was literally the germ-plasm of a great spiritual dispensation, and led to the rediscovery of facts known to the ancients, but unfortunately submerged by the selfishness of political priestcraft. We cannot discount this tiny rap, rather let us appraise its manifested beauty at its true value.

We have, after a lapse of 50 years, advanced through the vestibule of a still larger life of Nature. The time has come when superstitions in belief, and moreover, a great deal of so-called supernaturalism, will be obliterated from our usual thought-codes. It is now being discovered, through psychic experimentation, that recorded miracles were accordant with unapprehended laws. Seeing we are the 'heirs of all the ages,' to the greatness of a historic past, we can add the triumphs of a mighty present, coincidently with the majesty of material science. We can also certify the ascertained potencies of prevision, clairvoyance, and successful healings.

Beyond a doubt, we have it established upon rigid scientific evidence, that life spiritual may not only have been prehistoric, but is continuous; that so-called death is but the transmutative force of physical chemistry, and bears no valid relation to the ego; that Love, Thought, and Will are ever expansive and eternally active; that we are stumbling upward, and each change of state is more glorious still.

We may now say the millenium is here, the philosopher's stone discovered. Dispensing with every form of priestcraft, we need no vicarious sacrifice, no atoning blood. Believing in no man-made Christ for salvatory purposes; esoterically, the scientific Spiritualist is already anointed; every child a possible Christ of this order; each human entity a portion of the Divine—and at all times redeemed by the universal Love. As 'Sol,' in this beautiful spring-tide, deluges our planet with magnetic life, so this spiritual beneficence deluges all humanity. With Mrs. L. Banks, every Spiritualist at this glad Jubilee, may sing:

'We live for those who love us,
For those who know us true,
For the heavens which smile above us,
And await our coming, too.
For the future in the distance,
For the wrongs which need resistance,
For the Cause that lacks assistance,
For all good that we can do.'

THE PERMANENT in religion is the finite and the infinite, and the eternal relation which exists between them. This relation existed before Bibles, and it will remain when all Bibles have perished. It preceded altars, and it will continue when the last altar shall be crushed under the mighty wheel of time. It lived before Christ and Avatars; and it will live when all these are forgotten. This relation cares nothing for the cradles and tombs and empires of republics. It laughs at the momentary path of civilisation and tongues of races. When all known dialects shall have faded beyond recall, reverent souls will coin a new language, and pour forth their gratitude in prayers and tears.

Ministering Spirits.

A MEDITATION FOR THE SPIRITUAL JUBILEE.

By THE REV. C. WARE.

'Are they not all ministering spirits.'—HEBREWS i. 14.

'The angel of the Lord encampeth round about them that fear him, and delivereth them.'—PSALM xxxiv. 7.

'Wherefore seeing we also are compassed about with so great a cloud of witnesses.'—HEBREWS xii. 1.

WHEN we consider how full the Bible is of the elements of Spiritualism we might well be excused for feeling somewhat surprised at the inveterate and almost unanimous antagonism of the religious sects to the facts and revelations of modern Spiritualism. If the hypothesis of inter-communication between spirits and mortals, as presented in the spiritual movement during the past fifty years, had been entirely new to the human mind, if mankind had never previously heard of spirits visiting the earth, and exerting an influence upon its inhabitants, it would have seemed only natural that such a hypothesis should have been met with a large amount of incredulity and antagonism, there would have been no *à priori* evidence in its favour. But in the volume which is designated the book of books, and with which every man, woman, and child in Christendom is supposed to be perfectly familiar, nothing is more frequently referred to, or more regarded as a simple matter of course, than the constant ministry and manifestation of spiritual beings among mankind. Orthodox preachers are accustomed, from Sunday to Sunday, to read chapters which describe in the most matter-of-fact way how spirits came on particular occasions from the unseen world, and conversed with, advised and admonished, commended or rebuked, rewarded or punished, the persons of whose doings the chapters speak.

If we only take a single biography, say that of Jacob, it is remarkable to note the frequency and pertinency of spirit interposition in that individual's career. All kinds of scornful remarks are made by modern religionists as to spirits doing this and that, as they consider it, incongruous action; but what would they say of a spirit coming to a man when he is looking after cattle in the fields, and teaching him, by a sly and underhand dodge, how to overreach his employer, and enrich himself? Turn to Genesis xxxi. 11, 12, and to the preceding chapter, and there you will find the fact related. And, even when Jacob got found out, and was escaping with his illgotten gains, the spirit interposed and saved Jacob from Laban's vengeance (read verse 24, chapter xxxi.). Thus we find in this case that the spirit was he accomplice of his medium in the crime of robbing and wronging Jacob's master!

Spiritualists are quite familiar with the fact that the 'ministry of spirits' takes on different forms with different persons; that like attracts like; that the fact that a person is controlled by spirits is no proof of that person's honesty.

Again, we have heard a good deal in these modern days about 'spirit grabbing'; but what would religious Materialists say if they were to hear of 'spirit-wrestling,' in which the mortal came off second best? Read Genesis xxxii. 24, 25. It is undoubtedly a fact that spirits are able, at times, to make themselves substantially felt. Dr. Peebles tells us that when he was investigating Spiritualism, he challenged the spirits to give him tangible proof of their existence, and they did! In the privacy of his own chambers, the invisible ones gave him such blows upon his back that he cried out, 'Oh, it hurts!' and begged them to stop! I could give many instances of spirits making their presence substantially and startlingly felt, and also of the beautiful and loving care with which they have interposed to assist and protect their mediums and chosen co-workers. Recurring again to the Bible, we read that when Abraham, 'the friend of God,' did that dastardly and unmanly deed, viz., got his servant with child, and then flung her out of doors (Genesis xxi.), the 'angel of the Lord' appeared and spoke words of comfort to the poor girl. That spirit-friend must have been *looking on* at the proceedings; and would it not be a useful thing for the world at large to know that

> 'Brighter eyes are on us
> Than we blind ones know.'

Would it not have been good for all of us, from childhood, to have known, as a substantial fact, that we were 'encompassed with a great cloud of witnesses'; would it not have had at least a *restraining* effect? My own private opinion is, that more than two-thirds of the furious antagonism that Spiritualism has to encounter, especially from the daily newspapers and religious sects, springs from this great truth of spirit-presence and spirit-knowledge, which modern Spiritualism is pressing home so closely upon the hearts and consciences of mankind.

Turning to another phase of Bible Spiritualism, time-serving newspapers and prejudiced individuals profess to be greatly shocked at such manifestations of 'muscular' force by spiritual beings, as is displayed in lifting heavy dining tables, levitation of persons, direct writing upon slates, counteracting the action of fire, etc. What, then, would the *Times* or the *Standard* say were they to be told that in a time of war a spirit interposed on behalf of one of the parties, and in one night destroyed an entire army of nearly *two hundred thousand* men? Read 2 Kings, xix. 35: 'And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred, four-score, and five thousand, and when they arose early in the morning behold they were all dead corpses.' That is a very curious statement; one would imagine that after such an event had happened to them they would not 'arise' either early or late! But think of a spirit destroying 185,000 men at a stroke. Talk of Maxim guns or British bayonets! Why, such a power as that could overturn an ironclad, and where would that brave fighting cock, Lord Charles Beresford, be then? But, perhaps, this particular statement is what the Americans would call a 'ratner tall' story.

But a more terrible deed than this was done by a spirit, according to the Bible. In a case of strife between two nations (Israelites and Egyptians), there came a terrible night, when a spirit interposed, and either cut the throat or strangled the eldest son of every family through the whole vast region of that country. The terrible tragedy is summed up in these words (Exodus xii. 30): 'There was not a house where there was not one dead.' Orthodox people say that the 'devil' amuses himself in these days by tipping our table and controlling our mediums: we wonder what the devil was about when 'an angel of the Lord' was doing these terrible things? I refer to these cases to illustrate the fact that no matter how monstrous or absurd or exaggerated the story may be, provided it is written in the Bible, and that it occurred thousands of years ago, many people will swallow it readily enough. But the idea that spirits can come among us to-day, or have any influence over men and women or material objects now, is met with scoffing and unbelief!

To come to sober history and to serious fact, both in the Bible and in general history we have many touching and beautiful instances of spirit-interposition and spirit-ministry. I am always particularly partial to those stories of the 'two men in white garments' (Acts i. 10), who directed the little band of workers to go to the upper room and form their circle; and of the glorious manifestations of spirit-power that occurred in the midst of the orthodox city (Acts ii.); also of Cornelius, the soldier (Acts x.), when 'a man stood before him in bright clothing,' and said, 'Thine alms and thy prayers are come for a memorial before God.' It is true, dear friends, it is true that your prayers are heard, though you may not utter a word; and your good deeds done in behalf of others, and your life of self-sacrifice is known and remembered; and as the vapours go up, and are poured down in refreshing showers upon the earth, so your good actions, your kind words, and your earnest aspirations will bring abundance of spiritual benedictions upon you. Then we have Peter upon the housetop falling into a trance, and the beautiful spirit-vision and voice; experiences which are so familiar to our modern mediums and clairvoyants. Then we recall that last touching incident, when John fell down to worship the angel that 'showed him these things' (Rev. xxii.); and the *significant* reply of the spirit: 'See thou do it not, I am thy fellow servant, and of thy brethren the prophets.'

Ah! if Martin Luther had been less fanatical and less bigoted, Spiritualism might have been established in his day (1530). His loving spirit-guide approached him, eager to join hands with the zealous reformer, to give him a *consciousness* of spirit-ministry and angel-guidance. But Luther started up with devil-defying energy, furiously flung his inkstand at the apparition, and the matter was settled for that time!

Is it not a curious infatuation that holds orthodox religionists in thraldom: John thought the spirit was God, and fell down to worship him; Luther thought the spirit was the devil, and violently assaulted him! Thomas Carlyle says, respecting this act of Luther's: 'The mark still remains there (the Castle of Wartburg), a curious monument of several things.'

The spirits tried hard to establish communication with Wesley (1716). They banged at his doors, they pushed against his person, they rapped 'Amen' to his prayers, but all to no purpose. His doctrines had taken Wesley captive, and he fulfilled his destiny therein. The present writer, however, has had ample proof given him of the zeal and earnestness of Wesley in helping onward the cause of Spiritualism from the spiritual side. But, at last, came the happy day, *the world's spiritual birthday*, the 31st of March, 1848. The beneficent ones threw their life-line; it was arrested and secured by mortal fingers, and then, and for ever, was communication established between the different stages and spheres of existence; a living demonstration was born; a ladder was planted firmly upon the material plane, whose top reaches to illimitable heights of spiritual beatitude! This inter-communication of the spheres can never again be destroyed; it is immortal, as man himself is immortal. The world does not go backward; human intelligence does not retrograde; nay, this communication between earth and the spiritual spheres will become more and more firmly established, it will become more and more extended.

Spiritualists may well rejoice at this auspicious time. To us is given the consolation of knowing that our departed loved ones, our fathers and mothers, our sisters and brothers, our parents and children, our friends and comrades, have, from a higher standpoint and a brighter sphere, become to us ministering spirits; through various channels, and in various ways, to advise, to warn, and to guide us on our way to the same heavenly bourne. From this Jubilee time, let us always remember that we are 'compassed about with a great cloud of witnesses;' and that in all our aspirations for the good and true, and in all our efforts to promote the happiness and well-being of our fellow-creatures, we are aided by hosts of ministering angels.

> 'One electric love-cord, thrilling all with fire,
> Soar we through vast ages—higher, ever higher.'

CREEDS and all ecclesiastical confessions of faith were conceived and fixed up by interested bishops and priests since the third century. Now they are largely outgrown. Bury or burn them; for quite too long have they erected the martyr's stake, consigned thinkers to dungeons, defied independent thinking, throttled spiritual life, arrested moral growth, crushed the soul's noblest aspirations, and padlocked human lips that otherwise would have been eloquent in the proclamation of the truth.—*Dr. J. M. Peebles.*

SPIRITUALISM. GENERAL DEFINITIONS:—*Practically*, Spiritualism means communion with those who are said to be dead, and the development, by exercise, of the natural psychic powers—'spiritual gifts'—which all possess to a greater or lesser degree. *Scientifically*, it means a knowledge of the nature of the human spirit and its surroundings; also of the relations between man in the spirit-world and those on the physical plane of existence. *Philosophically*, it means a theory of causation in which all things are derived from God the Infinite Spirit. *Religiously*, it means living in accordance with the mandates of spiritual truth, or, in other words, acting for eternity rather than for time; being guided by principle rather than expediency. *As a Social Movement*, it means the introduction of new ideas which will agitate the minds of men and raise them above the level of their present pursuits, giving them a wider view of existence, better institutions, and higher aspirations for their guidance in life.

The Forward March.

By W. J. Leeder.

The Spiritualists of the world celebrate this year the Jubilee of one of the most stupendous movements the human race has ever known. Never before has the power of discarnate spirits been felt as it is now. Bursting through the barriers of superstition, ecclesiastical fraud, and pious mummery, flooding the dark places of earth with its searching light, penetrating the jealously guarded sanctum of science, this mighty power still sweeps on, heedless of the protests of tradition, sectarianism, and a score of other worn-out, rusty, antediluvian obstacles; but forward, triumphant, irresistable, it lives to-day as the imperishable testimony to the continuity of human existence beyond the tomb and the portals of death. The widow and orphan, the sorrowing parent and lover need no longer give vent to wails and lamentations! Jubilaté: there is no death! Make the welkin ring with praises and adoration! The seed of spiritual revelation, planted as it was by the humble pedlar, has germinated; has become a great tree, whose branches stretch out over the whole world.

The power of Spiritualism has made itself felt to all classes of thinkers. It would, perhaps, be difficult to select any religious body, or educational institution, or scientific society that has not been influenced more or less by the teachings of the spirit world. The doctrines of the so-called infallible Christian Church have been so modified by the *knowledge* of the existence of a world of spirits, that it is difficult to recognise Church doctrines of to-day as having any relationship to those taught fifty years ago. Here and there we do hear of some poor fossilised specimen of humanity thumping into the minds of his hearers his hell fire, his Satan, his conditional immortality, and impossible heaven! Perhaps just for the sake of creating a sensation!

Listen! and from the 'far away' comes the sound of a dirge, it gets fainter and fainter: it is a last reminder that the false doctrines of a mistaken Church are being buried in oblivion.

But listen again! The air is filled with the dulcet notes of a melody that floats down into the silent chambers of the soul! It tells of continued love! In its exquisite beauty we catch the words, mother, father, sister, husband, wife, child, friend! It grows richer, sweeter, fuller, it bursts into a mighty chorus, reverberating through and through our beings, making us conscious in our astonishment that this song of songs is sung by the so-called dead, and we know and feel the grave has lost its terrors and death its sting.

So, then, with the knowledge Spiritualism gives us we can afford to treat with pity our mistaken fellows, because we know that soon they must be enfolded in the embrace of truth. I am not sure whether the time has not come for us to cease our constant sledge-hammering at the nearly dead doctrines of ecclesiasticism, because they will die a natural death, and we can afford to let alone that which has received its death-blow. We can, of course, defend ourselves when necessary, and be on the alert to parry the wily thrusts of the enemy. But is it not time that the teachers and speakers of Spiritualism unrolled further than hitherto the vast panorama of the spiritual philosophy? Much has been done already, but much more remains to be done. Spiritualism has an infinite variety of phases, an unending vista of delightful and interesting knowledge; and if we can once set into vibration the richer chords of human nature, and appeal to the angel in man, we shall, in all probability, eliminate the excessively strong desires for the merely phenomenal side.

For fifty years noble women and brave men have fought a powerful array of antagonism, superstition, prejudice, and sectarian hate, and we are guilty of no vain boasting when we assert that Spiritualism has conquered all along the line. But having done that we need not make conditions with the conquered. We cannot graft Spiritualism on to Christian theology or dogma. Let us be honest and sincere, for it is the more necessary, now we are successful, to watch we do not be rash. There is as wide a gap, as deep a chasm as ever, between dogmatic Church doctrines and the broad revelations of Spiritualism. They will never combine; we cannot parley; we cannot mingle the false and the true. So, then, let us be honest and single-minded; let us detest error just as strongly, and resist any attempt to graft traditions on to the young tree of Spiritualism.

But all the time, preach the truth as it is revealed, recognising that it has many sides. Present the glorious philosophy of Spiritualism in rich and choice language, appealing to the greatness in man, and fostering a love of life and of living; because to live and be noble, pure and happy, to float out on the swelling tide of God's peace and love, is the ultimate for every human soul.

SPECIAL MISSION EFFORT IN LEEDS.

At the Psychological Hall, Grove House Lane, what may be justly termed a highly successful series of meetings for the furtherance of the Cause has just been concluded. On Monday, March 14, Mr. F. Hepworth ably dealt with 'The Phenomenal and Philosophic claims of Spiritualism,' with remarkably striking experiments in the former. March 15, Mr. E. Marklew argued on 'The Nature of a Future Life,' following on the 16th with 'Is Christ Possible?' and on the 17th with replies to written questions. These meetings have done much good in awakening general interest. On Sunday, the 20th, dozens were unable to obtain admission. The Cause was admirably sustained by Miss Patefield, who also named two children. Monday, the 21st, Mr. E. W. Wallis rendered fine service in dealing with 'Spiritualism defined: It's Critics answered'! Mr. J. Johnson, of Normanton, rendered useful and welcome service in clairvoyant delineations on the 15th and 17th, which efforts delighted large and enthusiastic gatherings. The special efforts concluded on the 23rd with a good concert, when Mr. Hepworth, with the assistance of a few members and friends, presented a good programme. Mr. Marklew travelled to town to preside. The chairmen for these services were Messrs. Yarwood, Mountain, and Hepworth. All were grand successes, considered intellectually, numerically, and financially. Is is hoped that the work may result in strengthening the membership of the Society, and ever increasing attendance at our Sunday services.

1848——1898.

By E. Adams.

'Mamma! It can see! It can hear! It can understand!' Such was the angel-guided child's delighted exclamation upon its discovery of the magic 'open sesame' which heralded the birth of modern Spiritualism, and laid the foundation of that intelligent intercommunion between humanity incarnate and excarnate, which from then till this, its year of Jubilee, has extended and carried its glorious revelations to all parts of the world. How sweetly consistent with the ways of Infinite Wisdom which ofttimes 'out of the mouths of babes and sucklings has ordained strength,' that 'a little child' should thus be led to initiate the emancipation of humanity from its long night of ignorance and ecclesiastical thraldom! Until half a century ago—save for those mysterious and apparently fugitive happenings which ignorance regarded with superstitious dread, and to which it could assign no place in natural law—the countless millions of humankind in bygone ages were deemed to have passed from this mortal sphere into an oblivion that was very like annihilation. Love, bereft of its treasures, could but pine and languish in unmitigated dispair under the utter lack of all knowledge of their destiny.

But the discovery made by little Kate Fox caused an opening of 'heaven's doors,' revealing the hosts of earth's so-called dead, still living, and loving, and growing in life's divinest graces in that 'land of light and beauty.' That 'small beginning' was pregnant with results of stupendous import to the children of men; and notwithstanding the fiercest opposition and persecution from without, as well as the cruelest inflictions from within by the unwise or unscrupulous, who from time to time have attached themselves to the movement, investigation, psychical research, and scientific inquiry have proceeded apace, until, by the invincible force of its demonstrations, the vitalising, hope-inspiring gospel of modern Spiritualism has blessed and is now blessing the hearts and lives of tens of thousands, shedding the joyous radiance of the sun of Truth, where before were the mists and gloom of incertitude, joylessness, or despair.

There is nothing illusory in these claims; and from the solid results thus achieved let us extract all the comfort, all the satisfaction, all the jubilancy of soul that we are capable of, that these may furnish us with sinew and incentive to put forth still better and nobler endeavour; for, since in proportion to our achievements are our responsibilities also multiplied, the movement will need the continuous exercise of our best and highest powers to carry it on to the full consummation of its grand mission.

For let us remember that although the inhabitants of the angel-world may watch and foster and bless all noble effort, their relation to us on the earth-plane is that of wise and intelligent co-operation, rather than of compulsion. They work with and through us, and thus does the degree of our fitness to co-operate in large measure fix the limits of their influence; in this regard it is easy to see that the future of our movement will, broadly speaking, receive whatever character it may acquire from those who become its custodians on the mortal plane.

Let us then strive unceasingly to qualify ourselves to work 'hand in hand with angels,' for in the measure of our attainment of this qualification, lies the secret of making our beloved Cause a living power among men.

With the increasing recognition of those elements in Spiritualism which make for the growth of sturdy spiritual life, will those crude phenomenalisms which merely pander to the idle curiosity, cupidity, and selfish proclivities of human nature gradually fall away like excrescences from the purified body, and be known only in the sphere to which they rightly belong.

With this growth of our movement as 'a power making for righteousness,' will also assuredly come increased 'ways and means' for the adoption of effectual methods in the training and developing of sensitives, and the consequent elevation of both the phenomenal and philosophical phases to a higher platform.

Let me, however, conclude with a brief reference to what I deem to be our pressing need for to-day and for the immediate future, viz.: Unity, Organisation, Consolidation. I hail with gladness the many signs of a broadening of thought, and adoption of more rational conceptions among other religious bodies; and some there be who think that we should be content to jog along side by side with these. But shall we who have never been wedded to, or have been compelled to divorce ourselves from, conventional ecclesiasticism, ignobly stultify our clearer perceptions and fuller knowledge? God forbid! We have no quarrel with those who are unable to come the whole way with us, but let us not weakly temporise. Moreover, in order to provide a wholesome check to the growth of a hybrid Spiritualism let us foster cohesion, strength, and united purpose in our movement by all the persistent energy we can command, so that working ever in the spirit of fraternal love, our noble Cause, always based upon the demonstrable evidences of Eternal Truth, may grandly grow upon this indestructible foundation, and ultimately 'draw all men' unto itself. That our councils, our counsellors, and the destinies of modern Spiritualism may be imbued and guided by the spirit of love and wisdom let us ever pray!

To Singers.—Four hymns will be sung at the Manchester celebrations. On Good Friday, Lizzie Doten's well-known Jubilee hymn, 'The world hath felt a quickening breath,' will be sung to open the proceedings. On Easter Sunday evening, 'A thanksgiving hymn,' specially written by Mr. E. W. Wallis; 'A song of joy,' specially written by John Page Hopps; and A. D. Wilson's 'Forward press to conquer,' will be sung. We have prepared a sheet with the words and music of the first three (the publishers of the 'Bristol Tune Book' have kindly permitted us to reprint three of their tunes for use on this occasion), and the tune to Mr. Wilson's hymn, 'St. Gertrude,' is not theirs to lend, but it is well known, and can be found in the 'Bristol Tune Book.' We shall be pleased to forward to singers and choirs, who intend coming to the Manchester Jubilee meeting, a sheet containing these hymns and tunes for practice, and can supply them at 1½d., post free; or 1s. per dozen, post free.

GRAND JUBILEE CELEBRATIONS IN YORKSHIRE.

At the Rebecca Street, Milton Hall, Bradford, on Saturday last, a large party of friends enjoyed an ably provided tea, for which much credit was due to the gentlemen workers. At the after-meeting, after an impressive invocation by Mr. J. Parker, Mr. J. Whitehead, chairman, said that all who were permitted to take part in the Jubilee of our movement ought to feel thankful because of the truth that had been demonstrated, and the progress that had been made. Mrs. Beardshall, in an earnest speech, paid tribute to the pioneers. Spiritualism, founded on truth, bridges the chasm of death, and unites the two worlds. We celebrate the emancipation of the people from fear and superstition. The telegraphic messages prove the presence of friends, whose loving messages show that they are not in a far away heaven, but inspiring men and women in this world. Let us build our temple on the foundation facts, and from its towers shall fly our flag, 'Excelsior.'—Psychometry and clairvoyance were given by Miss Hall, Mrs. Greenwood, and Mrs. Burchell, with considerable success and feeling. Solos by Miss L. Scheu, Miss B. Smith, and Mrs. Yates, were well rendered, and Mr. E. W. Wallis made a brief speech. Thanks to all the workers and friends closed a very happy evening.

SUNDAY.

Two largely-attended meetings, organised by the Yorkshire Union of Spiritualists, and supported by a number of the local Societies, were held in the St. George's Hall, Bradford; the President of the Union, Mr. J. Smithson, of Dewsbury, ably conducted the meetings, which were most enthusiastic. At 2-30, in an earnest speech, he struck the key of the meeting (after referring to the unanimity with which the people celebrated the Jubilee of the Queen), by claiming that our movement was not entirely spiritual in its influence and objects, but it also directs its energies to the *physical* well-being of humanity. We were not here to apologise for our existence as Spiritualists; our movement was completely justified by the great changes which it had induced in the thought tendencies of the times. Coming at a period when people were losing faith in the prevailing religions, and sinking into Materialism—when people were exercising their intellectual freedom, and thinking for themselves, and discovering that the popular religion did not meet human requirements,—it supplied their demand, and thousands had left the ranks of the Materialists, thousands had left the churches, and all had been convinced and comforted by Spiritualism, which was calculated to effect the regeneration and emancipation of humanity.

Mr. J. Armitage made one of his characteristic and enthusiastic speeches, beginning, 'Mr. Chairman and friends—I don't want any enemies.' He rejoiced, not only because it was the fiftieth anniversary of the advent of Spiritualism, but it was his 55th birthday, too. In his own inimitable and racy fashion, he related his personal experiences, how he found the truth, and how it found him. 'The power that can think and act makes a man. The body goes back to earth, but affection goes on, and the loving spirit joins those gone before. Spiritualism tells us where we are going, and shows the way. Spiritualism has swept away the fire and brimstone, and not a cinder is left. It puts this life on a new foundation, and wipes away the tears of the mourner. Do you ask "Where are they?" Spiritualism shows they are only gone on before. Here's my diploma—not from a college, but a communication from my father 40 years after he died, at my own home and among my own family, written on a slate put upon my shoulder, an affectionate message of hope and promise.' It assured him (of what has since proved correct) that his evening years would be crowned with success.

Mr. Walter Howell said we are like men who have discovered some great treasure; with full hearts we want the whole world to share our success. On Easter-tide the churches rejoice over the resurrection of Jesus. We rejoice because of the return of our loved ones. He referred eloquently to the mourners groping through the dark shadows of bereavement, but presently, in the demonstrations of Spiritualism the angels roll the stone of unbelief from the heart, we behold our dear ones and hear them saying, 'We are not dead but here,' and we can sing 'O, grave, where is thy victory.?' Talk about Copernicus and Newton revolutionising human thought, grander by far is that discovery that 50 years ago announced the fact of telegraphic communion with the other world, and established a code of signals by which the living could communicate with their dead ones. Spiritual communion has been known from time immemorial, but it is pleasant to have a land-mark, and we look back on the beginnings of our present movement with joy. We are too apt to judge of spiritual things by time and space standards. For many people, who are lagging behind, Spiritualism has yet to have its birth! We do not expect to convince them by argument, but wish to incite them to investigate. Spiritualism lays a scientific basis for the philosophy of life and religion of man. We simply proclaim the fact, and challenge men to listen to the philosophy, and then investigate. Spiritualism snatches from death his sable robes and hideous mask. When seen in the light of our facts and philosophy, the death-angel is known to be man's most beneficent friend. When the body is diseased and pain-racked, the kindly hand of death snaps the chain that binds the spirit to the dungeon of clay, and opens the door of life to the emancipated soul. Just as the hand determines the shape of the glove, so the spirit moulds the physical form, for

> It's not the body doth the soul create,
> It is the soul that doth the body make.

Miss Patefield, in a brief but telling speech, said: Had the raps ceased within a year or two, Spiritualists would have had nothing to rely upon but a tradition, but they have continued, and we have present-day evidences of spirit presence and identity. People cringe and cry, 'Is there no balm left in Gilead?' They seek to know of the fate of their own loved ones, not of a dead Jesus, whom they never knew, and Spiritualism soon dispels the clouds of sorrow and of fear, and the mourners come out into the sunshine of spiritual life, with fresh hope. Spiritualism proves inspiration is as sure to-day as in byegone times. Inspiration moved men forward, Spiritualism is progressive. When the curtains go down on this life it is but to rise on the morrow of spirit life. When it is proved that loved ones can and do return, you ask, 'Where are the great and martyr souls—can they not return?' Ah, yes! Give them the conditions, and they come laden with knowledge and blessing. You need not mourn, your dear ones have passed to a truer, a more comprehensive life. Our watchword is progress. Spiritualism proclaims individual liberty and personal responsibility.

EVENING.

Invocation by Mr. Walter Howell for a fuller and holier love, and that our lives may become replete with wisdom and goodness.

Mr. Smithson, chairman, expressed his pleasure at seeing so many who had come as representatives of Yorkshire societies. Spiritualism occupies a unique position; it has arisen almost in the present generation, drawn into its ranks people of all classes, and found men and women eminently fitted to proclaim its philosophy. Scientists, who were unable to believe in any religion, have by scientific processes demonstrated the validity of our phenomena. We come rejoicing because we know our faith is the outcome of investigation, which has proved the continuity of human life. Spiritualists work together for the progress of humanity, and he was filled with enthusiasm by the knowledge of spirit return.

Mr. J. Pawson urged that Spiritualism must be judged as one would judge an individual. It is either the grandest or most beautiful religion, or the greatest fraud ever perpetrated, because it deals with the most holy and sacred feeling of man. But he knew it was true. The Bishop of Durham had said that 'Although Charles Bradlaugh did not know God—God knew Charles Bradlaugh, because he laboured for truth and the good of humanity, and would give man his birthright.' Spiritualism is the religion of liberty—that each one shall act in accordance with righteous judgments. We mark the dawn of the grandest religion that has ever been given to man, because by it we know that the so-called dead have returned. The all-efficiency of Spiritualism is proven by the fact that all religious parties are represented in its ranks, including the one-time infidel, John Pawson. During the past week I have parted with two of my little ones, and I know the consoling power of Spiritualism, and the sustaining knowledge it gives, from experience. It makes *men* instead of cowards. It has made 50 millions of Spiritualists, without the loss of a single life. The angels—unsought by us—came to us, and gave the hungry-hearted the bread of life and Spiritualism, and gives the best conditions for developing a spiritual life in this world as well as the next.

Mrs. Beardshall was pleased to co-operate to celebrate the fact that the cables have been laid and messages received from those who have passed into the outer world. No one could prove that death *does* end all. The physical body is very useful for a time, but the spirit departs—not to go far away, nor to sleep beneath the clods, but into the spiritual realm, from whence it can speak to the inner ear of friends left behind. Love is immortal. Let your hearts burn within you, because the 'knockings' have been heard in all parts of the world, and spirit-communion is an every-day occurrence. Spiritualism is a religion of love—and love shall rule the world. Women are taking their rightful place beside the men in this great work, and are proclaiming that the world is our country, and to do good our religion. Christianity has been teaching people how to die, yet thousands are not fit to live, a far more important matter! Spiritualism helps us to live as thinking, reasoning, men and women, and become our own saviours. When Spiritualism is rightly understood, man will feel that he is a part of the alpha and omega, and that nothing is too high for him to attain.

Mr. Howell said we are apt at times to congratulate ourselves and forget that we owe a great debt of gratitude to the great souls who preceded us. Every dispensation is an outgrowth of its predecessors. There are no breaks in Nature. He then enumerated a number of the forerunners of the new Spiritual movement, such as Mesmer, the American Shakers, Thos. Paine, Priestley, Theodore Parker, Emerson, John Wesley, Swedenborg, and J. Davis, who all contributed their quota to the work for freedom. But Spiritualism has afforded the evidence that man is a spiritual being with dormant divine possibilities which should be cultivated by all. He pleaded most earnestly for liberty and broader thoughts, that all might be baptised by sweet and helpful influences, that the world might be informed and reformed by spiritual knowledge and power.

Mr. E. W. Wallis, of Manchester, defined Spiritualism as the science of the intercourse between the inhabitants of this world and those who had passed over into the regions beyond. All could have this intercourse at their own homes. It was because they knew this was true they were so jubilant to-day. The leaders of Spiritualism were in the world beyond. Let them never forget that Spiritualism was the work of spirit people, who had pressed into service and made conscription of men and women of every grade. Whether they spoke with eloquent tongues, or had only the faltering lips of babes, they were the mouthpieces of the spirit world. He could not but think of those who had worked for Spiritualism during the last twenty years. He was not sufficiently clairvoyant to see them, but he was sure a mighty host were present who, in the past, had most faithfully suffered and sacrificed for the truth. Mr. Pawson had rightly said Spiritualism had gained its triumphs peacefully. It was true that the hands of Spiritualists themselves were free from the blood of others, but the Cause had furnished its martyrs. Let them honour them, and cherish their memories, and let their lives be an inspiration to those now in the work. At the present time the Press and the public were witnesses of, and gave testimony to, the growth of the Cause. What were Spiritualists going to do in future? Were they going to rest and be thankful for the labours of others, or were they going to buckle on the armour themselves? Were they going to be more earnest workers, better fathers and mothers, nobler men and women? If so, then they would go forth a glorious army to bless the world, and make it a better dwelling-place for those who would come after.

Solos were splendidly rendered by Misses Annis Womersley, Lillie Schofield, Beattie Smith, and Messrs. Eldred, Hallas, and

Moore. A select choir of nearly 200 Lyceum scholars, admirably trained and conducted by Mr. J. Swire, sang a number of hymns in good time, and with much expression and taste.

In a letter to Mr. J. Jackson, hon. sec. of the Yorkshire Union, Mr. A. Kitson wrote:—

I trust your gathering will be a tremendous success. It ought to be, seeing that it is the first Jubilee of the Spiritual Era, which is destined to ultimately make 'all things' new. It has already begun to chase error's night of superstition away, and the glorious light of the sun of Spiritual truth and righteousness is now beaming on the world. The Christian's God of wrath and vengeance is being supplanted by the Spiritualists' God of love and wisdom, power, majesty, and being. Spiritualism has restored to us our loved ones. It has dried the mourners' tears, comforted the bereaved heart, and healed its wounds with spiritual balm. It has given the orphan back their parents, in the form of guardian angels. It has restored the little babe to the mother's bosom. It has robbed death of much of its sting, and the grave of its victory. It has proved that the resurrection morn comes to every soul as it enters the spiritual world. It has quenched the fires of the Christians' hell, and shown that the only fires any soul has to fear are the fires of remorse and regret for all evil deeds and neglected opportunities to do good. The few cinders that are left smouldering are to be found in the uncharitable breasts of bigots. It declares that every man must arise from his moral indolence and become his own saviour by good works and words. The New Jerusalem with pearly gates and jasper walls is being supplanted by the more natural Summerland, in which all the beauties and excellencies of this earth are reproduced in a glorified form of matchless beauty and grandeur. The homes are the earth's ideals realised by the souls who live in them, adorned and embellished with unselfish acts. While that old ecclesiastical bogey, the devil, has been transformed into a beneficent angel of light, progress, and reform, for he is confessedly the author of all reforms and discoveries that have blessed the world. 'The hell of unbaptised infants' has been transformed into Lyceums, Colleges and Homes in the Summerland, surrounded with all that is dear to the child's nature, such as star-eyed grasses, lovely flowers, and trees of resplendant foliage, intersected with purling streams and ripling brooks. Our clairvoyants catch occasional glimpses of these, and our honoured and dearly beloved Andrew Jackson Davis made a praiseworthy effort to establish their methods here on earth, and gave to the New Spiritual Era the children's Progressive Lyceum. Thus we are 'trying to follow the angels' in training the young to do God's will on earth, as it is in the Summerland. For all these blessings we hold our Jubilee to-day. I give you all a joyous greeting, and in spirit I extend the right hand of fellowship and the left hand of fraternal love.'

Societary Doings.

[REPORTS *of ordinary meetings should not exceed 50 words.* POST CARD *reports, clearly written, will save us trouble and the writers postage.*]

SOUTHPORT PSYCHOLOGICAL UNION.

HAWKSHEAD HALL.—OPENING SERVICES.

SUNDAY last, Mr. J. J. Morse opened the hall, and expressed his pleasure at the rapid strides the movement was making in Southport, and hoped that lasting good might be the result. He afterwards delivered two of the most eloquent and powerful addresses it has been our pleasure to hear, full of thought and instruction, that at night being so convincing that a few in the audience, who at the beginning were evidently hostile, at the end were loudest in their applause. At night, the hall was filled by an intelligent appreciative audience, who expressed their satisfaction with the comfort of the hall. Mr. Morse has kindly promised to pay the Society a return visit on October 30, and the Committee have been fortunate in securing a number of well-known capable speakers and clairvoyants. The collections were good, and everything looks promising. On Monday night Mr. Morse gave his popular Lantern Lecture on 'Modern Spiritualism' to a large and appreciative audience. Miss Dorothy Kilby sang 'The Promise of Life,' and as an encore 'The Better Land.'

UNFURLING OF A NEW BANNER FOR THE LYCEUM AT COLLYHURST.

ON MONDAY last the unfurling of a beautiful banner, which has been subscribed for by the members and friends of the society, was witnessed by a good audience. The picture on one side, showing some children gathering flowers, whilst a beautiful spirit maiden hovers over them, is designed from a vision received by one of the Collyhurst Lyceumists. On the reverse side is depicted a mother teaching her child from a scroll, while behind stands the spirit-figure of the father, and underneath the motto, 'Knowledge is power.' The colour of the silk groundwork of the banner is a rich blue, on which is worked a graceful pattern, and a broad border of yellow silk, of delicate shade, surrounds the whole, edged with blue and crimson fringe.

Mr. A. W. Orr presided, and (after an invocation by Miss Cotterill, and a vocal solo 'A Dream of Paradise,' by Mrs. A. Smith) made a few remarks of congratulation on the successful issue of the effort in which the society had been engaged.

Mr. Tetlow stated that a goal had been attained by united hearts, blessing all who had taken part, and was a cause for a feeling of thankfulness and praise. Unity is strength, strength is power, and power is life. He felt an exhilaration of heart when he saw the happy faces of the children, and, looking back to the time when there was not a Lyceum in Lancashire, the present state of things was one of which to be proud.

Mrs. Greenlees expressed pleasure at being present, and hoped the Collyhurst Lyceum would carry their banner successfully as a symbol of their teaching, and that it would be an honour alike to the children and teachers of their Lyceum.

Miss Cotterill dwelt on the thought of what a glorious world we should have when all the children were freed from the chains of orthodox dogmas, when they could all rejoice in the company of the spirit-children; free from the terrors of hell which had caused her so much mental suffering. She hoped the children would carry a white banner spotless through their lives, and looked forward to seeing, from the spirit side, many jubilee celebrations by the people then on earth. She pleaded earnestly that children should be carefully trained.

The choir then sang the anthem, 'Father, let thy benediction,' with fine effect.

Mr. E. W. Wallis addressed a few well-chosen words to the children and friends, pointing out that we must learn how to wait and work for all the good things we desired, and that the only good and lasting growth was 'slow and sure.' He then unfurled the banner, amid much applause, and hoped it would be borne proudly over successive generations of Collyhurst Lyceumists.

The collection taken amounted to £2 12s. 6d., and several promises of donations were given towards the small balance remaining due to the makers.

Mr. T. Taylor, President of the Lyceum, proposed a vote of thanks to all the workers who had taken part in the effort, and to Mr. Wallis and the ladies and gentlemen who had visited them that evening. Mr. Orr briefly replied, and the proceedings terminated.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD: Social and dance a great success. Solos by Messrs. Parrish, Adams, Boddington, etc., and by Mesdames Boddington, Currie, Slea, Chaplin, etc. Recitations by Mr. Jones and Mrs. Pavey. Duet by Mrs. Perry and Miss Currie. Sunday last pleased to hear 'Evangel's' (Mr. Whyte) very eloquent address; he remained to the after-circle. *Prospective*: Next Sunday, April 3, we open at our new hall, Henley-street, Battersea Park-road, a street near by, when among others, Mrs. Russell Davies has promised to be with us. Cordial welcome to all.—BOW, E.: Miss Findlay gave an address under control, and psychometry. Messrs. Harris and Webb also spoke. Mr. Davy presided. Wednesday, Mrs. Weedemeyer gave clairvoyance.—CAMBERWELL, 33, Grove Lane: Mrs. Holgate spoke on 'Spiritual gifts; their value to mankind. After-circle several clairvoyant descriptions. Healing by Mr. Cambden.—CANNING TOWN, 2, Ford's Park Road: Tuesday, Mrs. Wood gave very good clairvoyance. Thursday, Mr. J. Swindlehurst, a most convincing address on 'Modern Spiritualism.' Mrs. Webb, clairvoyance. Mr. Clegg presided. Sunday, Mr. E. Ellis, addrses. Mr. Walker's guides also spoke and gave some good psychometry.—CO-OP. HALL, Braemar-road: Meeting in hall owing to rain, Mr. Clegg, chairman, and other friends. Mr. Swindlehurst spoke very effectively. Questions were ably answered. Experience meeting much enjoyed by all.—CAVENDISH ROOMS, 51, Mortimer-street: Brilliant oration by Mr. G. H. Bibbing's inspirers, subject, 'I appeal unto Cæsar.' Finished satire, many beautiful passages and illustrations. Enthusiastic audience much appreciated solo by Miss Bessie Jones.—EAST LONDON, Workman's Hall, Stratford: Mr. Sherwood kindly delivered a most able lecture on 'Animal magnetism.' Mr. Sutcliffe on 'Palmistry,' giving two good readings. Thursday, Mr. Peters gave address, followed by very clear clairvoyance.—EAST LONDON, Manor Park Centre: 21st, Mr. Peter's guides gave wonderful tests. 24th, Mr. Sloan gave splendid psychometry and clairvoyance. 27th, Mr. Bullen an address, clairvoyance, with names, recognised.—FOREST GATE: Monday, social a success. Thanks to all. Tuesday, circle well attended. Short address and psychometry by Mr. Humphrey. Sunday, Mr. Peters gave a profitable address and good clairvoyance. Much enjoyed.—EDMONTON: Wednesday, excellent clairvoyance by Miss Marsh. Sunday, our president related experiences. Mr. Dalley's control spoke on 'The conditions for spiritual phenomena.'—HACKNEY: Mr. J. Swindlehurst, S.N.F., gave a sound logical address, contending that when spiritual brotherhood was lived standing armies and navies would fall, and exhorting the brethren to keep the flag of spiritual progress unfurled. Mrs. Hellier gave excellent clairvoyance.—ISLINGTON, Upper-street: Mr. Brenchley spoke well on 'Sowing and reaping.' Mrs. Brenchley gave experiences.—KENTISH TOWN, 85, Fortess-road: Successful psychometry by Mrs. Spring. Fair attendance. *Prospective*: Sunday, 7-30, Experience. Monday and Thursday, 8. Tuesday, 3 to 5, Seance for Ladies only. Wednesday, Developing Class at 8. [542]—MILE END, 218, Jubilee-street: Sunday, March 27, disappointed by Miss Young. Miss Marsh gave good clairvoyance, 15 descriptions being recognised out of 16.—NORTH LONDON, 14 Stroud Green Road: Messrs. Brooks, Thompson, Clegg and Hewitt spoke on 'Mediumship and Phenomena,' as related to the Lyceum movement. Mrs. Clegg kindly sang 'The Gift.'—SHEPHERD'S BUSH: Mr. Bradley discoursed splendidly on 'Hath not God created us all? therefore then deals every man treacherously with his neighbour.' A very good audience. Successful psychometry. A lady and two gentlemen kindly brought their violins and accompanied our singing. *Prospective*: April 3, Mr. Peters, at 6-30. A tea meeting and musical evening on Good Friday. Tickets 9d., of the Hon. Sec., 72, Askew-road; our first attempt at anything of the kind, we mean to make it a success. Two WORLDS on sale at our meetings. SOUTH LONDON, Surrey Masonic Hall, Camberwell, S.E.: The public circle well attended; good conditions prevailed. Sunday evening, Edgar 'B.' gave a splendid address on 'The message and the man.' Miss Earl recited, by special request, 'The Leper,' in very grand style.—STRATFORD, Martin-street Hall: Jubilee concert and dance a great success. Mr. Webb's address on 'Priestly Intolerance' very instructive. Miss Alice Burrow's recitation well received. *Prospective:* April 3, Mr. Davies; 10th, Mr. W. O. Drake; 17th, Mr. J. Adams. Please note secretary's change of address: Mr. W. A. Renfree, 36, Westbury-road, Ilford. 542

JUBILEE OF MODERN SPIRITUALISM.—At the Surrey Masonic Hall, Camberwell, on Easter Sunday, Grand Evening Service, at 6-30. Easter Monday, at 7-30, Jubilee Social Evening Party. Tickets 6d. each, of W. E. Long, 12, Lowth-road, Camberwell, S.E.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 27th, Half-yearly meeting fairly attended. Balance-sheet was passed satisfactorily. Officers elected: President, Mr. Maslin; vice-presidents, Messrs. Simkins and Dennis: treasurer, Mr. Vernon; financial sec., Mr. Macdonald; corresponding sec., Mr. T. Roughsedge; librarians, Messrs. Oliffe and Paddock; auditors, Messrs. Tabberner and Simms; Wednesday's Circle, Messrs. Maslin and Dennis; Friday's Circle, Mr. Gregson. Conductor of Lyceum, Mr. Crutchley; secretary, Mr. Gregson; treasurer, Mr. Vernon. 23rd, Mrs. Hyde gave exceedingly good clairvoyance and psychometry. 27th, Miss Schofield gave good addresses and excellent clairvoyance. It is hoped the angels will guard this young medium.—BRADFORD, Church-street: 24th, Mrs. Wright, good address and psychometry. Mrs. Hamer, clairvoyance. 27th, Mr. Savage, good address, clairvoyance, and psychometry.—CENTRAL Services, Coal Exchange: Mr. Walker, of Buxton, delivered an earnest address on 'The floodgate of thought,' which was much appreciated. Miss Page ably rendered a solo. Next Sunday (*last Sunday*), Mrs, M. H. Wallis on 'The work and promise of Spiritualism.'—CHEETHAM, Ash Lodge: 20th, Miss Richardson, good clairvoyance. 25th, Mrs. Williams, successful psychometry. 27th, Mrs. J. A. Johnston's addresses and good clairvoyance much appreciated. Crowded after-circle. *Lyceum* making good progress. Nine recitations.—ECCLES: Grand address, excellent clairvoyance, and psychometry by Madam Henry. 27th, Mr. R. A. Brown. Splendid addresses; highly appreciated.—HIGHER BROUGHTON: 22, Mr. Crompton; good clairvoyance and psychometry. 24th, Miss Chadderton. Pleased to see her after her illness. Good clairvoyance and psychometry. 27th, *Lyceum*, good recitations and readings, Mrs. Fitton at piano. 2-45 and 6-30, Mr. Thompson. After-circle, Mr. Smith, conductor.—LONGSIGHT, 24, Grey-street: 22nd, Mrs. Newton, good clairvoyance and psychometry. 24th, Circle, well attended. 27th, Mr. I. Pickthall discoursed finely, and his little daughter gave a song and recitation. After-circle, Mrs. Wright and Mr. O. Pearson did well. 26th, Social a success.—OPENSHAW, Granville Hall: 24th, Good psychometry by Mrs. Beresford. 27th, Addresses by Mrs. Newton.—PATRICROFT: 22nd, Miss Chadderton, satisfactory clairvoyance and psychometry. 27th, Mrs. Hyde gave addresses and convincing clairvoyance. 26th, Tea and concert a grand success. Concert by Mr. Barlow and Swinton friends. The Committee sincerely thank all who assisted.—PENDLETON: 21st, Mr. Bewick, clairvoyance, all but two recognised. 24th, Mrs. Porter, very good clairvoyance and psychometry. 27th, *Lyceum* Open Session, recitations and musical readings. 2-30, Mr. Wild gave good clairvoyance; evening, Mr. Moulding gave good psychometry in a splendid manner.—SALFORD: 23rd, Mr. J. B. Tetlow concluded a series of sequential and exceptionally interesting discourses; subject, 'Homes in spirit life.' 27th, Afternoon, Mr. A. Bracegirdle's clairvoyance was exceptionally good, all recognised. Evening, Mrs. Hulme, whom we have seldom heard to better advantage. *Prospective:* Sunday, April 3, at 6-30 p.m., Mr. R. A. Brown. Sunday, April 10, Closed in consequence of the meetings at St. James's Hall.—SOUTH MANCHESTER: Thursday, Mr. Wallis gave us an intellectual treat. Sunday, Mr. Standish's rousing discourse and good clairvoyance greatly appreciated.

MANCHESTER LYCEUM DISTRICT COUNCIL.—Quarterly meeting at 5-30 at the Spiritual room, Grey Street, Longsight, Saturday, April 2. A concert will be given about 7-30. A good attendance of delegates is earnestly requested for this meeting, also the names of monthly visitors appointed from each Lyceum to be given in, so that the work can be started from the beginning of the quarter. There is also special business to be got through.—A. HALL, hon. sec.

HIGHTOWN. I.L.P. Hall, Marlboro'-road, Hightown.—Public Circles are held in above hall, as under: Sunday, 7 p.m. prompt; Thursday, 8 p.m. prompt. Sunday, 2-45 p.m., a class for the study of Spiritualism and discussion. Friends invited. 542

HULME SOCIETY, Junction-street. Special Notice.—The Committee beg to inform all friends that their New Room is now lighted by Electric Light, and also heated by steam. The Hall will be let for Entertainments, Parties, etc. Terms on application to the Secretary.

YORKSHIRE UNION PLAN FOR APRIL.

ADWALTON—10, Mrs Harrison; 17, Mrs Roberts; 24, Mrs J Waterhouse.
ARMLEY—10, Mrs Taylor; 17, Mr Pawson; 24, Mr Barraclough.
BARNSLEY—10, Mr Warburton; 17, Mr Holt; 24, Mrs Rodgerson.
BATLEY—10, Mrs Shulver; 17, Mrs Falla; 24, Mrs Thornton.
BATLEY CARR—10, Mr Lewis; 17, Jubilee Celebration; 24 Mr Armitage.
BRADFORD—*Milton Hall*—10, Mrs Clough; 17, Mr Brook, Halifax; 24, C A Holmes. *Otley Road*—10, J T Todd; 17, Chas Shaw; 24, Mr Seekins. *Spicer Street*—10, Mr Parker; 17, Mrs J Colbeck; 24, Mrs Beardshall. *St James*—10, Mrs J Waterhouse; 17, Mr Hopwood; 24, J Pawson. *Temperance Hall*—10. J Pawson; 17, Mrs Smith; 24, Mrs Berry. *Tong Street*—10, Mrs Stretton; 17, J C Spencer; 24, Mrs J Colbeck.
CLECKHEATON—10, Yorkshire Union Jubilee Celebrations; 17, Mrs Crossley 24, Mrs Smith.
DEWSBURY—17, A Walker; 24, Mrs Midgley; 28, Mr Bibbings.
HALIFAX, No. 1—10, Mrs Hoyle; 17, Mrs Hunter; 24, Anniversary Services, Mr G H Bibbings, and 25th.
HALIFAX, No. 2—10, Mrs Armitage; 17, Mr Baldwin and Mrs Hoyle; 24, Miss Patefield
HUDDERSFIELD—10, Mrs Taylor; 17, Miss G Hunter; 24. Miss Hall.
HULL—10, Mr A Marshall; 17, Mrs Thornton and Week's Mission.
KEIGHLEY—10, Mr Watkin; 17. T Wild; 24, Mr Hilton.
LEEDS, Psyco.—10, Mrs Nicholson; 17, J Parker; 24, Chas Shaw.
LIVERSEDGE—10, Mrs France; 17, Miss Hall; 24, Mrs Greenwood.
MORLEY—10, Mrs Richardson; 17, Mrs Nicholson; 24, Mr Watkin.
OSSETT—10, Mr Seekins; 17 Lyceum Day; 24, Mr Brooks
ROTHWELL—10, Miss Hunter; 17. Mrs J Waterhouse; 24, Mr Mason.
SHEFFIELD—*Attercliffe*—10 Mrs Newton; 17 A Marshall; 24, Mrs Robinson. *Hollis Hall*—10, Mr Inman; 17. Mr Smithson; 24 Mr Duffy.
SHIPLEY—10, Mrs Greenwood; 17, Mrs Bailey; 24, Mr Hopwood.
SKIPTON—10, Miss R E Hall; 17, Miss A E Smith; 24, Mr Worsman.
SOWERBY BRIDGE—10, Mr Wild; 17, Musical Service; 24, Mrs Batie.
WEST VALE—10, Mrs Crossley; 24, J Brook.
WINDHILL—10, Mrs Bolland; 17, Mr Seekins; 24, Mrs Stretton.
YEADON—10, Mrs J Colbeck; 17, Mrs Taylor; 24 Mrs Nicholson.

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

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, *and* INQUIRIES *should be* ACCOMPANIED *by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50.*]

ARMLEY. Theaker-lane.—A Grand Bazaar, on April 9, 11, & 12, to be opened on Saturday at 3 o'clock, by Mr. Barraclough, assisted by Mr. Morley; to be re-opened on Monday at 2 o'clock by Miss Hammond, assisted by Mr. Roberts, and on Thursday at 3 o'clock, by Mrs. Walton. A large and varied display of useful and ornamental articles at reasonable prices. During the evening entertainments, consisting of songs, recitations, and dialogues, with other attractions, including a gipsy tent. Tea and refreshments provided at moderate charges. Tickets, first day, 6d.; second, 3d.; third day, 3d.; season tickets, 9d., to be had of committee. 543

BATLEY.—April 3, 2-30, Lyceum service; 6, Lyceum scholars will render a service of song, 'An angel in disguise.' Reader, Miss Mortiner.

BIRMINGHAM. Bloomsbury and Small Heath Societies.—Jubilee Celebration, on Good Friday. A Social Tea and Entertainment will be held in Loxton-street Board Schools, consisting of a Play by Mrs. Thompson and friends, interspersed with songs, and a Sketch by Mr. Burrows and friends. Tickets, 9d. each. Tea at 5-30. All invited. 542

BIRMINGHAM, The Spiritual Fellowship.—At Chandos-road (Moseley-road) Board School, on Sunday evening, at 7 p.m., Service and Address. Inquiries to C. E. Smith, Sheldon, Cadbury-road, Moseley. 543

FELLING. Hall of Progress.—On Sunday, April 3, we are going to hold a Grand Jubilee Celebration, two services, 2-30 and 6-30, and the following speakers will occupy our platform: W. H. Robinson, J. Stephenson, J. Clare, a lady medium, and others. Mrs. Stanfield and her family will give us solos at each service. Tea will be provided for friends coming from a distance. Collections. Hoping the friends will turn up in good numbers.—J. Hall, sec. 541

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, April 3, Mr. G. James, of Newcastle. Good Friday, Annual Tea (at 4-30), Concert, and Social. Friends of Spiritualism are all welcome. Tickets: adults 9d., children 6d. Sunday, 10th, Mr. James Clare, of Newcastle. 542

GREAT HARWOOD. Brittannia Street.—Tuesday, April 5, 7-30, Mr. G. H. Bibbings; subject, "The Spiritualists' God." 542

HUNSLET. Goodman Terrace.—Easter Monday, a Public Tea, tickets 6d. There will be meetings at 2-30 and 7-30. We shall have Mrs. Hall with us. 542

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. April 3, Mr. W. J. Leeder; 10th, Mrs. Green; 17th, Mr. J. J. Morse; 24th, Mr. E. W. Wallis. Children's Lyceum at 11 a.m., to which friends are cordially invited. Monday, 8 p.m., Circle for Members only, conducted by Mr. Hill. Thursday, 8 p.m., Public Circle, conducted by Mrs. Rosbottom and Mrs. O'Keefe. Tuesday, April 5, 7-30 p.m., Members' Annual Meeting, when the Statement of Accounts will be presented. Songs, instrumental music, brief speeches, and light refreshments. Admission by invitation cards only. 542

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Monday, April 4, at 8, Circle. Wednesday, April 6, Social. Dancing, 7 to 12. Tickets, 9d. each. 541

MIDDLETON, Co-operative Hall.—April 3, at 3 and 6, Mrs. Lambert, clairvoyant, of Burnley. Will mediums with open dates correspond with Mr. Sam Brown, secretary, 5, Ashton-lane, Middleton?

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 30, Special Jubilee Celebration. Admission Free.

NORMANTON.—Friday, April 1, at 7-30, Mr. G. H. Bibbings wil lecture in the Queen-street Rooms, subject 'A bloodless revolution. All seats free. A collection at the door. 542

NOTICE OF REMOVAL.—The Nottingham Spiritualist Society have now left Morley Hall, and meet in the Gladstone Lecture Hall, Lancashire Street, St. Ann's Well Road. Speaker, Sunday, April 3, and Monday evening at 8 o'clock, Mr. Fielding. On Good Friday, a social evening in the above hall, from 7 o'clock till 2. Admission 6d. A good programme has been arranged. A good and enjoyable evening expected. 542

NEWCASTLE-ON-TYNE. Good Templars' Hall—April 3, at 6-30, Mr. J. H. Lashbrook will give an address. April 10 and 11 and 17th and 18th, Mr. Walter Howell, of Nottingham. 542

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—April 3, Mr. Ashton; 10th, Mr. Lashbrook, at 6-30. 542

SHEFFIELD. Langsett Road.—1st, Mr. E. Marklew; 3rd, Mr. Mason; 10th, Mr. Haywood and Mr. Tozer; 17th, Mr. Oates; 24th, Mrs. Markham. 542

SMETHWICK. Central Hall, opposite Windmill-lane.—Trams to door. Special services. Grand treat. Mr. G. H. Bibbings, B.A., will deliver inspirational addresses at 11 and 6·30 on April 3, and at 7-45 on Monday following. Friends from near and far invited. Come! 543

SOCIETIES PLEASE NOTE.—I have a few open dates for this year, 1898. Inspirational Speaker, Clairvoyant, and Psychometrist. Also attends funerals.—W. E. Leaver, 37, Nuttall-street, Accrington. 543

SOUTH MANCHESTER. Princess Hall, Moss Lane East (Bradshaw Street Car Terminus).—Sunday, April 3, 10-45, 6-30, we shall have the pleasure of hearing Mrs. Summersgill. All friends heartily welcome. 542

OUIJAS, OUIJAS, OUIJAS.

4s. 6d., and 6s. 6d., post free.

LUND, 70, MANNINGHAM LANE, BRADFORD.

LONDON friends have our hearty thanks for help extended to the TWO WORLDS, which is now on sale at all meetings.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

A SOCIAL GATHERING

of Members and Friends of the above Association will be held at the

FRENCH DRAWING ROOM, ST. JAMES'S HALL
(Entrance in Piccadilly),
On MONDAY, APRIL 4, 1898, at 7-30 p.m.
MUSIC, REFRESHMENTS, ETC.

Tickets (including Refreshments), 1s. each, will be forwarded by any of the following ladies and gentlemen upon receipt of P.O. and stamped addressed envelope:—Miss ROWAN VINCENT, 31, Gower-place, W.C.; Miss FLORENCE MORSE, Morse's Library, 26, Osnaburgh-street, Euston-road, N.W.; Mrs. EVERITT, Lilian Villa, Holders Hill, Henden, N.W.; Mr. A. J. SUTTON, Woburn House, 12, Upper Woburn-place, W.C.; Mr. W. T. COOPER, 82, East-street, Marylebone-road, W. Also of the HON. SECRETARY, at the Sunday Meetings.

N.B.—Early application for Tickets is particularly requested.

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LYCEUM JUBILEE DEMONSTRATION.

EASTER SUNDAY AFTERNOON.

LYCEUMS to ASSEMBLE on the MANCHESTER ROYAL INFIRMARY FLAGS, at 2-15, and March in Procession to the LARGE ST. JAMES' HALL, when Exercises illustrative of the Lyceum Methods will be given. Chairman, J. J. MORSE, Esq., Editor of the *Lyceum Banner*.

PROGRAMME:—

3-0. Opening Hymn, 412, 'Life is Onward.'
3-5. 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.

P.S.—The above Programme was adopted on Saturday last at the Delegate Meeting at Hollinwood. J. B. LONGSTAFF.

TESTIMONIAL.

Having known Mrs. Wiseman for six or seven years, I can testify to her healing powers. I was introduced to the north London society as an investigator by my dear friend the late Mr. A. M. Rodger. About seven years ago I was suffering from severe pains just above the heart, caused by a fall while I was at work. Sometimes the pain was very bad. I went to several doctors, and some said it was heart disease, some said it was indigestion, and one doctor came to the conclusion that it was a family complaint. About this time my wife and I attended the weekly circle at Park Street, where we met our good friend Mrs. Wiseman. We were perfect strangers to her and she did not know that I was suffering. After she was controlled her guide brought her to me and began to magnetise me, both chest and back, and after that night the pain gradually began to get better. Her guide magnetised me four times, and since then I have never felt the pain. About 18 months later my wife had something forming in her mouth, and she went to a physician, who told her if she had three teeth out it would relieve her of all the pain. She had them out, but without effect. At that time we were so situated that we could not go to the circles, but as time passed on we were able to attend, and the first night after the meeting was over Mrs. Wiseman went to my wife and magnetised her face. After a few treatments it got quite well. I can honestly speak for this grand worker. She has relieved many a poor sufferer from his or her pains. I think it is quite time a worker such as she is should be brought to the front and recognised as one of our healers, and I hope she may long be spared to do for others as she has done for us.
Yours fraternally and sincerely, E. & E. MASON.
117, Great College-street, Camden Town, N.W. [ADVT.]

THE AGNOSTIC JOURNAL AND ECLECTIC REVIEW Edited by "Saladin." Every Thursday, price 2d. The only journal of advanced thought that has adopted a policy compatible with the higher moral tone and riper culture of modern times. It distinctly repudiates the crude sedition in politics and the revolting prurience in sociology which have for so long made popular "Freethought" a byword with all whose adherence would be of value. Some of the most scholarly and able writers of the age contribute regularly to "The Agnostic Journal," the columns of which are ever open to articles in defence of Spiritualism from writers of recognised ability. Free by post on the following terms.—Quarterly, 2s. 8½d.; half-yearly, 5s. 5d.; yearly, 10s. 10d.—London: W. Stewart & Co., 41, Farringdon-street.

To Inquirers.

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

While we gladly do our best to privately help all beginners, we have endeavoured to meet their wants in the publications which we have printed at no little expense. For instance: If you are a beginner, you cannot do better than read up Mr. James Robertson's pamphlet, "THE RISE AND PROGRESS OF MODERN SPIRITUALISM," price 6d., and Mrs. Duffey's "INVESTIGATIVE STUDY OF SPIRITUALISM," 1d.; and William Denton's "CASE FOR SPIRITUALISM,' or "Is Spiritualism True?" This affirmative answer is built up in a most logical and scientific manner, the acts stated being clear and convincing.

If you desire to know something of the extent and quality of the evidence for spiritual intercourse, read "Talks with the so-called Dead," price 6d., by Mr. J. Jenkinson; "Is Spiritualism True?" by Mr. E. W. Wallis, 1d.; "The True Basis of Spiritualism," 1d., by Mr. Jas. Swindlehurst; and "What is Spiritualism?" 1d., by Mr. G. H. Bibbings, B.A.; and for the experiences of a medium, Mrs. Keeves-Record's recital of her development and labours under spirit-guidance, price 2d., is very valuable. If you desire to know what Spiritualism has revealed, read "Heaven Revised," a narrative of a spirit's experiences after the death-change, written automatically by Mrs. Duffey—one of the most clear, natural, comforting, and convincing descriptions of life after death ever published, price 6d. Also the trance address by Mr J. J. Morse, entitled "Homes in the hereafter."

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

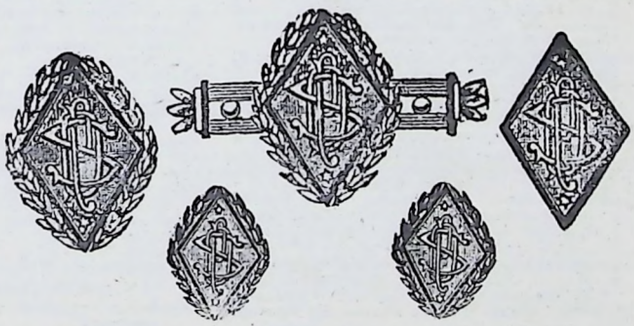
If you would like to know *who* these Spiritualists are, and realise that they are not long-haired, cadaverous, crack-brained, neurotic lunatics, as some kind people are fond of affirming, you should get our "Album of Spiritual Mediums and Workers," price 2s. 6d., and you will find they are as good-looking, intelligent, and as brainy a set of people as any you will meet with. If you desire to know further what spirit inspirers teach regarding the influence which Spiritualism should have on man's motives and actions in this life, and what influence the present life will have upon the conditions of the individual in the life hereafter, read "Spiritualism Explained in Seven Trance Lectures," through the mediumship of Mr. E. W. Wallis, price 1s., in which you will also find advice to inquirers, and much general and useful information.

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

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

Accrington—St James st, Lyceum 10 30; 2 30, 6, Miss Hunter; circle at 8. Wed. 7 30, members'

26, China st., Lyceum 10 30; 2 30 and 6, Miss Patefield; circle at 8

Ashton—Church st. (off Warrington st.), 2 30, 6 30 W E Leaver. Tues. 7 30, J T Standish

Ashington—Spiritual Temple, 5,

Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30

Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle

Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30 J C Macdonald

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. G H Bibbings, and 4th

Blackburn—Old Grammar School. Freckleton street Lyceum 9; circle 11; 2 30, 6 30, R A Brown

Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, J Walsh

Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr. Wayoh. Mon. 8. Tues. 8, Seance

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Peters

Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, F Hepworth. North street, Lyceum, 9 30; 2 30, 6 Lyceum Mon. at 7 30 Tues. 7 45

Guy street, Lyceum 9-45; 2 45, 6 30, Mr Riding, Mon. 8, Wed. 8, Thur. 8, Locals

Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mr Young Wed. 7 30, Mr Tetlow. 10th, closed.

Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance

Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30. Wed. 7 30, 13, Charlotte st

Clitheroe—3, King lane, at 2 30 and 6 30

Colne—Cloth Hall, Lyceum 10; 2 30, 6 30

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 Hulme. Mon. 7 30. Wed. 7 30

Glasgow—4 Carlton place, 11 30, 6 30. E W Wallis

Great Harwood—Britannia st., 2 30 and 6, Mrs Best

Heywood—Temple, William st., Lyceum 10; 2 30 and 6, J Gibson. Tues. 7 30 22

Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, W Rooke

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, J Chaplin Tues. Thurs. 8

Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, W J Leeder (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle

London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, door closed at 11 15; 3, Children's Lyceum; 6, Lending Library; 6 30, W E Long, 'The Death of Jesus.' 8, members' circle.

Battersea Park Rd—Henley st. (five minutes' walk from Old Hall). At 7, Mrs Russell Davies and others. Thurs. 7 24th, Social and Dance, tickets 6d

Brixton—8 Mayall rd., 7, Mr Payne. Thurs. 8, mems. circle

Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mrs Wood Tues. 8, *T. W.* on sale

Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 11 30, discussion; 7, Messrs. Shaw and Richardson. Mon. 8, inquirers. Tues. 8, mems. Thurs. 7 30, various speakers

Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Evangel. Thurs. 8, Mr Sloane

Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7. Tues., Thurs. at 8, circles at 19, Oakhurst rd

Longton—Post Office Buildgs, 2 30, 6 30, after-circle, 8, and on Mon. 7 45. Thurs. 7 45, choir

Macclesfield—Cumberland street, Lyceum 10 30; 6 30, Miss Smith, and on Monday, 7 30

Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Pilkington. 8 30, mems circle. 6th Miss Knight. Wed. 8. Fri. 8, members

Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Summersgill. Mon. 8 30, members Thurs. 8, Mrs M H Wallis, 31st.

Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30

Patricroft—New ln, Winton, 3, 6 30, J B Tetlow Tues 8 Thurs. 8, members' circle

Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 and 6 30. Mrs Newton. Mon 8th, developing circle, Thurs. 8, public. Miss Knight, 7th.

Salford—Co-op. Stores, Chapel st., Lyceum, 10 30 3, service. 6 30. R A Brown. Mon. 8, social. Wed. 8 15, Mrs Hill,

Merthyr—Central Hall, 11; 2 30 and 8,

Mexborough—Lees Arcade, 2 30, 6. Geo Featherstone 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, W Davis Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle

Pendle st., 2 30, 6, Mr Hughes Tues. 7 30, Sat. Miss Sage 7 30

Albert Hall, 2 30, 6, Miss Alder. Wed. 7 30, circle

Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, J H Lashbrook and on Mon. 7 30. *See Prospectives*

Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, W Fielding

Oldham—Coronation st., Mumps, 3 & 6 30, Miss Halkyard. Tues. 7 45, Sat, 7 45

Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, E Marklew

Plymouth—Oddfellows' Hall, Morley st. 11, 6 30, Clairvoyance by Mrs Trueman. Wed. 7 30, T W on sale

Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, circle at 8, Miss Cotterill, and on Mon 7 30 Thur. 8, members' circle, open to friends.

Rawtenstall—Lyceum 10 30; 2 30, 6, Miss S Butterworth

Rishton—2 30 and 6, Miss Ribchester

Rock Ferry—Hall, Union st., 3 and 6 30. Thurs. at 8

Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mr & Miss Inman. Mon. 8. Wed. 8, public circle

Royton—Hall, Union st, Lyceum 10 3, 6, Miss Chadwick, distribution of Jubilee medals. 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 Wason. Mon. 8

Slaithwaite—Laith lane, 2 30, 6, Mrs France

Southport—Foresters' Hall, 3, 6 30, Wed. 7 45 Hawkshead Hall, 10 45 and 6 30, Mrs E L Green

Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30

Stalybridge—Progressive Scty, 3, 6 30, I Pickthall Wed. 7 30, 6th, Miss Cotterill. Thurs. 8, members'

Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30. W Johnson and on Mon. 7 30, Miss Chadwick

Sunderland—27 Ann street, 6 30. Daily 8

Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs College

Warrington—Temperance Hall, Academy st., 3 and 6 30, B Plant Mon. 7 45

Wisbech—Lecture Room, Public Hall, 6 45, D Warr

* 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 Beecroft

Armley (near Leeds)—Theaker lane, Lyceum 10 30 2 30, 6 30, Mon. and Sat. 7 30, circles

**Barnsley*—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Chas Shaw. Circles Wed. and Sat at 8.

Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, service of song Monday 7 30

**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mr Watkin. Monday, Mothers at 3

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

**Bradford*—Boynton st., West Bowling—at 10 Lyceum, 2 30, 6, Mrs Winder Thursday 7 45

Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Roberts. Mon. 7 30.

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

Otley rd., Lyceum, 10 30; 2 30, 6 30, Mrs J Colbeck

Spicer st., Little Horton ln, 2 30, 6, Mrs Armitage

St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs Clough. Wed. 7 45

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

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

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

**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Mr Seekins. Thursday 7 30

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

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

Raven st, Queen's rd, 2 30, 6 30, Mrs Beardshall

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Midgley

Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, membs' circle

**Keighley*—Heber street Spiritual Temple, 2 30, 6, Mrs Nicholson. Mon. 7 30

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

Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Song service, 'Rest at last.'

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

Normanton—Queen st, 2 30 6 Mrs Berry; 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 Falla

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

**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, C A Holmes. After-circle at 8

**Hollis Hall, Bridge st, circle at 11; 3, 7, Local Mon. 7 30

Shipley—Market Buildings, Teal Court. 2 30, 6, Mr & Mrs Marshall

Skipton—Temperance Hall, 2 30, 6, Mrs Gregg

**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2 2 30, 6, Mrs Robinson

**West Vale*—Green lane, 6, Wed. 7 30

Windhill—2 30 and 6, Mrs Whatmough

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

NON-AFFILIATED SOCIETIES.

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

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

Barnsley—George Yard Mission Room, 2 30 and 6 Mr Hailstone

Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,

Birmingham—Dixon road Board School, 6 30 p.m.

Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6

Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle

Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30

Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Barraclough. Mon. 7 30

Bristol—24, Upper Maudlin st. 11, 6 30

Cambois—Spiritual Evidence, 2, 5 30

Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8

Clitheroe—3, Nth Cross Cottages, Salt Hill ln, 6 30

Dearnley—Spiritual Temple, 2 30 and 6

Derby—Webster's Buildings, Traffic st., 3 and 6 30 Mrs Foster Mon. and Wed. 7 30

Dukinfield—Railway st., 2 30 and 6 30. 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 (see prospectives)

Foleshill—Edgwick, 10 30, 6 30. Mon. 8

Gateshead—Cuthbert's Hall Bensham. Sun. 6 30 Weds. 7 30 (see Prospectives)

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

97, Coatsworth rd., Mon. 7 30 Reception

31, Ripon st, 6 30, Mr Bancroft

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

Bethel Lodge, Tues, Sat., 7 45

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

Hadfield—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, Mrs & Miss S Hunter Mon. 2 45 and 7 30, Mrs Falla Tues. and Sat. 8, public circles

3, Bottom of Joseph st., 2 30 and 6, Mrs Shulver Tues. 7 30, a Friend. Thurs. 7 30

Goodman Terrace: 2 30 & 6, Mrs Eastwood Mon 7 30, Mrs Abson Thurs. and Sat. circles 7 30

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

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

Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mon. 7 45, Social. Thurs. Sat. 7 30, public circls 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, Mrs Walton. Mon., Thurs., Sat. circles, 7 45

Liverpool—Phœnix Hall, Low Hill, Mon. 8, circle Wed. 7, Social

Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7

London—277 Battersea Park rd, 11 and 7. Wed. 8, circle

Bow—193, Bow rd, 7, Mrs Weedemeyer, clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle

Camberwell—55 Grove lane, at 7. Thurs. 7 30 102, Camberwell road, at 7, Wed. 7, healing; 8, circle

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

Marylebone—Cavendish Rooms, 51, Mortimer st. W 7, J J Morse, 'Man's debt to the dead.'

Edmonton—Beech Hall, Hyde lane, 11 and 7, Miss McCreadie Thurs. 8, Mrs Hellier, clairvoyance

Finsbury Park—14, Stroud Green rd, 11 30, inquirers; Lyceum, 3; 7, spiritual service. Tues 7 30, Open Meeting. Tues. 8, members

Hackney—Manor Rooms, Kenmuire rd., Mare st., 6 45, a well-known Worker. Wed. 8, members' circle at 155, Richmond rd. at 8

Islington—Wellington Hall, Upper street, at 7, Mr Brenchley. Thurs. 8, members, Mrs Brenchley

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

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

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

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

Shepherd's Bush—73, Becklow rd, 6 30, Mr Peters Good Friday, A Tea Party.

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

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

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

Central—Coal Exchange Hall, Market Place, off Market st., 6 30, Mrs M H Wallis, address and clairvoyance. Last meeting

Cheetham—Ash Lodge Hallwell lane, Lyceum, 10 30; 2 30, 6 30, Miss Chadwick. Mon. 8, Mrs Williams. Thurs. 8, 31st, Mrs J A Johnstone

Eccles—Conservative Club, 2 45 and 6 30, Mrs Horrocks Wed., 7 45, Mrs Hyde

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Moorey Tues. 8, circle. Thurs. 8, Mrs Porter. Closed Easter Sunday

Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Postlethwaite 8 15, circle Mon. 8, Mrs Hulme Wed. 8, mem. Thurs. 8, clair. & psy.

Openshaw—Granville Hall, George st. Lyceum 2 30, 10 30, 6 30, Miss Knight Thurs. 8, Miss Cotterill

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, Mrs Greenacres; 8 15, circle. Tues. 8 15, Thurs. 8, public circle

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

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

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

Milnrow—Over the Store, Dale st., 3 and 6 30, Miss Schofield Tues. 7 45, Mrs Hamer circle

Monkwearmouth—Hall, Roker avenue, 6 30

Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Winder. Mon 7 30

Nelson—Albert Hall, 2 30 and 6, Wed. 7 30, circle

Newcastle-on-Tyne Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mr Ashton. Mon, Sat. 8, circles

Winters Cafe, 30, Cloth Market, Wed. 7 30,

Newport (Mon.)—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions

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

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

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

Perkinsville—6, Mrs Johnson

Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle

Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. R Harper

Summer st., 2 30, 6. Tues. 7 45

Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30

Seaton Delaval—5 30

Seghill—5 30

South Shields—16 Cambridge st., 6. Tues. 7 30

Wakefield—Queen st, Westgate, 2 30, 6, Mrs J Crossley. Wed. 7 30

West Pelton—Cottage meetings 5 30

West Hartlepool—Lyon st., over Graham's shop, 2 30, 7 W D Todd Wed. 7 30, public circle

Whitworth—Market street, 2 30, 6.

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