THE TWO WORLDS.

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Our Principles and Aims.

By Dr. J. M. Peebles.

[We cut the following ringing words from the speech delivered by our veteran 'Pilgrim' at the Rochester Golden Jubilee, and printed in the *Progressive Thinker*. There is no mistaking them; they are strong, and clear, and timely.—Ed. T. W.]

All too long have we suffered from the tags, the barnacles, impostors, cabinet frauds, moral pariahs, dreamy mysteries, the trinities of transmigration, re-incarnations, re-embodiments, re-potting of souls, septenary constitutions, new Messiahs, and other specimens of Oriental 'flap-doodle,' drawing the fire of culture, and causing an almost ceaseless scoffing from the *literati* of the land. I am not pronouncing upon the truth or falsity of the above theories or any other, I am only insisting that Spiritualists, as an organised body, should publish to the world a general Declaration of Principles, thus relieving themselves of a vast amount of froth, slobber, and driftwood. We certainly have the fire from heaven. Shall we repeat the story of Prometheus?

OUR PRINCIPLES AND AIMS.

No one would fight a fixed creed with more vigour than myself. Liberty of thought must be unrestricted. The soul must wear no shackles. The right to life, the right to think—the right to speak our highest convictions, the right of air to breathe and soil to till are all inalienable rights. And so, Spiritualists have the right to promulgate a declaration of principles. Am I told that the time for such action has not come? This is the sluggard's logic—the idler's babble. There are those among us who move only when they are moved. They float as aimlessly as do dead herring down the stream. 'We've got along in the past, let us keep on,' they say 'in the same old rut.' So sing the stupid. If there is any one Bible text that they richly, reverently admire, it is this—"Let us wait"—wait and see the salvation of God.' Down on this slothfulness; let us be up and doing. Let us plant our standard upon the highest moral eminence, and then will its silken folds, waving aloft in the pure, clear air of heaven, gladden the eyes, inspire the hearts of millions, shake our wide continent, and command the respect of the enlightened world.

If Spiritualism is misrepresented, if reporters ridicule it, if it is not respected, the fault largely lies at the door of its millions of believers. It certainly has in it all the elements to convince the reason, to enrich philosophy, to enlist the affections of the humblest disciple, and to command the homage of the proudest intellect. It appeals to the young mother weeping over the casket of her first-born; to the Materialist who hopes for immortality; to the statesman who casts the horoscope of nations; to the philosopher who scales the very heavens with his far-reaching investigations; and to the conscientious worshiper whose reverent spirit looks up and rests in trust upon the bosom of the Infinite.

OUR DECLARATIONS OF PRINCIPLES.

Negatively—We do not believe in the jealous, angry, human-shaped God of sectarian churchdom; we do not believe in the Fall of Man in the Garden; do not believe in Total Depravity; do not believe in the Athanasian trinity; do not believe in the plenary inspiration of the Bible; do not believe in a Personal Devil; do not believe in the Vicarious Atonement; do not believe in a future general Judgment; do not believe in the resurrection of the physical body; do not believe in future endless Hell torments, nor that the keys of the kingdom of heaven were ever entrusted to any priest or Pope.

Affirmatively—We believe the foundation-stone of Spiritualism to be Spirit—Spirit, manifest as life, intelligence, and energy through all matter by fixed methods—fixed laws—the laws of nature.

We believe man to be the crowning work of Nature's processes physically connected with all the lower orders of creation, and spiritually related to spirits, angels, and the Infinite Spirit.

We believe man to be a trinity in unity, constituted of a physical body, a spiritual body (or soul), and the conscious spirit—the spirit being the real man.

We believe that death is simply a release—a shedding of physical mortality, and that the resurrection is the raising of the spiritual out of the decaying physical body.

We believe that spirits have spiritual bodies in the future life, and, being conscious identities, with memories and reasoning faculties, can and do, under proper conditions, communicate through natural means with the mortals of earth.

We believe that the spirit-world is here and everywhere, and that with us walk, all unseen, our sympathising spirit friends, aiding and impressing us at times from their higher planes of wisdom.

We believe that these spirit spheres, more conditions than far-off localities, are as diversified as are human intelligencies, and at death each enters the sphere for which his mortal life and moral conduct have fitted him.

We believe that punishment, or compensation, naturally follows the violation of law in all worlds, and that the heavens and hells are conditions rather than fixed localities in space.

We believe that salvation is of works rather than of faith or of grace, each earning the heaven that he will inhabit in the next stage of existence. It may be expressed in one word—character.

We believe in the brotherhood of the human race—that the last and the lowest in the line of evolution has in him all the possibilities of the angel, the archangel, the seraph.

We believe in the personality of God, predicating that personality not upon shape, avoirdupois, or any form of anthropomorphism; but upon consciousness, will, and purpose. J. S. Loveland wisely said, 'An impersonal God is no God at all.' Dawbarn always connects intelligence with God. Prof. Alexander Wilder does the same.

We believe that Gautama Buddha, Socrates, Plato, Jesus, and others of those grandly inspired souls of the past, were leaders of human thought and helps to human advancement.

We believe in maintaining under all circumstances our self-hood, accepting spirit messages not as authorities, but as helps touching this life and the life to come.

We believe in the wisdom of better supporting the Spiritualist press; of employing regular speakers; in sustaining of Lyceums; in building up educational institutions, and in encouraging home circles in the place of public, promiscuous seances; and in living such just, upright, and ennobling lives as will make a heaven here and now.

The Old and the New: A Contrast.

If it is evidence of wisdom in the individual to profit by past experience and order life in harmony with the knowledge gained by trial and conflict, it is equally incumbent upon mankind to apply the lessons of the last generation to present-day problems, and re-organise systems of thought, constitutions and institutions, that these shall represent the accumulated power and wisdom of the ages. There are certain strongly marked characteristics of the dispensation called Christian which stand out in bold relief, and which are worthy of consideration. The Christian system is based upon Tradition, claims Authority over Reason and Conscience, is Unprogressive by virtue of its assumed Infallibility, hence it demands unquestioning Obedience and unreserved Belief. The affirmations of the Old are:—'The Fallen state of man, Wrath of God, whose unappeased Anger required sacrifice, the Atonement of Jesus Christ for all sin that "whosoever believeth on him might not perish but have everlasting life," Immortality and Heaven the gift of God as a reward for unconditional self-surrender, and acceptance of Christ and his righteousness.' Man, according to this theology, is nothing, worse than nothing, his own strength, righteousness, morality, and justice count for nought, are as 'filthy rags' unless he is 'regenerated' and saved through faith in the vicarious merits of the sacrifice of Jesus. 'Without shedding of blood there can be no remission of sins.' Prayer is to be made in the *name* of Jesus, the Almighty is to be approached through Jesus as Lord and Mediator, aye, as Intercessor with the offended Father.

The peculiarity of the Christian system is its exclusiveness and its claim to miraculous origin as a divine and sufficient revelation, infallible and complete in itself for all time. It is exclusive because it presents to us 'the God of Abraham, Isaac, and Jacob' as *our* God; represents the Hebrews as God's 'chosen people,' and all other nations as heathens, their religions idolatries, and their leaders 'false prophets.' Hence the assiduity with which some Bibliolators endeavour to identify us with the 'lost ten tribes.' It is constantly at war with Nature in the physical realm as well as with human nature, because it presents us with the idea that God is outside, above, and beyond Nature, that the devil is prince of *this* world; therefore, miracles and divine revelations are forthcoming to prove God's supernatural abilities. Hence so-called special providences, interventions, and asserted Divine answers to prayer.

Human nature, we are assured, is depraved, Reason is carnal and untrustworthy, and gloomy aceticism, fastings, prayers, flagellations, and penances were required to subdue the flesh. It is recorded that two monks walking one day within the cloisters, were astonished by the sweet singing of a bird on a tree close by; they listened, the bird sang on, its sweet song rang through the whole place like a message of praise and joy. The monks were enchanted, the spell of natural delight was upon them, their souls responded and woke to new life, but—the iron of unnatural theology entered, gloom settled down, the sunlight of free, fresh, and happy life was shut out, they turned resolutely away, counting their beads, to do penance for having been momentarily attracted by this fresh artifice of the *Evil One* to lure them from their devotions.

Religion is thus regarded as being *foreign* to humanity, to be divinely instructed into the heart, not natural to and spontaneously flowing from man's spiritual nature as Spiritualism affirms.

There can be no growth in this system because of its claim to finality. Its Inspirations are Plenary; its Revelations Divine and complete, its Church and Bible Infallible.

There can be no parley between this dogmatic system and the Spiritual Philosophy; they are antipodal. The one is *Super*-natural, the other Natural; one is the realm of magic and mystery, the other of law and wisdom. One degrades man to extol God, the other exalts man to his natural sphere, and recognises the Wisdom, Justice, and Beneficence of the Supreme. One represents man's duty to be self-condemnation, the other self-culture and trust.

One regards *Religion* as foreign to human nature, Revealed from the outside to him; the other claims that man is by nature Religious, moral, and progressive.

Based on Supernaturalism, supported by Miracle, and claiming Divine Authority, Dogmatic Theology bars the road of Natural Religion, Human Progress, Freedom, and Spiritual Independence, it converts men into slaves, place-seekers, sychophants, or bigoted egotists, who, confident in their own salvation, count all who do not agree with them as sinners and lost souls.

But, we are now assured, 'its Professors, its D.Ds., and others, are not teaching the same orthodoxy which was enunciated a hundred years ago; a more liberal spirit of interpretation is being adopted, and preachers are telling us that the Bible is a natural growth, and enshrines a progressive revelation.' Then why do they still cling to the name and repeat the old phrases which have ceased to be true?

The whole question turns on this: Are we to accept the Bible as true, and its words as authoritative? 'The Bible says so' is often regarded as enough, reminding one of Sidney Smith's retort to the man who was for ever reminding him of what the Bible said: 'Judas went and hanged himself; that's in the Bible, isn't it?' 'Yes,' replied his tormentor. 'Go thou and do likewise,' said Smith, 'that's in the Bible, too.'

Some good folk have got over their worship of the Bible as a whole, but cling to the words attributed to Jesus, and accept his statements as binding and final. Convince them that Jesus believed and taught the Trinity, and they believe it; convince them that Jesus taught the Atonement, and they accept it. Others accept Paul as equally authoritative, although the spirit and teaching of leader and apostle are frequently antagonistic, if not absolutely irreconcileable.

Of course it is open to Bible students to claim that they will go to the fountain head, that Jesus abrogated the Law of Moses, and, being under grace, the Old Testament is not now binding; that Paul, being but an apostle, is not worthy of full reliance as against Jesus, therefore to Jesus they appeal. This would be reasonable, supposing we were *perfectly* sure we had exactly the words and meaning of Jesus. If he, for instance, had spoken into a phonograph, and all his utterances had been thus preserved, it would be, from the standpoint of the believer, right and wise to go straight to Jesus, but it is doubtful even then if we could grasp the meaning, spirit, and full significance of the language used, as words have changed, and the local allusions, surroundings, and necessities would require to be understood before a correct interpretation could be gained. When, however, we know, as the public is beginning to learn, that the Bible as we have it, has been compiled, manipulated, doctored, watered, and tampered with, pruned, and enlarged by interested parties, then the doubt is irresistibly forced upon the thoughtful mind, 'Have we the words of Jesus at all?' Nay, a larger doubt creeps in. These gospels have been worked at by many individuals, whose character for honesty and veracity is bad, who were interested in perpetuating the form of faith called Christian; no manuscripts older than the fourth century are in existence; rumours grow: tales of marvels gather by what they feed upon, viz., credulity, superstition, wonder, and awe, hence one is forced to inquire how much fire is there behind all this smoke? How far are these statements true? Did such an individual as the Jesus of these records ever live?

SAPERE AUDE.

[*To be continued.*]

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

Spirit Identity and the 'Rap.'

By JAS. ROBERTSON.—*Continued from page 370.*

FOR A TEST of spirit identity, the case of Jeanie Dewar is, in my mind, one of the most satisfactory I have met. Mr. John Dewar, junr., resident in London, went to Mr. Boursnell, of London, in the hope that he might be successful in getting a picture of his mother, who had died some months previously, the thought of his sister, who had been removed some ten years before, not being present in his mind. On several plates there appeared portraits of his sister; these he sent on to his father in Glasgow, and one night at our hall he was showing these round, when, one being placed in my hands, I said, 'Why, this is Jeanie.' The father said at once, 'You are the fourth person who has said that.' I felt as certain as I am of my own identity that here was an excellent likeness of one I had known in the body. For years she had attended my Sunday class, and I was familiar with the features, and could recall the expression with which she looked up into my face when speaking. I have shown the portrait to many who knew her in the earth life, and all declare it is an undoubted likeness. I contributed a statement of the evidence to 'Borderland,' where were printed a portrait taken in life and the one got in London through a medium, who knew nothing of her existence. Mr. Dewar had made other tests regarding the authenticity of the likeness from other mediums, all of which help to place the case on a satisfactory basis. Surely this is as worthy of being accepted true as the Bible narrative of the handwriting on the wall or Saul being told about the lost asses? You cannot say the one is 'divine truth' and the other lying; the facts are at hand to be tested in the one case, not in the other. I hold numbers of these spirit pictures, which I greatly prize as helping to demonstrate man's immortality. If what I have stated be not sufficient to demonstrate that we live on, what would be accepted on a subject of this nature? Could it have been possible for a Tyndall or a Huxley to do more in an investigation of this kind than has been done by Crookes and Wallace, and Traill Taylor? It is not one isolated bit of phenomena which Spiritualists offer. Were it only photography which came to our aid we might require to go on demonstrating, but positive statements on other phases have been reiterated for nearly fifty years. With patience, and amid many suspicions, hundreds of able men and women have investigated, and found the evidence full and conclusive. We have found a roadway between the 'undiscovered country' of spirit life and this world of ours. We have got to know beyond a doubt what the human race has not learned, in all the years of Bibles and preaching, that death is a delusion; that, after all, it is not a curse, but a blessing, to be transplanted into the spiritual state. The light is kindled and the flames will glow with more brightness. All down the ages of time it is the realisation of the brightest dreams, the satisfaction of what had been to many but a faint hope. It is the most priceless of gospels, and the exemplification of the absolute goodness of God. It has come to humanity for a wise and holy purpose, and its aims are sure to be realised. It should be cherished by this age as the boon of boons, beside which what we have discovered regarding the operations of Nature are as little. We have not caught up all the gleams it has to offer, but we have got sufficient illumination to march forward with brave, cheerful, and hopeful hearts; for we know that Spiritualism is the work of disembodied, invisible, intelligent beings, who once lived in the flesh, and who now in a higher state of existence are yet able to make their presence and their thoughts known to us. Errors as to the spirit life will vanish away under the light of this bright knowledge. It will be seen that death is the starting point of a new life, and that to be a true angel is not to play harps, or gaze enraptured on great white thrones, but to live a life of effort and true service.

That the idea of spirit communion will grow and find a place in people's hearts is as certain as that the sun shines each day. Already some of the best minds have welcomed it, even those who could not tolerate it at first: as Wallace said, 'The facts beat me.' Elizabeth Barrett Browning wondered how the world weeping for its dead did not accord Spiritualism a warm welcome. Now many are awakening to the new thought and are better able to read the mystery of life. If the world applauds those who joined together fire and water and iron and made them ready to do men's bidding, if it reverences those who with audacious hands have taken the lightning from heaven and sent it to carry tidings between the ends of the earth, so it will one day surely reverence and honour the spiritual explorers who have toiled bravely to make it evident there is no death. Thanks will be given to such men as Wallace, Crookes, Traill Taylor, and others who have collected and verified facts so patiently, and demonstrated so surely, that our dead live on, and take an affectionate interest in our goings out and comings in.

THE SPIRIT RAP.

We are often called, in derision, 'spirit rappers,' by the type of people who do not think. Spiritualists are satisfied beyond any peradventure that the spirit rap is not only a genuine production of sound on the part of the people who have done with the physical life, but that it is of momentous consequence. It may seem quite an insignificant thing, but it is capable of upsetting some philosophies, and proving the brightest of revelations. The modern movement began with

raps, and from these has grown the great spiritual outpouring, which will give a higher conception of the Infinite, destroy the old theories of hell, and make clear and palpable a life of progress for all. This is a luxuriant harvest to be produced from such a germ, akin to what the natural world gives us all the time. According to Andrew Jackson Davis, whose vision has penetrated spheres of being which past ages had no cognisance of, the spirit sounds were the outcome of the thoughts of Benjamin Franklin, a man who on earth had a deep love for scientific research and exploration. Spiritualism continually demonstrates, through its varied phenomena, that men and women are not changed by the process of death, and so it was but natural that a man who loved his fellows, and saw the necessity of demonstrating the doctrine of immortality—having himself, while on earth, been a disbeliever in the future life—should seek to telegraph back to earth the bright light of continuity. For, after all, the spirit rap is but an extension of the electric wire. He saw that the earth was prepared by much that had gone before, by mesmerism, by magnetism, and electricity, for the reception of something more subtle still. Communion between the two spheres of being had in the past been fragmentary, and when most successful, had been effected by interior or mental communion. The scepticism of the intellect could not be met by the gifts of Swedenborg or the seership of Blake. It required something objective, that would satisfy the doubter and bear the analysis of scientific experts. If man on the physical plane could produce a code of signals to read the electric message, and make them intelligible, man in the spiritual state, dealing with the finer electricities, could surely accomplish a like work.

Spiritualism claims to be scientific, discards the old words supernatural and miraculous, only recognising law and order. It sees that the Great Spirit has never worked by caprice, that He could not have interfered with the planetary system to enable a few to butcher His enemies, that to believe in the violation of law is the very acme of superstition. Franklin and his gifted friends on the spiritual life felt that if sounds could be produced on earth the time was ripe for some to ask, From whence did they proceed; who were the operators at the other end of the line? The world had marched a step from the days of witchcraft, and the fear of the devil was losing ground. And so experiments were made by the spirits in different countries, but only agitation was produced. Still the voice of truth and discovery kept sounding till at last, in a home in an American village, listeners were found who questioned the sounds and opened up an avenue of communication. The two worlds were linked together, and from that period there has flowed a continuous stream of messages of joy, which have charmed many lives, destroyed for ever the fear of death, and given strength and consolation to those who were without faith and needed knowledge. Of course, it is absurd to impute noises of which we cannot discover the cause to the agency of spirits, but when these noises convey clear and consecutive messages which are found to be true, and the producers of the messages say they are spirits who once dwelt upon the earth, we have, at least, something worth examining. Numbers of people came and inquired as to the origin of the sounds which took place in this family of young girls, but no cause could be assigned for the raps other than that they were produced by people on the other side of life.

The age could not be brought to a spiritual belief by the refined utterances of preachers seeking to bolster up the old and discredited stories of supernatural miracles. The word 'spiritual,' as relating to a spirit world where our friends were, had lost its meaning, so remote from our world had the thought become. It was dim, and hopelessly afar off: 'a doubt to some, a faint possibility to others, and unbelievable,' as George Eliot put it 'to many.' The material senses had to be addressed, and nothing could have been more valuable than the spirit's rap. It was established as a living victory that the dead were not dead but alive with us. Enthusiastic joy crept through the hearts of some of those early inquirers. Learned professors, like Mapes and Hare, came to oppose at first, but through the code of signals they confessed that old friends came back, beginning the old conversation just where it was broken off by death. Each new opponent soon found himself marching with the army of believers. Never before had there been such conquests, because never before had there been such a lifting of the mental horizon and a letting in of the heavens—such a transformatfon of faiths into facts. Truth and righteousness were preached, affectionate sentiments poured forth by the new telegraphic code. It was an opening of the heavens in another way than what the world had been looking for. The redeemer had surely come to save the world from despair.

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

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

'A Visit to Walt Whitman.'

THIS LITTLE VOLUME* is a very charming description of a pilgrimage to Whitman and his friends, made by the writer in 1890. The book is unpretentious, consisting only of the notes from Dr. Johnston's diary, but it gives an admirable picture of the poet in his old age, and some very lifelike conversations. Whitman was just recovering from an attack of illness, but he received readily the introduction brought to him by his visitor.

Dr. Johnston gives a striking account of Whitman's appearance: 'He sat quite erect in a great cane-runged chair, cross-legged, with slippers on his feet, and clad in rough grey clothes, and a shirt of pure white linen, with a great wide collar edged with white lace, the shirt buttoned about midway down his breast, the big lapels of the collar thrown open, the points touching his shoulders, and exposing the upper portion of his hirsute chest. . . . He had no coat on, and his shirt sleeves were turned up above the elbows, exposing most beautifully shaped arms, and flesh of the most delicate whiteness. . . . His hands are large and massive, but in perfect proportion to the arms. . . . But his majesty is concentrated in his head which is set with leonine grace and dignity upon his broad, square shoulders; and it is almost entirely covered with long, fine, straggling hair, silvery and glistening, pure and white as sunlit snow, streaming right down to the middle of his chest, like a cataract of materialised, white, glistening vapour, giving him a most patriarchal and venerable appearance.'

Like every one else who has given us impressions of the poet, Dr. Johnston was struck with the mingling of force and sweetness in Whitman's expression. 'The whole face impresses one with a sense of resoluteness, strength, and intellectual power, and yet withal it evinces a winning sweetness, radiance, and hopeful joyousness.' Also with the magnetic charm which seemed to enhale from his whole personality: 'It exercised over me an attraction which positively astonished me, producing an exaltation of mind and soul which no man's presence ever did before.'

It is interesting to have an account of Whitman's room, graphic as only a sincere admirer could make it. We learn that the poet was a marvel of untidiness; every chair was strown with papers and manuscripts, until, says Dr. Johnston: 'Whenever he moved from his chair he had literally to wade through this sea of chaotic disorder and confusion.' With all this the room was clean and cheerful, well lighted from three windows.

All Whitman's habits were simple, in his food no less than in his house and dress. Touching upon his illness he described his diet to Dr. Johnston: 'I live very simply. I had breakfast on bread and honey. There's some of the honey up there,' pointing to a butter cooler half buried in the pile of papers on the table. On my tasting it, he remarked, 'It's in the comb, just as the good friend who lives where the bees make it, sends it to me. Then I'm very fond of blackberries and fruits generally. I have two meals a day: breakfast at half-past nine, and dinner at four o'clock. I get out into the open air every day, if possible.'

On this occasion Dr. Johnston did not stay long with the poet, as he was afraid of tiring him, but he had an unexpected treat in the evening. He saw Whitman wheeled past his hotel and down to the wharf, and promptly followed. The poet sat facing the sunset, and talked for fully an hour. The children playing beside him led him to speak of the prospects of America. 'The great hope of the America of the future,' he said, 'lies in the fact that fully four-fifths of her territory is agricultural, and must be so; and while in towns and cities there is a great deal of pretentious show, sham, and scum, the whole country shows a splendid average.'

'Our leading men,' he said again, 'are not of much account, and never have been, but the average of the people is immense, beyond all history.'

The war seems always to have lingered in the background of Whitman's mind. In discussing it he mentioned to Dr. Johnston how hard the medical profession had struggled for the lives of the soldiers. He had not mentioned the conduct of the army doctors in 'Leaves of Grass,' and he was sorry that he had not. It was an omission he meant to repair.

He made some interesting remarks on contemporaries. 'I suppose, after this, I shall have what Oliver Wendel Holmes calls "a large poultice of silence." 'Holmes is a clever fellow, but he is too smart, too cute, too epigrammatic, to be a true poet. Emerson came nigh being our greatest man; in fact, I think he is our greatest man.'

Dr. Johnston stayed some days in Camden, and had several interviews with the poet. He gives as the frontispiece of the volume a very striking photograph, which appears to be the only one Whitman himself thought satisfactory.

'Nowadays photographers have a trick of what they call, "touching up" their work,' Whitman remarked, 'smoothing out the irregularities, wrinkles, and what they consider defects in the person's face, but at my special request that has not been interfered with in any way, and, on the whole, I consider it a good picture.'

Before saying good-bye, Dr. Johnston was invited to what he calls the 'crowning honour' of a repast in Whitman's house, and made a meal of sugared blackberries and bread and butter.

* 'A Visit to Walt Whitman,' by John Johnston. The Labour Press, Manchester 6d.

After leaving, he still followed the poet's tracks. On a Brooklyn ferry boat, he had the good fortune to meet with a pilot who had known Whitman, and similarly while staying at West Hills, where Whitman was born, he came across a man—Sandford Brown—who had been to his school.

'Walter Whitman, or "Walt" as we used ter call him,' Brown began, 'was my first teacher. He "kept school" for 'bout a year around here. I was one of his scholars, and I used ter think a powerful deal on him. I can't say that he was exactly a failure as a teacher, but he was certainly not a success. He warn't in his element.'

On being shown the portrait in 'Leaves of Grass,' Brown said he did not recognise the features, but he did recognise the negligent style of the dress, the open collar, and the 'way of wearin' the hat.'

Dr. Johnston also visited Mr. Burroughs, the American Naturalist and enthusiastic admirer of Whitman, in his charming place on the Hudson, and there ensued still more conversation about the poet.

There are included in the volume a number of good photographs, most of them taken on the spot.

Dr. Johnston's book is perhaps the simplest and most unpretentious study that has yet appeared: it is certainly one of the most interesting. LILIAN WINSTANLEY, B.A.

Soul and Spirit: What are They?

IN amplification of the remarks made in the TWO WORLDS for June 3, perhaps I may be able to give a little information from notes of an address I partly gave to the senior group of the Regent Hall Lyceum, Rochdale, some months ago on the same subject. At the outset I remembered that the words 'soul,' 'mind,' 'spirit,' were not introduced into English literature by modern Spiritualists, and that to gain information of the accepted meanings of words the first thing is to look to the dictionaries, and to the works of the specialists for their application. I, therefore, quote the dictionaries, the philosophers, and theologians who have given the terms currency, and also the special authorities of our own way of thinking—if I may venture to use such a maligned term as 'authority' in our ultra-democratic system!

SOUL.

Turning to Lloyd's Encyclopædia, I find that the word 'soul,' in various forms, is Anglo-Saxon, Dutch, Icelandic, Danish, Gothic, and German. There are eleven variations of meaning given, and for these your readers must consult the work itself. The root idea of 'soul' seems to be 'the seat of life in an animal.' Though the moral and emotional principle and the intellectual principle are all included in the definitions, the animating or life essence seems to be the dominant idea in the usage of the term 'soul.'

The dictionary also says that 'the Scholastics, following Aristotle, by soul meant the primary principle of life, and held that a plant was endowed with a vegetable soul, that brutes and man had in addition a sensitive soul, while man alone had a rational and immaterial soul. They based their proof of the immateriality of the distinctively human soul on the power of the mind to form abstract ideas.'

Perhaps many of your readers may be tempted to turn with disdain from the definition given by a Bible commentator; but I would ask them to remember that the terms under discussion are as much theological as philosophical, and that it may be that they knew as much of what they were defining as their critics do. Cruden says the word soul 'is used chiefly for that spiritual, reasonable, and immortal substance in man which is the origin of our desires, of our reasonings, which distinguishes us from the brute creation, and which bears some resemblance to its divine Master.'

There is one phrase in this definition which I am inclined to dispute—the one referring to the brute creation. I should also beg leave to omit the 'resemblance to the Divine Master.' On that point I'm agnostic. The point I wish immediately to emphasise is that Cruden defines the soul to be a substance, applies the word 'spiritual' to describe its nature, and 'reasonable' and 'immortal' to signify its qualities. These terms will reappear later.

Webster's Dictionary says that the word is of uncertain origin, and is used to signify the 'spiritual, rational, and immaterial part of man. Sometimes in distinction from the higher nature, or spirit, the so-called animal soul; the seat of life; the sensitive affections, exclusive of the voluntary or rational powers; sometimes in distinction from mind, the moral or emotional part of man's nature; the seat of feeling in distinction from intellect.'

Here we have the difficulty hinted at by Mr. Tuttle: the rage for making distinctions essential where they are only on the surface, and attributing the source of one set of faculties to a different substance to that which is the seat of another set. As he points out, the question is: Is there a dual soul substance?

Ogilvie says the word 'soul' is Saxon, and means the intellectual principle; the spiritual, rational, and immaterial substance (I shall quote Tuttle on the 'immaterial' substance); that part of man which enables him to think and reason.

From these definitions your readers will gather that 'soul' means that substance in man which sustains life here and hereafter, feels and reasons, and has affinities with both the bestial and divine natures.

'In my breast, alas, two souls dwell.'—*Faust.*

"Is what we handle, then, the whole?
Is there no animating soul?'—*Faust.*

'Oh, my brothers, God exists! There's a soul at the centre of Nature.'—*Emerson.*

'That unity, that Over-soul, within which every man's particular being is contained and made one with each other.'—*Emerson.*

SPIRIT.

Now let us turn to Spirit.

Lloyds tell us that 'spirit' is from the Latin 'spiritus'; spiritus-breath, the breath of life, hence life itself; vitality, immaterial intelligence; the soul, as distinguished from the body; a disembodied soul; a ghost; a demon, angel, etc.

'If we seclude space there will remain but matter and mind, or body and spirit.' (Watts: Logic.)

'Matter is the body of the universe, to which force holds the relation of spirit.' (Tuttle.)

Ogilvie says spirit comes from 'spiro,' to breathe, to blow, agreeing with Lloyd's, but adds that 'the primary sense is to rush or drive,' thus giving the idea of force.

Webster also gives 'breath, vital essence, force, or energy, as distinct from matter; the intelligent, immaterial, and immortal part of man.'

'Spirit is a substance wherein thinking, knowing, doubting, and the power of moving do subsist.' (Locke.)

'Spirit is the moving force of the universe.'—Lyceum Manual, 137. See also Nos. 105, 106, and 111 of Lyceum Manual.

DUALITY OR TRINITY?

There are the definitions and the origins of the words. It is well especially to note that they are from different sources, and may, therefore, not unreasonably be used to mean the same thing, or, as Mr. Tuttle says, be 'nearly synonymous.' There is many a thing to which different names are applied with convenience. It is the Trinity theory which causes the bother. Is man a duality or a trinity? The material body we know; the spirit-body we know; but what of this Force, this Unseen Spirit, this Omnipotent Bios, which is called by so many names, and yet has no name? Is it but the aggregation of 'centrestances of force' as 'indestructible as the atom itself?' or an 'abysm of universal spirit essence?' (Tuttle's Arcana.) If so, where's the Intelligent Directive Unity? I must confess that the Divine Being of the Tuttle order seems but a 'fortuitous concourse' of more or less etherialised atoms, and his Arcana a sublimated Materialism.

But 'to return to our muttons.'

What is the history of the terms and their theologic significance? We need not go to Chaldea, Egypt, or India, for I suppose the Greeks have summarised the conclusions of the older nations.

GRECIAN PHILOSOPHY.

Thales (600 years B.C.), the supposed author of 'know thyself,' thought that 'moisture was the beginning of things,' the original element, and spirit (nous) 'the impulsive principle.' But 'nous' means intelligence. Cicero says that Thales taught this doctrine, but Lewes contradicts Cicero as far as regards Thales believing that Divine Intelligence was the impulsive principle.

Anaximenes, a little later, held that 'air' was the original element. Lewes says that the philosopher 'felt within him a something which moved him, he knew not how; invisible but ever present.' This he called his soul. Was there not also without him, no less than within him, an ever-moving, ever-present, invisible air? The air which was within him, and which he called soul, was it not part of the air which was without him, and if so, was not this air the beginning of things? When Anaximenes speaks of air, as when Thales speaks of water or moisture, we must not understand these elements as they appear in this or that form on earth, but as water and air pregnant with vital energy and capable of infinite transmutations. J. T.

(To be continued.)

Andrew Jackson Davies says:—'As the physical body is the fruit of vitalised matter so is the spiritual body the fruit of *its vitalised exterior*. This spiritual embodiment evolves and perfects the spirit, not in essence, but merely in its form and organisation. Let me repeat this: the body does not make and concentrate the essence of which the spirit is composed, but the physical organism gives permanent form to the soul, or spiritual body, which encases the image immortal. . . . The soul-structure which covers the *spirit* is the masterpiece of the physical organisation, even as the palpable and weighable body is the masterpiece of all organic matter.' Pages 381 and 382, The Great Harmonia, vol. v. Again, on page 388, after describing the processes of physical development, he says: 'The ultimate of all this is the "soul," philosophically speaking; which is an organised silver lining to the outer form, and at death serves as a beautiful body for the clothing of the golden spirit, which is still more interior, and incapable of organisation.'

The Responsibility of Spiritualists.

SUCH was the subject given to me by a friend in spirit life, who, while on earth, was a Christian teacher, but who is now, through the divine instrumentality of mediumship, teaching the pure truth concerning the hereafter, unadulterated and untainted with dogma and tradition.

The medium in this case was a lady of sterling worth and unapproachable character, who was put into the trance state by this invisible intelligence, when the latter addressed himself to those who formed the circle, giving us excellent advice as to how we might hasten the spread of this glorious gospel of facts, which those who have entered spirit life know is bound to become the greatest of all possible blessings to humanity, providing it be properly understood and accepted.

Spiritualism, with its facts and phenomena, will teach man that spirit is everything, and matter only so much rubbish, to be carted to the dustbin after the spirit has done fashioning and moulding it into a thousand and one shapes and forms, using it merely as a lever to raise itself, in its evolutionary ascent, from a grosser physical environment to the more refined spiritual.

When man understands the sublime truth of spirit-return and communion, through the only available psychic channels,—namely, mediumship,—he cannot fail to recognise that he is now, while in the flesh, a spiritual being; and, as such, is as distinct from the physical body as that is distinct from a house; and in the recognition of this solemn truth he will perceive the absolute necessity of making the best use of this brief individualising preliminary period of experience, as the wisest preparation for the greater life just beyond the transparent curtain of the material avenues of sense, by which man-the-spirit is brought into relationship with the material world.

Spiritualism knows nothing of miracles; all its facts and phenomena are in accord with universal law, and sequential in their operation, every phenomenon being the effect of some adequate antecedent cause. It, therefore, establishes the fact, on a firm basis, that our conduct and character here become the antecedent causes which must inevitably fix and regulate our initial state or condition in the spirit world.

Creeds, beliefs, and dogmas, like cobwebs, are brushed aside when man passes out of the earthly tabernacle of flesh, and character alone becomes the test; and this, too, apart from all religions, no distinction being made between the prince, peer, peasant, or pauper, Papist or Protestant.

Here the responsibility of Spiritualists comes in, for it is in the promulgation of this mighty truth of Spiritualism that humanity may be raised from religious darkness to spiritual light, from the power of sin unto salvation, from its present social degradation to its social salvation.

Spiritualists, therefore, should realise the gravity of their responsibility, and flash forth their beacon lights so that creed-bound mariners may steer their frail barques into the calm and peaceful haven of Spiritualism, on whose shores man may walk and talk with angels, learn of heaven direct, and in contrast to the dismal rattle of the dry bones of orthodoxy, hear its sweet music and enchanting melodies.

Oh! if the world's rulers, governors, and statesmen, as well as the political wirepullers, through whose agency the former, perchance, have acquired their little brief authority, only knew and realised the truth of Spiritualism, and the solemn fact that man, indeed, and of a truth, survives the shock called death, how different, methinks, would they pull the wires, rule, govern, and legislate!

Here is a field 'choked with the weeds of selfishness and conceit.' Wise, after the manner of men, proud and stiff necked individuals, robed in pomp and power, are yet groping in spiritual darkness. Who will undertake the tillage of this field? Are there Spiritualists in high places rubbing shoulder to shoulder with these their brethren in darkness, and yet speak not of it, except with bated breath, who hide their light under a bushel? If so, God forgive them, for it is obvious they have not realised their awful responsibility?

Anyone fairly well acquainted with the phenomenal side of Spiritualism must know that it is frequently the class of spirits referred to in the foregoing paragraph, who visit the seance-room, ofttimes in grief and misery, desiring to warn their brethren in the flesh of the fearful awakening that shall come to those political schemers and dodgers who selfishly seek to legislate and govern in the interest of a class; for it should ever be borne in mind that the primary tenour and trend of the teaching of returning spirit people is that, according to our light, power, opportunity, and ability, so in proportion is our responsibility, and so is our condition, whether that of joy or misery, in the next life; and this is the true spiritual meaning of the passage, 'In my Father's house are many mansions.'

How can Spiritualists remain indifferent, and fail to realise their solemn responsibility, seeing that they are in possession of a truth compared with which every other thing on earth is as nothing, and which, if universally known, as Spiritualists know it, would be productive of much good on earth, not to mention the still greater good that would be realised by man when he had passed out of the flesh?

Spiritualism when known generally, as a fact that cannot be gainsayed, is bound to arrest the attention of the evil doer and oppressor, and that, too, in a manner which is obviously not in the power of any other system of religion to accomplish; for Spiritualism relies not on hoary creeds or stale traditions, but on the living testimony of the great cloud of witnesses by which we are encompassed, and which the Church in their blindness label 'devil.'

Spiritualism is bound to become the most powerful moral force in the universe for good; it has begun to revolutionise the thought of the age towards not only the all-important end of man's spiritual enlightenment and salvation from creedal darkness and superstition, but it is also bound to become the mightiest factor and motor force in the peaceful solution of the present grinding social system whereby the masses are reckoned only as machines and utilised for the benefit of the few, who revel in luxury and wealth, while the machines find storeroom in the slums.

Let us, brethren, therefore co-operate with angels of Light and Love in the spread of this grand truth of which earth's children are in so much need, so that man with man may be united in love with angels and the common Father of all.

Let us realise our responsibility in that determination to win the race, and lead humanity into the ways of wisdom, justice, truth, and light, that they may reach the heavenly goal. Even in the Churches workers are to be found who have been aroused into activity, and are now heralding forth the glad tidings of an 'eternal hope,' though, perchance, they have heard but the faint echo of heavenly music, while we, all along, have been thrilled with heaven's harmonies. Let us still be pioneers, leading the van of the army of progress, striving for humanity and the truth, for goodness and freedom, for justice and for love!

L. H.

The Impress of the Jubilee.

THE International Jubilee at Rochester, N.Y., has passed into history. That it has left a marked impression for good upon the Spiritualists of the world goes without question, but the full scope of influence can never be measured nor related by the written or spoken word. It will only be when the value of the psychic forces of the universe is recognised and understood by men that the real purpose, intent, and accomplishments of the Rochester Jubilee can ever be made known. The very fact that it served to unify the Spiritualists of the world is worth far more than the entire cost of the Jubilee.

No one present on the opening day in that vast audience of intelligent men and women can ever forget the influence that swept as a fire over the people when the representatives of England and America clasped hands as the orchestra played the 'Star Spangled Banner' and 'America.' Every eye was glistening with suspicious moisture while the flags of America, England, and Cuba, tastefully festooned together, made a picture that will never be forgotten. It was an outpouring of that spirit of love and peace to which Spiritualists long have pointed, but signally failed to practise in their every-day lives. It told of a day when there would be no country but the world, and the only people members of one great family, bound in one great brotherhood by the ties of soul affection. It told of a patriotism that knows no sect nor creed, no race nor colour, no high nor low, but one common humanity, with common aims, and heirs to the same glorious immortality.

The gathering of people from the east and west, north and south, meant more than an ordinary assembly of men and women for mere enjoyment. It meant that the Spiritualists recognised the fact that truth is always a unit, even if it manifests itself in divers ways. The concentration of thought always means power, and the centreing of the thoughts of the Spiritualists of the world upon the Rochester Jubilee was a power, whose full potency will never be known while the friends present remain in the form. It set in motion great psychic waves that will move around and around the earth, carrying with them a balm of healing for every suffering soul. The impress of those waves upon sensitised souls will be the means of opening new channels through which the teachings of advanced minds in spirit spheres can reach the earth. It will also carry the waves of brotherly love, forgiveness, and mutual helpfulness to all quarters of the globe, to the end that the lives of human beings may be made brighter and better. In the doing of all these things it has paid for itself many times over.

It has wrought this good work despite the fact that it was not so largely attended as it ought to have been by the Spiritualists of America. It is true that England, Canada, France, and nearly all the States of the Union were represented, but they should have sent hundreds where they only sent scores of their Spiritualist citizens. No doubt the war, and the sudden tightenings of the money market served to keep many away. The change of date of holding the Jubilee also affected some. But the Jubilee has been a success, and the history of Spiritualism a few decades hence will award it the credit it deserves.

Banner of Light.

HONOUR YOUR PROFESSION. — The world expects both mediums and speakers to practice the principles they teach, just as it expects members of churches to practice what they teach. If the representatives of a Cause are not an honour to the principles they advocate, they disgrace it; and Spiritualists must be true to their principles and honour their Cause, if they would have it prosper.—*Philosophical Journal.*

Correspondence.

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

TOTAL ABSTINENCE LEAGUE.

SIR,—I would like to ask those friends who have our pledge books for the enrolling of members to kindly forthwith forward me a complete list of members, names, and addresses, and entrance subscriptions. There are just a few days left before the Conference, and I am desirous of having everything in shape for the League Committee, and also to get each member supplied with a suitable pledge card. I am pleased to say the League has grown grandly, and I am now in communication with America and Australia, and hope soon to be able to change the name from 'National' to 'International' Total Abstinence League. I may mention that pledge forms have been applied for from India and the West Indies.—Fraternally thine,

G. HORATIO BIBBINGS.

'DEATH.'

SIR,—How can Spiritualists, above all people, declare 'There is no death?' To all people death is the separation of the body from the spirit and soul, and nobody denies that takes place. It cannot be right to use the word 'death' as though it means annihilation. To the Materialist only does death mean possible annihilation. I have been much surprised to find how frequently the statement is made in our ranks 'There is no death,' when 'There is no annihilation' is meant. Although I bought a copy of Miss Marryat's book and presented it to our library, also two copies of her tract for general circulation, I have had to explain that the word 'death' means annihilation in the title.

Then again, I cannot understand people being horrified at the thought of annihilation. If that takes place, it is a part of the divine plan, and why rebel against it? He knows. We should not know anything about it. 'Thy will be done' should be our motto.—Fraternally yours,

D. CHAMBERS.

Faversham.

[The very fact that you have to explain gives you a good opportunity to put the spiritual philosophy before people—isn't that what you want?—Ed. T. W.]

OUR INDIVIDUAL RESPONSIBILITIES.

SIR,—If there is one thing more than another in which Spiritualism differs from Christianity and demonstrates, it is the necessity for individual responsibility for our actions, whereas Christianity is based on the claim that man can obtain forgiveness for his wrongdoing, and places the onus on to someone else. The idea that each one of us believes and accepts the Lord Jesus Christ as a means of salvation is not consistent with the knowledge we all inherit from the authors of our being, viz., the knowledge of what is right and wrong, and the love of truth and justice which we possess to a finite degree; hence it is only reasonable to expect the expression of these attributes from us. Is the Christian theory in harmony with this inherent and natural recognition of God's justice? Can we apply the same reasoning in every-day life in the material world? Are any of us justified in expecting anyone else to bear our responsibilities for any harm or wrong we do to our neighbours? To right thinking people the scapegoat idea of Atonement appears mean and contemptible.

The philosophy of Spiritualism teaches us to try to so rule our lives that we live in harmony with Nature herself. Experience is essentially necessary for the development of our higher nature, and as such it is only reasonable that we should benefit by our own actions rather than by the goodness of another. The very essence of religion is to do good to one another. A man can only obtain happiness with his end in view.—Yours, etc.,

A. C.

SCIENTIFIC SPIRITUALISM.

SIR,—Scientists, I believe, not alone collect facts and allocate them, but also try to discover the laws and manner of their production, that they may be able to state how they can be reproduced. The intelligent Spiritualist has come to understand who are mediums, to what particular class they belong, and many of the conditions by which these different forms of medial energy can be brought into operation. The nature of mediumship and the methods of its development are but introductions to the vast realm of forces and possibilities that are made manifest by the agency of mediumship. Clairvoyance, psychometry, trance-speaking, etc., are fairly well within grasp, but the physical side of phenomenal power make manifest much that is dark and needs explanation. I have been reading Zollner's 'Transcendental Physics,' where we have related many marvellous things, but no explanation of how they are produced. What troubles me is, that we have slate-writing, materialisation of hands and full forms, pressure upon the insides of closed slates, etc., but we are never told what are the nature of the forces brought into operation nor the nature of the materials used. The same may be said in regard to transcendental photography, of which Mr. Robertson is now writing.

The scientific side of Spiritualism appears to me so vast and marvellous and is so little understood, that I for one should be very pleased to sit at the feet of some Gamaliel and learn. Is there anyone able to point me to any books that really deal with these matters? I have read everything that has been published in this connection by Hudson Tuttle, much of A. J. Davis, 'M.A. Oxon,' and others, but there is no knowledge that helps to an understanding in any of them. To tell me that these things are produced by the presence of a peculiar kind of a medium, and that the matter is gathered by the operations of the will of the spirit is not enough. These are all very good in their way, but are not helpful.

Sinnet, in 'Occult World,' talks of precipitation, but he does not explain how I could precipitate my thought into tangible reality upon this paper on which I am writing without the usual methods. What I want to know is, How is the thing done, that it may be duplicated? Because, being a spirit now, I have the powers of the spirit, and if I learn the law of its method, I can do the same as other spirits. Knowledge is power, so I am hungry for knowledge. Imagination pictures so much that would result if a knowledge of transcendental physics could be brought to our understanding.

If books are not yet written containing the knowledge I seek, then as there are mediums through whom these wonders are being performed, do not Spiritualists fail in their duty in not asking the spirits who produce these wonders something of their methods and order of their production? Mr. Duguid, I think, would have been more usefully employed if his spirit guides had written us a book on how they produce their pictures than in the writing of 'Hafed' or 'Hermes.' Hoping to hear further on this all-important topic.—Yours truly,

INQUIRER.

A CLAIRVOYANT AT WESTMINSTER SEES MR. GLADSTONE.

SIR,—As seen by a clairvoyant at the lying in state of Mr. Gladstone at Westminster, Thursday morning, 11-30, May 26. When I arrived at Westminster and mingled with the crowds of people, I was overcome with a feeling that prevailed of the appreciation of a good life, and sorrow that he had gone from us. A verse of Longfellow's poem came to my mind, which seemed to express the feelings of the people:

'Lives of great men all remind us we can make our lives sublime,
And departing leave behind us footprints on the sands of time.'

On nearing the coffin I saw Mr. Gladstone, who appeared surprised at the distinguished friends who greeted him with a peaceful smile of welcome. Many faces I remember, the first to approach him being the Prince Consort, whose brightness nearly blinded me; and to the right stood the saintly man, Cardinal Manning, and Bishop Benson, Dean Stanley, Lord Tennyson, Lord Beaconsfield, Mr. Bright, Mr. Parnell, and many others whose faces I do not know. One young man, who must have grown up from boyhood in the spirit world, stood in a field of flowers looking on. How many minutes this lasted I do not know, being brought from such a sight by the voice of a policeman, saying 'Move on, madam; keep to the right, please.'

MARIE BRENCHLEY.

111, St. Thomas, Old Finsbury Park.

MR. BIBBINGS' REMOVAL TO THE MIDLANDS.

SIR,—Seeing in the TWO WORLDS a letter from Mr. Bibbings respecting his removal to Nottingham, disclosing his private affairs, which must have been a painful thing for him to do, I am thinking over how the difficulty can be met. A very simple and easy method occurred to me, *viz.:* that all the Societies who have engaged Mr. Bibbings should donate 21s.—some Societies, perhaps, may not be able to give more than 10s.,—and by this means, with the assistance of private friends, the sum asked for may be made up without overtaxing any of the Societies. I trust this suggestion will meet with approval of the Executive of the various Societies, and I would also suggest that the Editor of the TWO WORLDS be appointed to receive the subscriptions.

T. EVERITT.

Hendon.

SIR,—Your readers would note with pleasure a letter in your last issue from Mr. Bibbings, stating his decision to remove to Nottingham. Undoubtedly, this will be of great advantage to the Cause, as it means a great saving in railway fares, and many who, perhaps, were reluctantly deterred from availing themselves of his services on account of that expense, will now feel glad that the barrier is to be removed.

Seeing, then, that Societies will benefit by this change, and that the expense of removal is so very heavy (Mr. Bibbings names £33), I would like to respectfully suggest to the Societies concerned that a subscription list be started in order to help him. We in Nottingham will do our share, and I would be very pleased to receive donations from others, which I will acknowledge in the TWO WORLDS.—Yours faithfully,

J. FRASER HEWES,

26, Mapperley-road, Nottingham.

SIR,—I have much pleasure in forwarding, on behalf of our Society, P.O. for one pound, in response to Mr. Bibbings' letter in your paper last week, and we hope other Societies will realise, as we have done, the urgent necessity of doing what they can quickly, and thus relieve our brother from anxiety, and enable our noble Cause to keep within her army of workers one who is so well fitted to show to the world at large the grand truths of Spiritualism. Trusting that Mr. Bibbings may find his friends are legion and sympathy practical.—I am, yours fraternally,

E. S. ROTHWELL, cor. sec.

Spiritual Hall, Bradford-street, Bolton.

[We have the £1 above-named, and shall forward it to Mr. Hewes as receiver.—Ed. T.W.]

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Items of Interest.

JUBILEE HALL, Belper, is registered for the 'Solemnisation of Marriages.'

MRS. TAYLOR'S DEFENCE FUND.—Hunslet, top of Joseph-street, per Mr. Wellock, 10s. 7½d.—John Smithson.

THE Committee of the Keighley Spiritual Society want to borrow a banner for their Jubilee Demonstration on Saturday, July 2. If any society are willing to lend theirs, please write to Sam Binns, 12, Second Avenue, Victoria-road, Keighley. 553

NEXT WEEK we expect to be able to print the report and balance-sheet for the National Federation Conference, together with some report of the London Congress proceedings. Will reporting secretaries therefore kindly oblige by making all reports brief and clear?

O.P.S. FUNDS.—I have received, up to date, from Mrs. E. Lowe, bi-annual subscription for Rev. C. Ware, £1 5s., and for general fund, £1 5s. from Mrs. Lowe; from S. E. (monthly subscription), 2s; from Mr. H. Lucas, £1; from Mr. Stringer, 1s., for Rev. C. Ware; H. Lucas, £1.

RE THE 'Platform Guide' page. This page is getting too full. Will friends please send us word of any errors they may notice this week, and strike out all unnecessary details? otherwise we shall have to curtail some of those announcements where there is no properly constituted Society.

RE BAZAAR FUNDS.—I have received 4s. 3d. from Mr. Macdonald, 5s. 1d. from Preston Lyceum, and 2s. 6d. from Mrs. Eyre, for blouse bought from Bazaar goods. Shall be glad to hear from friends who have still collecting books in hand, and from those who are intending to contribute.—A. SMEDLEY, hon. treasurer, Park Mount, Belper.

A NEW TWO WORLDS penny pamphlet, containing: 'Growth v. Creation,' by Prof. Denton; 'Life's Discipline,' by Dr. Willis; 'Is Spiritualism of Practical Use?' by Mrs. Wallis; 'Man: the Interpreter and Revealer of the Divine Spirit,' by Jas. Robertson; 'What Spiritualists Believe,' by E. W. Wallis. 12 for 9d. 25 for 1s. 6d. 50 for 3s.

To CORRESPONDENTS.—*A. C.*, London: Did you forget that you should never write on both sides of the paper for the printer? *Verax*: Thank you for *intentions*, but we prefer *not* to be a week behind if we can possibly help it. *John Cooke*: Regret we are too crowded to use it. *W. E. Inman*: Very sorry for the mistake, but correspondents should be more careful in writing names.

ACKNOWLEDGMENT.—The following reply has been received in acknowledgment of the vote of sympathy sent by the Belper Society of Spiritualists, which you published in your last issue:

Hawarden Castle, Chester, 9th June, 1898.

Dear Sir,—On behalf of my mother and the family, I beg to thank the Belper Society of Spiritualists for their kind message of sympathy.—I remain, very faithfully yours, H. J. GLADSTONE.

W. H. Sherburn, Esq.

NEWS FROM MR. MORSE.—A 'card' has just come to hand on which Bro. Morse says he has had a royal time, treated with hospitality and goodwill on all sides. A delegation of American comrades in the Cause accompanies him, viz., Dr. Peebles, Mr. and Mrs. Richmond, Mrs. J. H. Jackson, Mrs. Cadwallader, and, we think, H. D. Barrett (the name has been blurred). He hopes they will all be able to attend the National Conference at Keighley, as well as the London Congress; and so do we—they will be heartily welcomed. We should be glad to arrange a reception for them in Manchester, if possible.

SPIRITUALIST MARRIAGE.—At St. John's Church, Stratford, on the 6th inst., the marriage ceremony was solemnised between Mr. H. Harris, of Bow, and Miss Greenshield, of Petersfield, Hants. After the ceremony a reception was held at Bow Rooms, where a numerous company of relatives and friends met to do honour to the happy couple. The bride and bridegroom were the recipients of numerous presents. There were also many telegrams of congratulations received in the course of the day. The happy couple left for their new residence, 21, Argyle-road, Stratford, with the hearty congratulations and the well-wishes of the company assembled.

SPIRITUALISM AT MIDDLETON.—Quite a storm of indignation has arisen from the inhabitants of the borough of Middleton, writes a correspondent, anent certain action which seeks to suppress a series of meetings that are being held in the Co-operative Hall by the Spiritualist community. To-morrow special sermons against Spiritualism are to be preached. Sermons of the Spiritualist community are likewise advertised to be held in the regular place of meeting, the Co-operative Hall, and it is anticipated that the latter meetings will be crowded in expectation of a reply to the action indicated. The affair is causing quite a sensation in the town.—*Manchester Guardian.*

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—A monstre Jubilee Procession of Lyceums in the District Council will be held at Blackburn, on Saturday, June 25, 1898, accompanied by two brass bands. Assemble at the Volunteers' Drill Yard, in Canterbury-street (close beside Freckleton-street Hall), at 3 o'clock, procession to begin at 3-30. After parading through some of the principal streets, return to the Drill Yard for refreshments, after which an exhibition of marching and calisthenics will be given by a large number of the Lyceumists. Games, dancing, etc., will also be indulged in. A hearty invitation is also extended to the Societies to accompany their Lyceum scholars. It is earnestly desired that we may have a good muster, and thus make it worthy of our Jubilee. Tickets (children 2d., adults 6d.) may be obtained of the various Lyceum Secretaries, up to June 19th. An early application for tickets is desired, so that sufficient refreshments for all may be provided. All taking part in the procession are specially requested to wear (if possible) *our* Jubilee Medal.—THOS. WILKINSON, hon. sec., North Cross Cottage, Clitheroe.

MR. GLADSTONE AND PUBLIC SPEAKING.—Mr. John Watt sends us (*Times*) from 99, Earl's Court-road, an interesting piece of advice about public speaking which he received from Mr. Gladstone in 1875. The following 'fragments of suggestion,' as Mr. Gladstone called them, were sent by him to Mr. Watt on a post card, in reply to a letter asking for any hints that might be useful:—'1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question your own arguments beforehand, not waiting for critic or opponent. 5. Seek a thorough digestion of and familiarity with your subject, and rely mainly on these to prompt the proper words. 6. Remember that if you are to sway an audience, you must, besides thinking out your matter, watch them all along.'

THROUGH DEATH TO LIFE.

SMALL HEATH Spiritual Union, Birmingham. Passed to a higher life, May 16, Alice Darby, and was interred at Witton Cemetery. She was much respected as member, and attended the weekly seances regularly. She passed on very happy, with a full knowledge of where she was going. Her spirit was back in less than two hours, and was seen by relatives and friends. Two hymns were sung at the grave. Mrs. Williams gave a grand inspirational address. Friends and members and lookers on very much interested.—T. P.

Prospective Arrangements.

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

ALL CURES are effected by laying on of hands, by magnetised flannels, or prepared pills. Consultations free. Stamp for reply to Allan Fisher, M.D., Ph. D., Mere, Wilts. 554

BELPER. Jubilee Hall.—Lyceum Anniversary, Sunday, June 26, Mr. G. H. Bibbings, B.A., and Mrs. Place. Morning, 10-30, Jubilee Hall; evening, 6-30, in Large Public Hall. A Children's Service at 2-30 on Mr. A. Smedley's Lawn, Park Mount. Special hymns, recitations, musical calisthenics, etc. Collections for Lyceum Funds. If weather is unfavourable, afternoon service will be held in Public Hall. 554

BLACKBURN. Northgate Society are now booking dates for 1899 (Sundays). Terms, 5s. and railway fares. Mediums within 20 miles please write, stating gifts, R. Hornby, 36, Blakewater-street, Blackburn. 553

BRADFORD, Spicer-street. The Annual Flower Service on Sunday, June 26, at 2-30 and 6 o'clock. Friends are cordially invited. 554

BRISTOL, 24, Upper Maudlin-street.—Sunday next, June 19, Professor Allan Fisher, the 'divine healer,' has promised to favor us with another visit. The sick are specially invited.

GATESHEAD. St. Cuthbert's Hall.—June 17, Mr. W. H. Penman, one of our great healers, will give an address, clairvoyance, and impersonations.

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue, and Vernon Parade (late 31, Ripon-street). Sunday, June 19, Mrs. Young, of South Shields, Clairvoyance, etc. 22nd, No meeting. July 10, we hold a Brake Picnic. 554

GEORGE SMITH, the popular and noted trance medium, is now booking dates for 1899. 'Dr. Graff,' his principal guide, has deputed me to act as clerk to medium. All correspondence from this date must be addressed to J. W. Greenhalgh, Oakleigh, William-street, Heywood. Fees: Sundays, 10s.; week nights, 5s. Stamp or card for reply.

HYDE, Mount-street, Travis-street.—19th, Mrs. Bateman. Saturday, June 25, a Tea Party and Entertainment, on the occasion of unfurling our New Banner, the ceremony to be performed by the Rev. H. Enfield Dawson, B.A., of Gee Cross. Many prominent workers are expected to be present. Tickets: Adults, 8d.; Lyceum Scholars under twelve, 6d. 26th, Mr. T. Wild, the celebrated Clairvoyant, of Rochdale, will give his services in aid of the Banner Fund. Silver collection.

LIVERPOOL Spiritual Evidence Society. Phœnix Hall, 64, Low Hill.—Sundays, Lyceum, at 3 o'clock. Monday, at 8, Entertainment. Silver Collection for Lyceum Picnic Fund. Wednesday, at 8, Miss Jones, Trance and Clairvoyance. 553

MORECAMBE WEST END Spiritualist Society hold meetings every Sunday evening, at 6-30 p.m., in West End Liberal Club, corner of Clarendon Road and Devonshire Road. A hearty welcome extended to visitors. 554

MRS. BUTTERFIELD, 23, Banks-street, Blackpool, is now booking dates from October, 1898, to May, 1899. 554

NEWCASTLE-ON-TYNE. Good Templar Hall.—June 19, at 6-30, Mr. Thos. O. Todd, of Sunderland. 26th and 27th, Mrs. J. A. Green, of Manchester. 553

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—June 19, Mr. Bancroft, at 6 30. 26th, Mr. Easthope, at 6-30. 553

NOTICE. Will Mediums, who are at any time in Birmingham or immediate neighbourhood, kindly send gifts and terms to Mr. A. Morris, 41, Harding-street, Smethwick, Secretary, S.S. Mutual Improvement Class? Meeting every Wednesday at Central Hall, Cape Hill.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

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

LONDON WHOLESALE AGENTS:

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

FRIDAY, JUNE 17, 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.

Important Meetings.

On opposite page will be found the programme of the proceedings at the London Congress, which will take place next week, when we hope to meet hosts of old friends and make many new ones. Bro. J. J. Morse will be home on Friday, the 17th, accompanied by Dr. J. M. Peebles, and we fully anticipate that there will be a large number of distinguished visitors from the Continent as well as from America.

The Golden Jubilee gatherings at Rochester, New York, have just terminated successfully, as will be seen from the report published elsewhere in this issue, and the London gathering will hardly be over before a number of friends will pack up and be off to the birthplace of Spiritualism in this country, for the National Federation Conference at Keighley, due notice of which is also given in this issue. We sincerely trust and fully expect that Dr. J. M. Peebles, our esteemed visitor, will be the honoured guest of the Conference.

It would be matter for sincere congratulation if this Jubilee year could be marked by the adoption by the National body of the Deed Poll, which has been prepared and submitted, under the advice of a legal friend, for the consideration of the assembly.

We cordially wish every success to the London Congress, and trust its deliberations will be exceedingly serviceable to the growth of the movement, and hope that the National Federation gatherings may prove a fitting sequel and climax to the momentous efforts of this year of Jubilee.

Motive and Deed.

Mr. Hudson Tuttle claims that the golden rule of Spiritualism is 'Do all for Others!' To this 'A Practical Man' took exception (on page 335, May 27), contending that it was Utopian, and put forward in its stead 'Do as you would be done by!' It seems to us that when carefully analysed these two formulas, at their best, mean practically the same thing.

Let us take the latter first. While on a selfish plane it is possible to interpret it to mean 'Do kind and good and generous things *because* you would have others do kind, good, and generous things to you in return,' in that case the *motive* would vitiate the action; still, on the higher level, it most assuredly means do right because it is the only true and honourable course of action. We naturally expect men to deal honestly, justly, and truly with us, and they have the right to expect us to act in the same manner to them. As, however, experience proves that all men are not trustworthy, honourable, and just, if we do to them as we would they should do to us, *we* must be just, honest, kind, and generous even if they are base and unworthy. What is this but 'doing all for others'? We do not act righteously and lovingly for the recompense we hope to gain, but because it is the right thing to do. It is our duty to ourselves as well as to others. If *they* fall short of that standard we must still do *our* duty, and act as we wish they would act towards us, and set them the example whether they follow it or not.

Some people appear to imagine that 'Do all for Others' implies that they should *sacrifice* themselves, *give* all they possess, and spend all their energies and means in direct attempts to gratify, 'elevate,' or 'save' others, but we do not so interpret the phrase, as such a course would but appeal to and foster their selfishness. If the wealthy gave their money to the poor it is doubtful if they would really benefit them, and it is certain that they would deprive themselves of many opportunities of future good and usefulness. In the same way, the zealot, whose burning enthusiasm prompts him to ruin his health and shorten his life, is not necessarily doing his *best* for others—he is setting a foolish example, injuring himself, depriving himself of necessary experiences and others of the benefits of his loving and judicious influence and service in after years.

'Do all for Others' applies to the *motive* not to the method of action. The question as to how to do the most, the highest, and the best for others, opens up a very much wider subject.

If the 'end-all-and-be-all' of life is to succeed (in business, or politics, art, literature, or the professions), to win place, precedence, and pelf; to satisfy ambition, pride, vanity, or avarice; to gratify passion and personal ends; then such aims and intentions, centering around self, necessarily limit the sympathies, harden the heart, injure the individual, and set an example of how *not* to do it—which in a *reactive* sense, however, *may* be of service to others as an 'awful example' and a warning!

It seems to us that the argument turns upon the spirit in which we think and act. We may be unwise, we may do harm where we intend to do good, but that is not the question: the point at issue is '*Should* we, *can* we, do all for others?' If not, why not? If yes—then is it a necessity that *we* should be poor, miserable, sorrowful, or acetic in order to benefit our fellows? Is it not possible to do more for others if we are strong, cheerful, sympathetic, happy, wise, and have the means with which to work and stimulate them to hopeful and earnest endeavours? It is not necessary to be always *giving* either money or love to do the most good to others. It is not always necessary to try to save people from trouble, sorrow, temptation and difficulty. Here is where the mistake is too frequently made. People 'love not wisely but too well.' Mothers do all for their children (in their way), and work themselves into premature graves by so doing—but the children are not always benefited; they frequently grow careless, indifferent, ignorant, and unsympathetic, and in after years do not thank their mothers for the sacrifices they made. On the contrary they often feel, and say, 'I wish my mother had *made* we learn, do things, and wait upon *her*, instead of doing everything for *me!*' Fathers toil, and spend themselves in the pursuit of success; they try to make a fortune, and seek to educate their children to fill a *higher* station in life, and to leave them 'a good round sum,' but in the doing of it they often sacrifice their best years and energies, foster injurious hopes and selfish ambition, in their offspring, who in many instances grow up idle, thriftless extravagant, vain, selfish, cold, and vicious. Had the parents been wise, instead of saving the children from trouble, toil, experience, and responsibility, they would have encouraged them to self-development, and aided them to endure the trials, overcome the difficulties, live their own lives, take up responsibilities as well as seek for pleasures, and serve others as well as be served.

Before one can teach properly he must learn. Before he can 'Do all for Others' wisely and well, he must do justly to himself. He can 'Do all for Others' far more thoroughly and successfully if he lives a full, rounded, developed, emancipated, purposeful, prudent, far-seeing life, and that fitness can only be attained by experience, self-study, discipline, self-control, and an intelligent, self-reliant application of the knowledge thus acquired. To 'Do all for Others' is not to do things *instead* of them, so that they have little or nothing to do; not to think, plan, will, and act, to save them the trouble or the struggle and the discipline of pain and trial, but to teach and encourage them by example and influence to live their *own* life—to be themselves, to do good to others in the same way and in the same spirit, that they seek good for themselves; to serve others by sympathy and example, and help *them* to be strong and useful, good and beautiful.

Hence, the motive in acquiring knowledge should not be self, but that it may be employed for the good of others. Work to acquire power and influence, and as a steward use your wealth for others' good, not by indiscriminate almsgiving which pauperises, but by aiding others to become enlightened, active, independent, and self-respecting.

If the student acquires knowledge, develops his mind, strengthens his body, and cultivates his will, that he may be strong, healthy, intelligent, useful, well-informed, artistic, and self-reliant, he will develop his character; but if the *motive* is simply that *he* may be free from disease, capable of endurance, able to resist temptation, and gain pleasant gratification and happiness, he is not animated by the highest motives. He may do what he thinks is just and right, and 'as he would be done unto,' yet he may be hard, self-centred, unforgiving and exacting.

If, on the other hand, the Altruistic ideal is ever before his mind's eye, and he realises that he cannot live to himself alone, that everything he says and does (aye, *thinks* and *intends*) has an influence upon himself and others, and makes an impression that is helpful or discouraging, injurious or beneficial, harmonising or discordant; if he *tries* to think kindly and *intends* to do good; if he endeavours to be pure in thought, as well as clean in person; seeks knowledge that he may use it to help, and teach others, by example and influence as well as by precepts, then his own education will proceed apace in consequence. His life, vivified and beautified by this loving sympathy and sweet purpose, will be rounded out in harmonial fulness, and a righteous manhood will be attained.

Lancashire Lyceum Demonstration.—Meeting of delegates at the Spiritual Hall, Georgiana Street, Bury, on Saturday, June 18. Tea at 4-30, 6d. each, meeting afterwards. Concert at 6-30 by the Bury Lyceum. Admission, adults, 2d., children, 1d. Tea tickets for demonstration in July, can be obtained at this meeting by delegates at the following prices: Children's ticket (under 12), 6d. (over 12 and under 16,) 9d., Adults 1s. All tickets to be paid for or returned on July 9.—J. B. Longstaff, Hon. Sec., 28, Caton Street, Moss Side, Manchester.

INTERNATIONAL CONGRESS OF SPIRITUALISTS,

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

London: 19th to 24th June.

RELIGIOUS SERVICE.

The Congress will be opened by a Religious Service, which will be held in the Banqueting Room, St. James's Hall (Regent-street entrance), on SUNDAY EVENING, 19th JUNE, and will be conducted by

The REV. J. PAGE HOPPS.

The Service will be commenced punctually at 7 o'clock.

Doors open at 6-30.

A Collection will be made at the close, in aid of the fund for defraying the expenses of the Congress.

RECEPTION.

Members of the Council of the London Spiritualist Alliance, Limited, will attend at the Offices of the Alliance, 110, St. Martin's-lane, W.C., on MONDAY, 20th JUNE, from 10 a.m. to 6 p.m., for the reception of Visitors to whom personal interviews may be of interest. Friends are expected from the United States of America, and from France, Italy, Germany, Switzerland, Sweden, Denmark, Norway, Holland, and other countries on the European Continent.

CONFERENCES.

Conferences will be held, as under, in the Banqueting Room, St. James's Hall (Regent-street entrance):—

TUESDAY, JUNE 21, from 2-30 to 5 p.m., Mr. E. Dawson Rogers, President of the London Spiritualist Alliance, Limited, in the chair. From 7 to 10 p.m., Mr. E. W. Wallis, President of the Spiritualists' National Federation, in the chair.

WEDNESDAY, JUNE 22, from 2-30 to 5 p.m., Mr. J. J. Morse, Editor of the 'Lyceum Banner,' in the chair. From 7 to 10 p.m., Dr. J. M. Peebles, of San Diego, California, in the chair.

THURSDAY, JUNE 23, from 2-30 to 5 p.m., Dr. Alfred Russel Wallace, F.R.S., in the chair. From 7 to 10 p.m., Mr. W. T. Stead in the chair.

At these meetings addresses on subjects of vital importance will be given, and discussion invited.

Admission will be *free* (no ticket required), and it is hoped that all friends will be in their seats some minutes before the time fixed for the commencement of business, so that the proceedings may be begun with strict punctuality.

CONVERSAZIONE.

On FRIDAY EVENING, 24TH JUNE, a GRAND RE-UNION will be held in the Large St. James's Hall—entrances in Piccadilly and Regent-street—at 7 o'clock, with Music and Refreshments.

The distinguished artiste, SIGNORINA DELLA ROCCA, has kindly promised to give Violin Solos during the evening.

Organ Recitals by Mr. Wm. A. Dunn.

Admission to the Conversazione will be *free*—by ticket only. Tickets may be obtained on application to the Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.; or at his office in St. James's Hall, in the intervals between the Sessions of Conference, on the Afternoons of Tuesday, Wednesday, and Thursday. Applications by post must be accompanied by a stamp for reply.

All inquiries should be addressed to the undersigned at the office of the London Spiritualist Alliance, Limited, 110, St. Martin's-lane, London, W.C. E. DAWSON ROGERS, President.

PROGRAMME OF ADDRESSES.

The Addresses will be taken, *as far as possible*, in the following order:

TUESDAY AFTERNOON.—Mr. E. Dawson Rogers in the Chair. Opening Address by the President. Dr. J. M. Peebles on 'Spiritualism in all Lands.' Mrs. Cora L. V. Richmond on 'Spiritualism in the Next Fifty Years.'

TUESDAY EVENING.—Mr. E. W. Wallis in the Chair. Dr. Helen Densmore on 'The Philosophy and Limitations of Mediumship.' Dr. George v. Langsdorff on 'A Political Medium in St. Petersburgh.'

WEDNESDAY AFTERNOON.—Mr. J. J. Morse in the Chair. Colonel de Rochas on 'The Borderland of Physics.' Dr. Encausse ('Papus') on 'The Distinctions and Points of Difference between Spiritism and Occultism.'

WEDNESDAY EVENING.—Dr. J. M. Peebles in the Chair. M. Gabriel Delaune on 'The Doctrine of Successive Lives.' Mr. Harrison D. Barrett on 'Dark Cabinets and Promiscuous Circles.'

THURSDAY AFTERNOON.—Dr. Alfred Russel Wallace in the Chair. Prof. A. Alexander on 'Brazilian Spiritism and Brazilian Evidence for Psychic Phenomena.' Dr. Moutin on 'The Relations between Magnetism and Spiritualism.'

THURSDAY EVENING.—Mr. W. T. Stead in the Chair. Mr. Henry Forbes on 'Some Striking Analogies between Early Christianity and Modern Spiritualism.' Rev. T. E. Allen on 'Overworked Telepathy.'

Several other addresses have been received, and will be read as, and if, time permits.

National Federation of Spiritualists.

THE NINTH ANNUAL

CONFERENCE

AND

JUBILEE CELEBRATION OF MODERN SPIRITUALISM

WILL BE HELD IN THE

MECHANICS' HALL, KEIGHLEY, ON

SATURDAY, JULY 3, 1898.

SESSIONS (open to the Public) at 10 a.m. and 2 p.m., under the Presidency of E. W. WALLIS, Esq., editor of the Two WORLDS. In the Evening at 6-0,

A GRAND PUBLIC MEETING,

When Addresses will be given by a number of Mediums and Speakers.

Reserved Seat Tickets for the Three Services, 1s.; for the Single Services, 6d. Admission free. Collection in Unreserved Seats.

Dinner and Tea will be provided on the Sunday, at the Spiritual Temple, Heber-street.

On SATURDAY, July 2, at 4 p.m. prompt, a

RECEPTION TEA AND SOCIAL,

to welcome the Officers, Delegates, and Associates, will be held in the SPIRITUAL TEMPLE, HEBER-STREET (off South-street).

Entertainment at 7-0, consisting of vocal and instrumental music. Chairman, Mr. J. Whitaker. Tickets 1s., after tea, 6d.

After Tea, at 6 p.m. prompt,

A GRAND PROCESSION

Will take place of Members of the Lyceum and Friends, headed by a Brass Band. All are invited.

A SALE OF BAZAAR GOODS

Also on Saturday Evening and on Monday. To conclude with

A PUBLIC MEETING

On Monday Evening, when several Speakers will stay to take part.

THE following nominations for the Executive Committee have been made:—By Mr. S. S. Chiswell: E. Adams, Cardiff; G. H. Bibbings, Plymouth; H. Boddington, London; S. Butterworth, Blackpool; S. Cox, Barrow; W. Greenwood, Sowerby Bridge; J. F. Hewes, Nottingham; P. Lee, Rochdale; W. E. Long, London; Mr. Owen, Southport; J. Robertson, Glasgow; A. J. Smyth, Birmingham. By Mr. J. B. Tetlow Mr. Collins, Bradford. By Pendleton Society: J. Gibson, Pendleton. By Mrs. Wallis: Mrs. Greenwood, Sowerby Bridge. By Mr. J. Swindlehurst, W. Harrison. By Mr. W. Harrison J. W. Hemingway, Huddersfield. By Mr. J. C. Macdonald: J. J Morse, London. By Mrs. E. Gregg: F. Hepworth, Leeds. By Darwen Society: J. C. Macdonald, Patricroft. By the Yorkshire Union: J. Parker, Bradford. By Warrington Society: J. Pemberton, Warrington. By Mr. J. T. Ward: W. Quigley, Blackburn. By Mr. W. Pimblott: W. Rooke, Manchester; J. Swindlehurst, Preston. By Mr. T. Aldridge: Mrs. J. Venables, Walsall. By Nelson Society: A. Wilkinson, Nelson.

NOTICE TO SECRETARIES AND ASSOCIATES.—The Conference is on July 2 and 3. All delegates and associates attending the same, and requiring hospitality or accomodation for one or more nights, should notify the same to the Secretaries as early as possible. The Keighley Committee are willing to find accommodation if applications are made before June 30. No guarantee can be given after this date. All communications should be addressed to the Secretaries: Jas. Swindlehurst, 159, Hammond-street, Preston; William Harrison, 37, North-street, Burnley.

THE FEDERATION CONFERENCE.—The following notices of motion have been sent in:—Mr. John Pemberton. Warrington, 'That the Federation formulate a method whereby assistance can be given to new Societies.' By Mr. W. Johnson, Hyde, 'That the word 'day,' in the second line of the second paragraph in Article 11 of the Constitution be eliminated.' By Salford Society, Mr. Bracegirdle to move 'That Article 3 of the Constitution be revised in the last paragraph, as follows: "Associate Members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, and shall be entitled to vote at the Annual Conference to the number of two-thirds of the delegates from Societies affiliated. The number of Associates required to form the two-thirds aforementioned to be taken in the order they stand upon the roll of the Federation." '—JAMES SWINDLEHURST, WILLIAM HARRISON, Secretaries.

The American Golden Jubilee.

THE PROCEEDINGS opened at 2 p.m., in the Lyceum Theatre, at Rochester, N.Y. Manager Frank Walker was in the chair. After overture by Lyceum Theatre Orchestra, the chorus 'Jubilate' (words by Lizzie Doten), was sung by the entire audience, accompanied by the orchestra. Mrs. E. L. Watson, of California, offered the invocation, which was followed by a musical selection by the orchestra, and a very fine soprano solo by Mrs. Giles, of Rochester.

Hon. George E. Warner, Mayor of Rochester, in a kindly and courteous spirit, extended a hearty welcome to all. He said:

Ladies and Gentlemen,—You gather in our city to-day, coming from all parts of our country, for the purpose of celebrating the Semi-Centennial of the origin of Modern Spiritualism, which occurred on March 31, 1848, at Hydesville, near Newark, N.Y. From to-day to June 1 will be held a fitting Jubilee under the auspices of the National Spiritualists' Association of the United States, and it is evident that a large number of persons interested in the cause of Spiritualism will be present, and assist in making this gathering a complete success.

Rochester was undoubtedly selected as the place for holding this Jubilee for the reason that it was the residence of John D. Fox and his family. From our city they moved to Hydesville in the fall of 1847, and there rented a house on December 11, 1847, in which on March 31, 1848, occurred the first rappings in response to Catherine Fox, one of the daughters of John D. Fox. Soon after, the family returned to Rochester to live. The history of Spiritualism from that day for several years, under the name of the Rochester Rappings, is very interesting.

It was in this city that Modern Spiritualism assumed its present form. A full and accurate account of Spiritualism in the city of Rochester was prepared some time ago by Mr. R. D. Jones, one of our prominent citizens, and can be found in one of our local histories.

We are exceedingly well pleased that your association saw fit to select our beautiful city as the place for holding your Semi-Centennial Jubilee. It is with a great deal of pleasure that I extend to each and every one of you a hearty and cordial welcome to our city. What we desire is that you make yourselves thoroughly at home during your visit with us, and we hope that your stay will be made so pleasant and agreeable that you will carry away with you pleasant recollections of our city and your visit here.

Response to the Mayor's address was made by H. D. Barrett, President of the National Association, in part as follows: It is with great pleasure that I am privileged to come before you this afternoon to respond to the words of greeting from the chief magistrate of this great city of the Empire State. On this city at the present hour is centred the thought of Spiritualists the world over. The difference of thought that is apparent to-day, as compared with that which existed fifty years ago, shows that thought moves along evolutionary lines.

Spiritualism to-day teaches us that we are one common people, bound for one common immortality. The old cycle of the past fifty years closed in March of the present year. It witnessed the birth and development of the Modern Spiritualism. The new cycle of the next fifty years should mark still greater advances.

The speaker then launched into a brilliant forecast of the coming progress of Modern Spiritualism. It should teach mankind that instead of electing to legislative halls men who were chosen simply because of their wealth, men should be selected for office because of their sense of justice and truth and the love of their fellow men.

Spiritualists were urged to record themselves as opposed to the needless shedding of human blood—the present war for the freedom of Cuba was pronounced a righteous war,—but as engaged in that larger, grander warfare for the recognition of the universal brotherhood of mankind.

A protest was made against capital punishment; against legislation that restricted the freedom of the individual and promoted a medical monopoly; against the violation of the laws of health by the practice of vaccination, which filled the bodies of men with poison in order that other men might fill their pockets.

The speaker boldly arrayed Spiritualists on the side of that other reform movement which began about fifty years ago, the enfranchisement of women at the ballot box. In all these movements of progress and enlightened development, Spiritualists are to set the example by living a life of pure desire and earnest purpose to do good. To be good and to do good should be the watchword of the Spiritualistic faith.

Frank Walker followed in a short address, during which he read an eloquent and characteristic letter from Andrew Jackson Davis, which was received with many tokens of delight and appreciation.

J. J. Morse, of England, was received with a hearty welcome. He brought greetings from the Spiritualists of his own country, and said that however far we might be sundered as regards distance, we were one in purpose and aspirations, and that while he happened to be born upon the other side of the ocean, yet he was proud to wear the emblem of America's freedom next to his heart. He thought the mistake on his part was the fact that he was born upon the wrong side of the water, as every time he came to this country he felt a decreasing inclination to return.

Mrs. Richmond followed with an Ode to the Jubilee, which was given in her usual impressive manner. A grand finale, 'Airs of Nations,' was rendered by the orchestra, closing with 'America,' which was sung by the entire audience. The benediction was pronounced by Carrie E. S. Twing.

Evening exercises opened with a selection by the Central Church male quartette, of Rochester. These gentlemen are beautiful singers, their voices blending like the tones of an organ. Invocation by George P. Colby, of Florida. After a short address by Mrs. Twing, the Hon. D. P. Dewey, of Grand Blanc, Mich., followed with a short talk. The session closed with a few impressive words by Mrs. Richmond, and a poem by the guides, and the benediction.

The Art Department of the Jubilee is a very interesting study, and reflects great credit upon W. H. Bach, the manager, who has worked early and late to make the proper arrangements for displaying the numerous works of art sent for exhibition. Over one thousand different articles are on exhibition.

SECOND DAY—THURSDAY, MAY 26.

At 10 a.m., Subject for discussion, 'The Accomplishments of Spiritualism in Fifty Years.' Mrs. Richmond presided, and introduced Moses Hull, who reviewed the accomplishments of Spiritualism, giving due credit for the things we have done, and then briefly related the many things we have not done, and which remain to be accomplished. He was followed by Rachel Walcott, J. J. Morse, of England, Mrs. Loe F. Prior, Dr. Fred L. H. Willis, Mrs. Helen Palmer Ressegue and Dr. J. M. Peebles, all of whom seemed touched with the fires of a genuine inspiration, and the session was unanimously voted to be, thus far, the most interesting. The afternoon was devoted to music and short speeches, with H. D. Barrett as chairman.

Manager Frank Walker read a paper from the Pacific Coast philosopher, Charles Dawbarn. Subjects, 'Facts of Science and Spiritualism.' The applause was frequent as the telling points in this paper were reached, and it was heartily approved as a whole.

Mrs. Anna L. Robinson said that she expected there were critics in the audience, and hoped there were, for if we had no critics we should not have grown to what we are to-day. We see our greatest joys through mists of tears. Those of us who have not known sorrow cannot enjoy the truths of Spiritualism. It is those who have stood the trials of grief who can see the light. The whole world is made up of Spiritualists, but they do not know it. It is the natural religion of the soul.

George P. Colby, of Florida, gave an interesting talk regarding the progress of Spiritualism in the South and South-West. He said there were many in the South who knew nothing of the extent of Spiritualism in other parts of the country, and who had no idea of the literature extant upon the subject, and he declared the great drawback to an understanding of the subject was the lack of organisation. The session closed with the benediction by Elizabeth Lowe Watson.

In the evening a grand concert called out a large and enthusiastic audience, who were well repaid. A programme that would do credit to an auditorium audience in Chicago at a dollar admission was given by genuine artists for the small sum of 25 cents.

This little city of Rochester is favoured with an unusual number of high-class singers, and they are doing much to add to the interest of this Jubilee meeting. Mrs. Giles, Mrs. Kate Dewey-Handford, Mr. Engel and J. M. Hays are a quartette who produce fine harmony. Mr. Whitelaw, of New York, is one of the finest violinists in the country, while Mr. Arnold, as a pianist, is pronounced a wonder. It can be safely said that Manager Walker has kept faith with the public in promising that high-class music would be an important factor in the Golden Jubilee.

The evening entertainment concluded with the wonderful fire test, by Isa Wilson Kayner, of Chicago.

A committee of eight persons, among whom were prominent local physicians, members of the press, and Dr. Paul Gibier, of the Pasteur Institute, of New York, took charge of the medium; they were critical in their examinations, and at the close of the manifestations gave in their report to the end that the conditions were entirely satisfactory and the manifestations beyond the ordinary. The large audience was deeply impressed with the seance, and is wondering what will come next.

Every session increases in interest and enthusiasm, and the success of the Golden Jubilee is now assured. Among the prominent arrivals yesterday were Maggie Waite and Edgar W. Emerson, and with other well-known demonstrators of the phenomenal side.

THIRD DAY—FRIDAY, MAY 27.

At 10 a.m., Mrs. Richmond in the chair. Subject for discussion, 'Shall we have a Declaration of Principles?' The first speaker to declare his convictions was the world-wide traveller, Dr. J. M. Peebles, who took decided ground in favour of the proposition. He was followed by Rev. A. J. Weaver, of Old Orchard, Maine, who seemed apprehensive that if we allowed such discussions to proceed there was danger of inharmony in the convention, and there would be a division among the Spiritualists. Dr. Gibier, of the New York Pasteur Institute, was the next speaker, and was followed by Mrs. E. L. Watson, of California. Dr. Fred. L. H. Willis read an interesting letter from Judge Dailey and Isabella Beecher Hooker, containing greetings to the friends assembled, and expressing regrets that circumstances prevented their attendance. Speeches followed by Jennie Hagan Jackson, Hon. A. Gaston, Dr. Smith, of Brandon, Vt., and Dr. Willis.

There was a large attendance at the afternoon session, and plenty of enthusiasm. Harrison D. Barrett read an interesting paper by Dr. Dean Clarke, 'Shall we have a Declaration of Principles?' which was well received, at the conclusion of which, on the motion of Mrs. Richmond, the address was unanimously referred to the proper committee, to be presented at the annual meeting of the National Association.

Wm. C. Hodge, of Chicago, took for his topic, 'Fifty years.' He referred to the great advance Spiritualism had made in the past, and this without organisation, without educational institutions, but thought much more might have been accomplished with them. He said: 'If we have no houses of refuge, no almshouses, we can console ourselves that as a people we have little need for them. If we have built no jails and penitentiaries, let us be thankful that we have not contributed to fill those already existing. If we have built no churches we will not grieve over the fact, for if Spiritualism continues to advance as in the past, we can buy churches much cheaper than we can build them.' He stood squarely for mediumship, but wanted straight goods, and scored the unprincipled charlatants who make merchandise of the holiest emotions which we are capable of entertaining.

Miss Loe F. Prior, of Atlanta, Ga., followed with a short address, and yielding to the influence of her guides she gave a number of convincing tests and messages. She was followed by Helen Palmer Ressigue in a splendid talk, and she is certainly an eloquent speaker.

She said 'Spiritualism was only another blossom upon the tree of life, but it blossomed upon higher branches. It came simply and naturally, not in purple and fine raiment, but, like all divine truth, in humility. It is answer to the prayer of human souls, and came to solve the problem of life and clear away the mists of death. It has come to make men gods, and to destroy the image so long enthroned in their imagination. We have brought God down to the practical ethics of life, and have done in 50 years what the Church has failed to do in 1,900 years. Human souls are the instruments through which God makes known His laws and His love, and humanity is greater than the idols it has worshipped. I believe in the human love by which we are one brotherhood with God, else we have no such thing as one universal father.'

Jennie Hagan Jackson was the first speaker, and took for her topic 'Lights on the shores of time.' Her lecture was replete with beautiful thoughts and metaphor, and was received with manifestations of pleasure by the audience. She closed with an improvised poem far above the average of such productions, her subject given by the audience, 'The elevation of the soul.' She gave descriptions, names, incidents, and relationships rapidly, and her tests, with one exception, were readily recognised. Among others she described an old man, who claimed at one time to have been Mayor of Rochester at the time the rappings at Hydesville originated, and giving his full name. Calling for a response, there was one in the audience who knew the facts in the case. Speaking of this incident, the *Morning Herald* says: 'As a matter of fact, John B. Elwood was Mayor of Rochester in 1847, a little over fifty years ago, and about the time that the Fox rappings came into public notice.'

The young people's meeting assembled in the parlours of the Osborne House, and held a business session. Committees were named on rules and by-laws, and J. J. Morse, of England, spoke interestingly of the movement in that country and its success. The various sessions are increasing in interest. There are new arrivals on every train, we are cordially received by the people of Rochester, are treated justly and generously by the entire press of the city, and we, at least, ought to be happy. —*Progressive Thinker.*

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: 12th, Red letter day. We combined our bi-quarterly tea-meeting with the conference visitors. About eighty sat down. Battersea will close its meetings on July 10, when the conference has its outing. Evening, brief and telling addresses by Messsrs. Drake, Adams, Clegg, Neander (President, Hackney Society), Brookes, Boddington, and Mrs. Clegg. Mrs. Boddington presided. Solos by Mesdames Murroll, Gould, and Boddington. In response to our appeal for a library we tender our thanks to the London Alliance (per Mr. South) for their kindly donation of Judge Edmond's valuable work, 'Spiritualism,' in two vols.—BOW: 12th, Mr. Weedemeyer gave an address, and Mrs. Whimp very good clairvoyance. Mr. Moody gave a phrenological delineation. Pleasant evening. Wednesday meeting also very good.—BRIXTON, 8, Mayall-road: Impressive address by Mr. Dale on 'The realities of life.' We hold open-air meetings every Sunday at 3 o'clock on Clapham Common. Should be glad of help.—CAMBERWELL, Surrey Masonic Hall: Morning, public circle, good attendance. Mr. Beel conducted. Mr. Macdonald's guides gave a good address and successful clairvoyance, all descriptions recognised. Evening, Mrs. Vincent-Bliss's guide, 'Vigo,' gave a splendid and touching address on 'Mission work in the spirit world,' and the good work that was done through trance mediumship. Mrs. Bliss followed with convincing psychometry; out of 14 descriptions given, 12 were recognised, and in several cases, both surname and Christian names were given. We hope to have Mrs. Bliss again soon. After-service circle, good results and conditions prevailed. (Verax.) 33, GROVE-LANE: 12th, A well-attended meeting. Trance address by Mrs. Holgate on 'Heaven and hell.' Several clairvoyant descriptions at the after-circle, fully recognised. Inquirers welcome.—CANNING TOWN, Braemar-road: 9th, Mrs. Wood's psychometry was very successful indeed. 12th, The same may be said of Mr. Savage's psychometry, as he did not fail in one detail out of 20 delineations.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Successful clairvoyance by Miss McCreadie's guide, majority recognised out of twenty-four descriptions given. Some striking instances, only four could not be remembered at time. Large attendance; useful work done. Closed on Sunday, 19th, to enable all to attend St. James's Hall International Congress first meetings. Re-open on the 26th inst.—EAST LONDON, Manor Park Centre: 6th, Mr. Peters gave a grand address and wonderful clairvoyant tests, to a delighted audience. 10th, Mrs. Whimp's guides gave clairvoyance. 12th, Mr. and Mr. Barrell gave impressive addresses and good clairvoyance and psychometry. Mrs. Abraham very kindly sang two solos; the audience was delighted. FOREST GATE CENTRE: Tuesday, Mrs. Whimp gave good clairvoyance. Sunday morning, a good discussion on 'Mediumship.' Evening, Mr. Bullen gave an impressive address on 'What is Spiritualism?' Successful clairvoyance. STRATFORD CENTRE, Workmen's Hall: 12th, Mr. Davis invited questions, which he answered in a clear and interesting manner. 9th, Mr. Gwynn's control answered questions from the audience, the replies being very interesting.—HACKNEY, Manor Rooms: 'Evangel' gave a wonderfully instructive address, and recited the poem 'Evermore,' much appreciated. No meeting next Sunday evening on account of Conference.—ISLINGTON, Wellington Hall: Mr. Catto gave a reading from *Light* on 'Where are the dead?' Mr. Dalley, a most able address, 'What is life?'—NORTH LONDON, Finsbury Park, Open-air Work: Harmonious meeting, addressed by Messrs. Emms, Jones, and Brooks. As usual, some hundreds of copies of *Light* and the Two WORLDS were distributed, and our supply is getting low. Mr. Jones conducted the meeting in the hall. Mrs. Jones spoke under influence, and various friends also answered questions handed to the chairman. Hall closed on the 19th, but Lyceum as usual at three o'clock.—SHEPHERDS BUSH, 73, Becklow-road, W.: Mr. Peters spoke from a hymn sung, 'Could we pierce the shadows o'er us,' etc., and gave splendid clairvoyant tests, some of the best he has ever given here.—STRATFORD, Martin-street Hall: The question, 'What do we gain by Spirit Communion?' was ably answered by the inspirers of Mr. Walker showing the benefits enjoyed by both spirits and mortals. *Prospective:* Friday, June 24, the Lyceum children will give an entertainment in aid of the excursion fund, followed by a dance. Tickets 6d. each. Next Sunday, Mr. J. Wrench, 7 p.m.

NOTICE TO SECRETARIS.—I have removed to No. 20, The Crescent, Lower Edmonton.—W. E. WALKER.

THE ANNUAL SUMMER OUTING of the South London Spiritualists' Mission will take place on the 4th July, by brakes to Oxshott. Tickets (including tea), 4s., and must be purchased by June 26, from Mr. T. Kenyon, 21, Grummont-road, Peckham, or at the hall at the close of each service.

TO MEDIUMS, Speakers, and all friends interested in our work. As we have now been compelled to relinquish our hall, as it will shortly be demolished, we aspire to have a new hall of our own. Our future temporary abode will be No. 2, The Crescent, Lower Edmonton. Will friends kindly make their sympathies take a practical form in helping us financially, so that our project may be both shortly and successfully accomplished? On behalf of the E. S. S., Amos G. Dalley, corresponding secretary. 553

LONDON SPIRITUALIST CONFERENCE.—At Battersea Park-road, Henley-street, Battersea, a resolution was passed that we have a summer's outing on Sunday, 10th July, to Epping Forest. It is to be hoped that all who are interested in Spiritualism will make arrangements to be present, as it is suggested (and several of the meeting places are prepared) to give up the meetings at night in the halls. It was proposed and carried that after tea there will be a monster meeting in the open-air, in the Forest. We wish, therefore, to ask all Spiritualists and Societies to assist us in this direction, as all secretaries will be invited to form a committee to assist the Conference secretary in carrying out this project. Secretaries will have had notice before they see this in print. Further particulars will be given as soon as possible. The question of open-air work was discussed, and I am pleased to state that Mr. Drake volunteered to speak in Hyde Park Corner, near Marble Arch, during the month of August, providing that two or three old or experienced open-air workers would assist him. The matter was taken up with vigour. London Spiritualists, please make a note of it, and make arrangements to be with us.—Faithfully yours, M. CLEGG, Secretary.

ONWARD SPIRITUALIST ASSOCIATION, PECKHAM.—The following resolutions have been passed: 'That this meeting of the committee of the O.S.A. desires to express to the secretary of the South London Ethical Society (Miss Florence A. Law), its cordial appreciation of, and thanks for, the great pains she took in co-operating with this Association in making and carrying out the arrangements for the holding of the recent debate between Dr. Stanton Coit and Mr. W. E. Long. This meeting also desires to recognise the exceedingly fair and courteous manner in which, on the occasion referred to, Dr. Coit conducted his share of the discussion. Further, this meeting assures the South London Ethical Society that the sentiments and goodwill and friendship towards Spiritualists expressed on the Ethicists' behalf by the very admirable chairman of the debate (J. Clarke, Esq., M.A.), are greatly appreciated and heartily reciprocated.' 'That this meeting conveys its best thanks to Mr. W. E. Long for, at very short notice, responding to the Association's invitation to debate the subject of "Trance Mediumship" with Dr. Coit. This meeting feels that Mr. Long more than justified the Association's choice of him for the task in question, and is of opinion that South London Spiritualism has reason to be proud of the fact that it numbers among its adherents a protagonist so competent.'—H. E. BROWN, hon. sec., 80, Grenard-road, S.E.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 8th, Miss Knight gave exceedingly good clairvoyance and psychometry; full names given in several cases. 12th, Mr. J. Macdonald; subject, 'Light, more light.' Evening, written subject from the audience, dealt with in a masterly manner.—COLLYHURST-STREET: 8th, Pleasant evening with Madame Henry, who gave an address and clairvoyance. 12th, Mrs. Newton gave two nice addresses, also very good clairvoyance. *Lyceum:* Usual routine, calisthenics specially well done; recitations, Cissie Smith and Arthur Arundale; harmonious session; present 76.—ECCLES: 8th, Mrs. Peters gave good address, with remarkbly successful clairvoyance; all recognised. 12th, Mrs. Eyles gave good addresses and very successful clairvoyance; all recognised; names were given with many of the descriptions.—LONGSIGHT: 7th and 9th, good circles. 12th, Mr. B. Plant, inspiring address to a good audience. Miss L. Wood sang a solo; good after-circle.—OPENSHAW, Granville Hall, George-street: 9th, Splendid clairvoyance and psychometry by Mrs. Greenlees. 12th, Mrs. Brown on 'Spirits bright' and 'What are all reformers?' Excellent clairvoyance. After-circle conducted by Mrs. Brown, Mr. A. C. Powell, and others.—PENDLETON: 12th, Miss Halkyard gave nice addresses and clairvoyance.—PATRICROFT, New-lane: 7th, Mrs. Hyde, good clairvoyance and psychometry, one test given to a stranger very remarkable. This gentleman, although not a believer in Spiritualism, admitted that what had been given was strictly correct. 12th, Good time with Mr. Moorey, those absent missed a treat.—SALFORD: 12th, Evening, Mrs. E. H. Britten delivered a powerful address on 'Modern Spiritualism, the religion, science, and reform of the age,' contending that all intelligence, whether as what we term instinct in the bird, animal, or insect, or in its higher development as reason, proceeds from the Eternal Spirit of Infinite Intelligence, and that the fact of the continued progression of man's intelligence or spirit proves its divine origin. *Prospective:* Sunday, 6-30, Mr. B. C. Wallis on 'Conscience: its power and authority in the light of Spiritualism.'—SOUTH MANCHESTER: 10th, Mrs. Peters gave a good address and especially good clairvoyance. 12th, Mrs Summersgill named a child, and her address was well received by the audience.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: 11th, Public circle very well attended. 12th, Mrs. Porter gave a splendid address in the circle. At night, 'Lo! in the golden skies, celestial hosts descends to-day.' Well treated to a good audience. Clairvoyance very good. After-circle well attended; good phenomena given by various mediums. Monday, 13th, Mrs. Porter gave a personating seance, which was very impressive, some startling proofs being given. ST. JAMES-STREET TEMPLE: Mrs. Waddilove gave splendid addresses and very good clairvoyance; good after-circle conducted by Mrs Mellor, Mrs. Myerscough, and Mrs. Greenwood. Good audiences. 12th, Mrs. R. E. Hulme's address, 'Help your fallen brother,' was much enjoyed, and a very touching address at night, most of the audience being moved to tears. Clairvoyance, etc. An interesting after-circle, conducted by Mrs. Hulme, and Mrs. Greenwood. Miss M. A. Butterworth gave her first public address, and it was remarkably good. BRIDGE-STREET: Mr. Craven, of Clitheroe, gave very good addresses on 'Progress' and 'The old and the new.' A complete success all day. After-circle well attended and conducted by Miss Howarth and Mrs. Scott. Clairvoyance was successful.—ASHTON-UNDER-LYNE: 5th, Mr. George Feathertsone gave very good addresses; after-circle conducted by Mrs. Horne. 7th, Miss Knight gave good clairvoyant delineations. 12th, Miss Chadwick, good addresses on 'The dead, where are they?' and 'Shall we all meet again in the morning?' The congregation was pleased to have Mr. W. Wallace, who spoke a few words on 'Spiritualism.' After-circle conducted by Messrs. Hall and Halliday.—BLACKBURN, Freckleton-street: The guides of Miss Barlow, of Clitheroe, gave addresses on 'Where are the so-called dead?' and 'The Spiritualists' articles of belief.' Clairvoyance after each address. Mr. C. Hastings officiated over both meetings.—BLACKPOOL, Albert-road: Mr. Phillips gave brilliant addresses on 'Sleep' and 'Ideals,' the latter subject being a real treat. Mr. Aldridge, of Wolverhampton, made an excellent chairman, telling the people of the joys and blessings to be derived from Spiritualism. We should like to see more visitors to Blackpool follow Mr. Aldridge's example, viz., make yourselves useful. Mr. Phillips again to-night (Monday.)—BOOTLE, Masonic Hall, Merton-road: Mr. Hilton's good address on 'Life in its various forms,' well received. Psychometry acknowledged very correct.—BURY: Mr. J. B. Tetlow rendered excellent services. Grand address and written questions. Clairvoyance good.—DUKINFIELD, Railway-street: 9th, Miss Chadderton gave very good clairvoyance. 12th, Mrs. Beresford gave a short address and good clairvoyance. After-circle, Mrs. Peat.——HEYWOOD, Discussion Hall: Miss Jackson gave good addresses on 'Sowing seeds of kindness' and 'Earth seems brighter, hearts grow lighter.' We feel sure she made a good impression. Clairvoyance and psychometry; all recognised.—HOLLINWOOD: 7th, Mr. J. Savage conducted the circle. 12th, Mr. G. Smith conducted our sixth anniversary. The room was packed, and the singing was very good, being rendered by a well-trained choir. Mr. Smith lectured in fine style.—LEIGH: A pleasant day. Mr. Hilditch gave good clairvoyance and psychometry: all recognised but one. Evening subject, 'Who are those arrayed in white, or where are the so-called dead?' Very interesting indeed.—MACCLESFIELD: Mr. Wm. Johnson answered questions in the afternoon, and spoke on subjects chosen by the audience in the evening. Very much appreciated.—MIDDLETON: 12th, Mrs. Cropper gave good addresses on 'Spirit return' and 'What will the harvest be?' Also good clairvoyance and psychometry.—MILNROW: Mrs. Hyslop's guides gave inspiring addresses on 'Let us gather up the sunbeams' and 'Death, the gateway of life.' Nice audiences. We here, as a new society, have to thank her and all the others who have come gratis to proclaim the truth.—OLDHAM, Temple Society, Coronation-street: Miss Chadderton gave very good clairvoyance.—BLEASBY-STREET: 8th, Mrs. Giggle, good address and clairvoyance. 12th, Miss Chadwick gave excellent clairvoyance, with several names.—PRESTON, Weaver's Hall: The controls of Miss Lily King spoke well on 'The need of more light' and 'Experiences in spirit life.' Clairvoyance very good.—SHAW: 7th, Mrs. Ogden gave excellent clairvoyance and good psychometry to a very good audience. 12th, Mr. John Young gave short addresses, also good clairvoyance and psychometry.—STALYBRIDGE, Trinity-street: 8th, Mrs. Hyde, splendid address and psychometry. 12th, Mrs. Giggle on 'Who taught us to be free?' and 'Is life worth living?' to appreciative audiences.—SOUTHPORT, Foresters' Hall: Mr. I. Pickthall's inspirers delivered good addresses on 'Towards manhood' and 'Religion and revelation.'—STOCKPORT: Mrs. Brooks' control gave able and interesting addresses on 'Where are our loved ones gone?' and 'Does death end all?' showing that our heroes return to help suffering humanity. Successful clairvoyance; after-circle conducted by Miss Richardson.—TODMORDEN: Mrs. Armitage discoursed on 'Whosoever will may come and sit down to the banquet and feast of God.' Evening, 'Spiritualism' was well handled. Clairvoyance fair.—TRANMERE AND ROCK FERRY: A splendid address by Mr. Houghton's guide.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Masonic Hall: May 29, After the chairman's address Mrs. Place gave clairvoyance. A lady visitor from America, and not a Spiritualist, received three descriptions and, bursting into tears, had to be led from the hall. Evening, Mrs. Place was at her best, giving 21 acknowledged descriptions, in most instances with names, and in several cases gave both names. Her descriptions were given clearly, and in a most pleasing manner, and were followed with the keenest interest and frequently applauded. The eager attention of a great number of strangers never flagged, and when the meeting closed we felt that good work had been done, and that Spiritualism was fulfilling its mission, proving that our so-called dead are not lost but 'gone before.' CAMDEN-STREET BOARD SCHOOL: Mr. A. Terry gave an address upon 'Life after death,' much appreciated by a large audience. Mrs. Groom gave spirit descriptions.—BELPER: 12th, The expected speaker did not turn up; we had, however, proof of the advantage of Spiritualism in this case. Friends beyond the veil promptly supplied (through members of the Society) the imagined vacancy, both morning and evening, in a remarkable and profitable manner, clearly demonstrating the fact that such circumstances—met in a spirit of faith and harmony—need never be considered as disappointments, but simply *re-appointments*, with results which would often confound our materialistic ideas—LEICESTER, Crafton-street; The control of Mrs. Richards gave a good address on 'God is love.' followed by successful clairvoyance and psychometry.—RADCLIFFE-ON-TRENT; On Tuesday, Bro. Bibbings is to open the gate of the entrance hall into our new home with an address on 'Spiritualism, its effect on charcter.' It is sincerely hoped by all that great good will result, and that each one benefited will help on the Cause.—SMETHWICK, Central Hall, Cape Hill: 12th, Mr. C. E. Smith, of the 'Spiritual Fellowship,' gave a thoughtful and suggestive address on 'Progress through suffering,' very sympathetically delivered. 'Progress has its birth pangs, the past has its death throes.' Mr. and Mrs. Smith visited the Lyceum, Mr. Smith expressing the pleasure they had in witnessing the interest the children took in the exercises.—WISBECH: 12th, Mr. D. Ward delivered an excellent address from subject sent up from the audience, followed by clairvoyance, highly appreciated.

NORTHERN COUNTIES.

CARLISLE: 5th, Mrs. Taylor, Nelson. Subjects, 'Lights of the past' and 'Spirit visitants;' clairvoyance good. 12th, Miss Ribchester, Preston, 'Servants of God or the Evil one' and 'Our ideals of the 19th century.' Clairvoyance very good.—GATESHEAD, I.L.P. Hall: Mr. Lashbrooke lectured on 'The unseen forces in nature.' He referred to flowers, birds, streams, also the poets Shelley, Wordsworth, Dante, etc. He led his audience away to the unseen worlds of nature, and the lecture was well worth publishing.—NEWCASTLE-ON-TYNE, Northumberland Hall: 12th and 13th, the anniversary services of the Lyceum were held, with fairly good audiences. The members exercised in splendid style, and were heartily applauded. It is a pity that regular attenders at the ordinary society lectures do not appreciate the Lyceum effort. HEATON, 3, Addison-road: June 12th, Mr. Westgarth gave an excellent address, which was very much enjoyed.—SPENNYMOOR: 13th, Bro. Mansfield, from Bishop Auckland, gave a trance address on subjects from the audience, 'Mind and matter' and 'Transmission of thoughts,' which were highly appreciated.

WALES AND WESTERN.

BARRY: 9th, A pleasant evening, Mrs. C. Dowdall's guides gave good and very convincing psychometry and clairvoyance. 12th, An able address from Mr. Ernest Oaten's guides on 'Happiness,' much appreciated by a large audience, Miss Johnson afterwards giving good clairvoyance.—BRISTOL, 24, Upper Maudlin-street: A grand time. Mr. Hemming's control spoke on 'The value of Spiritualism on our individual life,' subject selected by one of the members. Evening, to a very full house, 'The parable of the ten virgins.' Brother Allan Fisher, the healer, treated people who had various complaints, with remarkably good results. He has promised to come again next Sunday evening. We shall heartily welcome him, also our friend Mr. Hemmings, when he can come again.—CARDIFF, St. John's Hall. Mr. J. G. Miles gave a very interesting address. 8th, The Lyceum held their annual outing at Sully Island; something over 100 children and adults attended. All the arrangements were perfect, thanks to the worthy conductor, Mr. G. Harris, and others. 12th, A good address was given by Mr. Harris's controls, in the place of Mr. E. Adams, who was indisposed. At the after-meeting the services were led by our worthy worker, Mrs. Blackmore. 18, CHARLES-STREET: 5th, Mr. S. Longville gave a very interesting and instructive address on 'The ascent of man.' Mrs. Dowdall's 'Snowflake' gave excellent clairvoyance. 6th, Mr. E. Oaten's guides gave useful information respecting psychometry and clairvoyance, Mrs. Dowdall's controls afterwards giving clear and conclusive proof of same, by the wonderful manner in which they were able to read the lives of those which presented articles for that purpose, the clairvoyance being equally convincing. 198, COWBRIDGE-ROAD: 12th, Trance address through Mrs. Williams, 'Spiritualism the only religion that enables the bereaved to say "Thy will be done."' Very good clairvoyance from Mrs. Preece and Mrs. Williams.—EXETER, Friars' Hall: 12th, Very thoughtful address by Mr. Parr, setting forth the claims of Spiritualism, as compared with the creeds and dogmas of theology, also pointing out the position of the Spiritualist as compared with that of the Materialist, Agnostic, and theologian. Excellent clairvoyance by Mrs. Grainger.—NEWPORT, Mon., 32, Barrack Hill: Address by Mr. Wayland on 'Spiritualism, the great teacher.' Clairvoyance and psychometry by Miss Alice Wayland.—PLYMOUTH: 8th, Address by Mr. Forbes, 'Ye are the salt of the earth.' 12th, Mr. J. Evans, 'The rise and progress of religious ideas.' Mrs. Matcham's solo was much enjoyed, also interesting clairvoyance by Mrs. Trueman.'

YORKSHIRE.

ARMLEY: Mr. Marshall took five subjects from the audience; Mrs. Marshall gave clairvoyance and psychometry to a very fair audience. BARNSLEY, Cooke's Buildings: 12th, Mr. Gratton's guides gave interesting addresses on 'Are they not as spiritual as ye?' and 'Practise what you preach.' Excellent clairvoyance at the close of each service. Good after-circle. Clairvoyance by Mr. Gratton and Miss Cox (one of our young and promising mediums). GEORGE-YARD MISSION: Mr. Jones' guides on 'The grave has lost its dead' and 'Ye love one another.' Clairvoyance. Mr. McLeod, psychometry. Good after-circle. The audience all seemed satisfied with the test by A. Bradburn.—BIRSTALL: 13th, We mourned the loss of an old member, Mrs. Susan Blake. We had afternoon and evening services, Mrs. Mary Smith preaching at both, subjects, 'There is no death' and 'Who are those ministering angels?'—DEWSBURY: 9th, Public circle very well attended, when Mr. Kitson, Mr. H. Ledger, Mrs. Buckley, and a lady friend gave very good addresses. Mr. Buckley and Mrs. Crawshaw gave good clair-

voyance and psychometry. 12th, Mr. J. Spencer gave very good addresses on 'Only a little child' and 'Spiritualism.' He also gave good psychometry.—HUNSLET, Oriel Hall: 6th, Mrs. Beanland lectured and gave excellent clairvoyance. 12th, Mrs. Stair gave very good lectures, and poems from words chosen by the audience. 3, BOTTOM OF JOSEPH-STREET: Mrs. Rogerson's guides gave excellent addresses on 'There is no death' and 'The voyage of life.' Good clairvoyance by Mrs. Berry. After-meeting, good clairvoyance by Mrs. Beecroft, Mrs. Rogerson, and Miss Cook. Hope we shall have them again. GOODMAN-TERRACE: Mrs. Clough gave a very good address on 'Where are our loved ones gone?' Clairvoyance good.—LEEDS, Psychological: May 29, splendid audiences to hear Mr. T. Wild, of Rochdale. June 3, Mr. Rooke gave intelligent addresses and good clairvoyance. 6th, Mesmeric entertainment, good audience. 7th, We again had a splendid time with Mr. G. H. Bibbings, who gave us a real treat with 'What is Spiritualism?' The audience showed appreciation by giving a good collection. Mr. Johnson, of Normanton, again gave remarkable clairvoyance, for which he has our hearty thanks. 28, BACK ADELPHI-STREET: 13th, We had good time with the guides of Mr. E. Seekins.—MEXBORO': Mr. A. Tyas gave a reasonable discourse on 'Man's belief in immortality, compared with the actual knowledge brought forward by modern Spiritualism.'—NORMANTON: An excellent and profitable day with Mr. Frank Hepworth. Subjects, 'Spiritualism and its use' and 'Salvation, its needs: how, why, and when?' much to the satisfaction of a large and intelligent audience. Grand after-circle with the guides of our friend, Mrs. Baker, and others; Tuesday, developing circle.—WINDHILL: Mrs. Webster, who was ably assisted by Mr. Simpson as chairman. Mrs. Webster is a natural clairvoyant. All were well pleased, and we had a record day for this year.—WEST VALE: 12th, Lyceum anniversary. Mr. Charles Holmes, of Bradford, gave excellent addresses on 'The young' and 'Where are the dead?' which the audiences by their close attention appeared to greatly appreciate. We regret we ommitted last week from our short memorial notice of Bro. Jonathan Brier that his mortal remains were committed to mother earth in the rational spiritual fashion by Mr. Smithson, president of the Yorkshire Union, who very ably conducted the services, which were musical, both in church and at the graveside.

SCOTLAND (GLASGOW).

12th: Mr. John Lamont, of Liverpool, who is holidaying in Scotland, kindly delivered two addresses in his own refreshing style. 'The Spiritualist as a Reformer' gave him the opportunity to urge the necessity for individual development or self reform. 'What are you thinking about?' was his opening sentence, and it gave the key-note to his address. Earnest thinking out of every problem of life by each one for himself was a clear and imperative duty. No one should substitute authority for investigation.

Evening: A large audience assembled to hear Mr. Lamont relate his personal experiences of Spiritualism. Mr. Glendinning, of London, was also on the platform, and followed Mr. Lamont with a few earnest utterances on Spiritualism. Mr. Robertson presided.

Scotland is reported to be rather bare in the matter of workers for Spiritualism, but Mr. Lamont, Mr. Glendinning, and Mr. Robertson on one platform formed a trinity of Scotch veterans that was 'no sae hielan' to be sae far north.' They roused the interest of their audience, in which were many strangers. J. S.

RECEIVED LATE.—STRATFORD, 41, Salway-road: Mr. H. Webb read a good paper on 'Which, why, and when.' Friends welcome at 11 a.m. LEICESTER, Liberal Club, Miss Cotterill's control gave good addresses and psychometry. WARRINGTON: Mr. J. Pemberton and Miss Smith rendered very efficient services. CANNING TOWN, 2, Ford's Park-road: Mrs. Webb and Mr. Sloan gave excellent addresses, clairvoyance, and psychometry. DERBY, Traffic-street: Good meetings with Mrs. A. J. Johnstone, addresses and excellent clairvoyance. CROOK: Mrs. B. Johnston's discourses, clairvoyance, and psychometry excellent. SKIPTON: Splendid service with Mr. Smithson. HEYWOOD: Good time with Miss Jackson. CASTLETON: Mrs. Scott and Mrs. Nicholls both did well. GATESHEAD, St. Cuthbert's Hall: Mrs. Robson's services will long be agreeably remembered. Reports *must* be *delivered* here by the *first post* on Tuesdays, to be in time to go in their proper order.

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Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30 Mrs Hulme. Tues. 7 30, J Savage
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, F Hepworth
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
Bloomsbury: Lyceum 11; 3, 6 30, Mr Lote
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mrs Groom
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, E W Wallis
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Jones
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, J B Tetlow
North street, Lyceum, 9 30; 2 30, 6, G H Heys Tues. 7 45, public circle Wed, 7 30, member's circle
Guy st., 2 45, 6 30, Mon. at 8, Wed. 8. Thur. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Best. Wed. 7 30, public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, E J Sadler. London Studio, 32, St. Mary-street. Tues. 8 prompt, seance
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30. Wed. 7 30, 13, Charlotte-street
Clitheroe—3, King lane, 2 30, 6 30, Miss K Ribchester
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Taylor
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30, 6 30, Miss E A Smith. Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30. Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mr Farnworth
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Bateman. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mrs M H Wallis. Mon. 8, public circle
Queen st., 11, 6 30. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, Mrs Place Mon. 8, members' circle. Thurs. 8, public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library; 6 30, Mr Beel, 8, members' circle. T W and S N F Hymn Books on sale.
Battersea Park Rd—Henley street, Coference at 3; 7, Miss Marsh clairvoyance. Thurs. 8, public developing. Fri. 8, Mutual Improvement. Sat. 8, members' social. Park at Old Band Stand, 3 30, several speakers
Brixton—8 Mayall road, 11 circle; 7, Mr Dale. Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr Drake Tues. 8, Mr Peters. *T. W.* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mr Walker. Mon. (public), at 8. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Peters. Thurs. 8, inquirers Open-air, The Grove, at 11
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Lyceum 3; 7, Mrs Hillier. Tues. 8, Thurs. 8 circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 & 6 30, W Pimblott
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, R C Craven. 8 30, members' circle. Wed. 8, P Bewick. Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, J C Macdonald. Mon. 8 30, members. Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Open Session Wed. 7 45, Miss Chadderton
Patricroft—New-lane, Winton, 3, 6 30, J Gibson. Tues 8, Mr Young. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mrs Berry. Mon 8, developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, B C Wallis
Merthyr—Central Hall, 11; 2 30 & 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Miss Barlow, clairvoyant Mon. at 7 30
Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyc 10; 2 30, 6, Miss Patefield Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, T O Todd. Mon. 7 30 *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyceum 2 30; 10 45, 6 30, F T Hodson
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Horn. Mon. 3, mother's meeting. Tues. 7 45, public circle.
Parkgate—Temple, Ashwood rd. Lyceum 10 30 2 30 and 6, W Mason
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, Mr Kenward. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Forbes. T W on sale
Rawtenstall—Lyceum 10 30; 2 30, 6, Mr Ormerod
Rishton—2 30 and 6, Miss Barlow
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mrs Lambert. Monday, 8. Wed. 8, public circle.
Royton—Hall, Union st, Lyceum 10 3, 6, Mrs Mort. Wed. 8, W Taylor
Shaw—Broadbelt's Ro'ms, 3, 6 30, Mrs Hyslop. Tue. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mrs Markham, Lyceum Anniversary Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mrs Brooks
Southport—Foresters' Hall, 3, 6 30, Mrs Freen. Wed. 8, Mrs W Stansfield, for building fund.
Hawkshead Hall, 10 45 and 6 30, Mrs Green Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mrs Fielding Wed. 7 30, Mrs Cropper
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Miss Allen. Mon. at 8, Mrs Greenlees
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 J Swindlehurst
Warrington—Temperance Hall, Academy st., 3 and 6 30, E Marklew and on Mon. at 7 45
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J Jackson, 1 Crow Tree lane, Daisy Hill Bradford
Adwalton—At 2 30 and 6, Mrs Beardshall
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30 2 30, 6 30, Mrs Falla. Mon. 7 30, circle
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Beecroft. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45 2 30, 6, Miss Hunter. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mrs Brook. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Hull. Tues. 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Midgley. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Clough. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Beecroft
Otley rd., Lyceum, 10 30; 2 30, 6 30 Mrs Nicholson
Spicer st., Little Horton ln, 2 30, 6, Mrs Armitage
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6 Wed. 7 45
Brighouse—Martin st. Lyceum 10; 2 30, 6, C Shaw
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr J Baldwin. Mon. in old room, at 7 30. Thurs 7 30, public meeting Cleckheaton (No. 2)
**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs France. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, F Colbeck, Lyceum Anniversary
Halifax—Winding road, 10 30; 2 30, 6, Mrs Stair Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, J Smithson
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs L Bailey
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30 Wed. 7 30. Thurs. 7 30, members' circle.
**Keighley*—Heber street Spiritual Temple, 10 45, 6, Mrs Richardson. Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6 30, J C Spencer; 8 15, circle. Tues. 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum: at 2 30 and 6, Mrs Thornton
Morley—2 30, 6 30, Mr Hopwood. Mon. 2 30, 7 30, Tues
Normanton—Queen st, 3 20, 6 S Featherstone; circle 8. Tues. developing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, Lyceum Anniversary, Mrs Richardson and A Kitson
Rothwell—Lyceum, 10; 2 30 and 6, Mrs Harrison Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, After-circle at 8
*Hollis Hall, Bridge st, circle 11; 3, 7, Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6, Mrs Bolland
Skipton—Temperance Hall, 2 30, 6, Mr Hartley
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, J Armitage
West Vale—Green lane, 6, Mrs Bottomley. Wed. 7 30
Windhill—2 30 and 6, Mrs Buckton
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr Barraclough. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30 W Rooke
Barnsley—George Yard Mission Room, 2 30 and 6 Mrs. Stretton. Mon and Wed, 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 *30*
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 Brook. Mon. 7 30
Temperance Hall, 2 30 & 6, Mr Back
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, *2 30* and *6*, Mr Hollows. Tues. *7 30* Miss Knight.
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mr Webbe Mon. and Thurs. 7 30
Dukinfield—Railway st., 2 30 & 6 30, Miss Halkyard Mon. and Thurs. 7 30, circles
Dundee, N.B.—Guildan 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' ter.—6 30, Thurs. 7 45
97, Coatsworth rd., Mon. 7 30 Reception
I.L.P. Hall, 6 30, Mrs Young.
22, Redheugh rd.—Circle, Sunday, 6 30, Tues, 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. *Bethel Lodge*, Tues., Sat., 7 45
Heywood—Adelaide st., 2 30 and 6, Mr Lloyd
Hollinwood—Factory Fold, Lyceum 10 30; J Wood
Hadfield—Salisbury street, off Station rd. at 3 and 6, 7 45. Wed. 7 45
Huddersfield—Quarmby, *2 30, 6*, T Postlethwaite
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mr Long Tues. and Sat. 8, public circles
3, Bottom of Joseph street, 2 30 & 6, Mrs Eastwood Tues. 7 30 Thurs. 7 30. Sat. 7 30, public circle
Goodman Terrace: 2 30 and 6, Mrs Shulver, Mon. Thurs. & Sat. circles 7 30
Williamson Buildings, Dewsbury road, 6. Circle Mon. Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Crafton st, 11, 6 30, T Muggleton Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mr Lewis. Mon. 7 45, Thurs. & Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Parker Mon. Thurs. Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Mon. 8, entertainment Wed. at 8, Miss Jones
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8 circle
Bow—193, Bow road, 7, Mr Sloan. Tues. Fri., 7 30. Wed. 7 30, public circles
Camberwell—33 Grove lane, at 7, Thurs 7 30
102, Camberwell road, at 7, Wed. 7, healing; 8, circle
Canning Town—116, Barking road, Tues. 7 30. Thurs. 7 30,
Lower Edmonton—2, The Crescent 11 and 7.
Hackney—Manor Rooms, Kenmuire rd., Mare st., 6 45, Closed for Congress. Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air Victoria Park, at 11
Islington—Wellington Hall, Upper street, at 7, Closed for Congress. Thurs, 8, members, Mrs Brenchley
Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mrs Wood, Mon. 8, Mr Peters Fri., June 17, Mr. Sloan
Marylebone—Cavendish Rooms, 51, Mortimer st W. 7, closed for congress
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
North London—14, Stroud Green rd, Lyceum 3; spiritual service, 7. Tues. 8. Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30
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 road, 6 30, Mr Davis. *T.W.* on sale.
Stratford—Martin st. Hall, Lyceum 11; 7. Thurs. at 41, Salway road
Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30. Thurs. 8, public circle,
Cheetham—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45 and 6 30, Mrs J A Johnstone Wed. 7 45, E Marklew
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Tues. 8 15, members' Thurs 8
Hulme—Corner of Junction st., Lyceum, *10 30; 3* and 6 30, I Pickthall 8 15, circle. Mon. 8, Mr Hilditch. Wed 8, mem. Thurs. 8, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; *10 30*, 6 30, J Moorey Thurs. 8, Mrs Newton
Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, J Kay, 8 15, circle. Tues. 8 15. and 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, Mon. 8, developing. Tues. 7 45,
Middleton—Co-op. Hall, 3 and 6, R Hughes
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., *2 30* and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, *2 30* and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mr Bancroft. Mon. Sat. 8, circles
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30, circle
North Shields—86, Saville st., near G P O, 6 30 Oddfellows' Hall, Saville st., 6 30,
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Mr Hilditch. Wed. 7 30 circle. Mon. Mothers' meeting at 3 and 7.
Perkinsville—6,
Preston—Central, 2 30, 6 *30*. Wed. 7 *30*, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 *30* & 6 30, J Crookall; circle at 8. Thurs. 8, circle members and friends
Radford—I L P Rooms, 10, Bloomsgrove st at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6, Mrs Hyde
Summer st., 2 *30*, 6. Tues 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 *30*
Seaton Delaval—5 *30*
South Shields—16, Cambridge st., 6. Tues. 7 *30*
Todmorden—Sobriety Hall, 2 30 and 6 30, Miss M E Nuttall
Tranmere—Lyceum *3*; 6 *30*, Mr Seymour
Wakefield—Queen st., Westgate, 2 30, 6, F A Wood Wed 7 *30*
West Hartlepool—Lynn st., over Graham's shop, 2 *30* & 6 *30*. Wed, 7 *30*, public circle
West Pelton—Cottage Meetings 5 *30*
Whitworth—Market st, 2 *30* and 6

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230, Bramall Lane, Sheffield, May 18, 1898.

Dear Madam,—Please find P.O. for 1s. 1d. Will you send me one box of pills for asthma and bronchitis? The other box you sent me, I am glad to say, has done me a great deal of good, as I have been for years a sufferer from bronchitis and asthma. Yours truly, P. GILMORE.

Hamilton Street, Stalybridge, May 18, 1898.

Dear Mr. and Mrs. Burchell,—Please find enclosed P.O. for 5s. I see by the TWO WORLDS that you send six boxes of pills for 5s. please send the Stomach and Liver, Cough, and Diuretic. We received the others all right. H. ROTHWELL.

Newton Hill, nr. Wakefield, May 18, 1898.

Dear Madam,—I am sure I feel a lot better; I can sleep better and eat better. I am thankful for the medicine you have given me, for I think I should have died if I had not come to you. Will you please send on another supply, also a bottle of Pain Killer for my neck, as it is taking all the swelling down? I beg to remain, yours, E. GREEN.

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Dear Friend,—Your very kind letter received to-day, and astonishment is so faint a description of the feelings it produced. Your knowledge of me is as true as it could possibly be, supposing you had lived always beside me. After reading the letter over several times I felt as if you must have been told something of me; but how could you? Will you please send on the Nerve Pills as soon is convenient, as I want some for a friend? Yours, MRS. C.

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