THE TWO WORLDS.

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THE

INTERNATIONAL CONGRESS.

RELIGIOUS SERVICES ON SUNDAY.

[Thanks to the kindness of Mr. Hopps, we are enabled to present our readers this week with the following fine address delivered by him last Sunday to a crowded audience, to open the proceedings of the International Congress in the St. James's Hall. The French Drawing Room had to be used for an overflow meeting, which was ably presided over by Mr. J. J. Morse, and addresses were delivered by Mrs. Cora Richmond, Mrs. J. H. Jackson, and Dr. Peebles. Even then a large number of people had to be turned away, as accomodation could not be found for them. All the addresses were enthusiastically received, splendid conditions prevailing in both halls.]

INSPIRATION: UNIVERSAL AND PROGRESSIVE.

BROTHERS AND SISTERS: It is my great privilege to bid you welcome on behalf of those who have organised this Congress; and I rejoice that this welcome is associated with religious worship: for, when we go deepest down, we find the rock of Religion; and, when we penetrate to the heart of Spiritualism, we find God. Welcome, then, and may we know and feel that God and the angels are with us in all our seekings for the truth, and in all our efforts to make the truth effective in helping on the joy and hope of the world! We have come together for

THE BLENDING OF SYMPATHIES AND ASPIRATIONS

—for that most delightful of all sensations, the communion of kindred spirits. The speaker, therefore, is only your representative, and his happy duty is to find, if he can, the common note, the common aspiration, the common hope, the common sense. We vary. We ought to vary. Diversity is the sign of life. Diversity is one of God's methods or instruments in the mighty process of Evolution.

But there are deep foundation hopes and longings, confidences and joys: and these I fain would voice for you now. 'Unity in diversity' is our guiding star: for the great subject that is in all our minds and hearts to-day is as many-sided as human life, and can be related to everything, from cold experiment to glowing rapture, from the scrutiny of the body to the soarings of the soul. It is for the scientist and the seer. You may say 'I test,' or 'I love.' Its watchword may be 'Prove it,' or 'Aspire.' To-day, in order to find unity, we take the highest ground; for the uniting thought is always the highest one. And

WHERE SHALL WE FIND THAT HIGHEST?

I look round, and I see three subjects that invite us. There is the subject of Materialism. It is a very tempting subject; but why should we argue it—especially on a day of joy and inspiration such as this? Materialism is only a stage in a great march, and perhaps a hopeful indication of a truth-seeking temper. Besides, we are confident that good old Mother Nature will see to it that her children learn all their lessons, and come to full possession of their inheritance.

Then, at the other extreme, are the ardent believers in the Bible, who, though they accept the angels of Abraham, Isaac, and Jacob, call all *our* angels 'demons.' But they also are on pilgrimage, and may safely be left to complete their education in making the happy discovery that the good God has not turned us over only to the powers of evil.

So, let us leave the Materialists at the one extreme of the foggy valley, and the Demonologists at the other, and get up into the highlands and enjoy the large view, in the contemplation of the great universal subject, the inspiration of man by God. That will abide when all else is forgotten or outgrown.

Our ideal to-day, then, is not to discuss, but to climb, and, like the seer of Patmos, to be 'in the spirit on the Lord's Day.' So consider with me that fine saying of the Hebrew prophet (Isiah xlviii. 16) 'And now, the Lord God, and His spirit, hath sent me.' A very widely accepted commentator tells us that this is a claim to divine inspiration. It may be, but everything depends upon what we mean by 'inspiration.' It is a common error that inspiration implies infallibility: but, as every good Spiritualist knows, there is plenty of inspiration that is no more like infallibility than a sloe is like a peach, or than the wind in the chimney is like the music of a Mendelssohn. And that is as true of other spheres of being as of this. It is as true of spirits out of this body as of spirits still in it.

The truth is that

INSPIRATION IS UNIVERSAL,

from the lowest world to the highest. No one can physically live without air: so no one can psychically live without inspiration. But the air may be bad, and the inspiration may be defective. Fogs and drains may defile the one, and ignorance and sin may spoil the other. 'In Him we live and move and have our being' is the word for us all, not only for a class. And so, not only priests and prophets, but the very homeliest people, may say, 'And now, the Lord God, and His spirit, hath sent me.' Nay, if the grass in the meadow, and the flower on the stem, and the skylark in the blue, could speak, they also might say, 'And now, the Lord God, and His spirit hath sent me.' Ay! and even the dark and discordant things—the obstructive and antagonistic things, the negative and the positive, have their strange and subtile parts to play. Here is our human answer to the inner circle of sacerdotalism, with its magic rites, its saving sacraments, its divine authority, and its special powers. We are the true Universalists. We say, God is not the God of a class, the inspirer of a class, but of the whole. His sphere is not the church only, but the world. As the Book of Exodus says, it was God who gave to Bezaleel the skill of his craft. 'I have filled him,' it says, 'with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.' Is not that splendid? It is the spirit of God who inspires and guides the goldsmith, the silversmith, the brassworker, the mason, and the carver. God in common life, then; the spirit of God in our constant homely affairs; this is what we want. Too long have we chained the inspiration of the spirit of God to the Bible and the Church. The Spiritualist will help the Rationalist to break that chain. The Bible is a grand book, but it is not infallible; it is not even consistent. It is a wonderful human book. And the Church is a grand institution, but it has many times turned persecutor and murderer. There are many texts in the Bible (such, for instance, as that infamous one, 'Thou shalt not suffer a witch to live,' Exodus xxii. 18) that only serve to remind us of the dreary desert we have passed through. They are landmarks, indicating our advance; not finger-posts, to show the way. There is more of God in a happy baby's laugh, or a mother's heavenly joy, than in the whole of them. The great truth to grasp here, then, is this—that all forms of life are manifestations of the spirit; and everywhere it is only a question of degree and development. We shall not go far on this road without coming up with the fine truth that

INSPIRATION IS EVERYWHERE PROGRESSIVE

—just as progressive as man is. It is so even with regard to the pictures of God mankind has cherished from time to time. There is a great deal of truth in the satirical remark that God made man in His own image; and man, ever since, has been returning the compliment by making God in *his* image; and that image, of course, has never long remained the same. But some of the least beautiful of these images have stuck to us as survivals. Even a famous teacher of the nineteenth century could say in London: 'The Holy Spirit is often grieved and vexed, for He is peculiarly jealous and sensitive, and the one sin never forgiven has to do with His blessed person.' What a pitifully small view of the almighty and infinite Spirit! Look at the progress in another direction. Think of the great Luther denouncing in this way the great Copernicus: 'People give ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmanent, the sun and the moon. . . . This fool wishes to reverse the entire science of astronomy; but Sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth.' Poor Luther! he knew no better; just as, in another way, Calvin knew no better when he compassed the death of Servetus, and complacently taught that God would consign even some of His babies to an eternal hell. Did you ever hear the touching poem about that?

> An unelected infant sighed out its little breath,
> And wandered through the darkness along the shades of death,
> Until the gates of heaven before him he espied,
> And ran to them and clung there, and would not be denied;
> Tho' still from earth rose mutterings, 'You cannot enter in!
> Depart into Gehenna, you child of wrath and sin!'
> At last the gates were opened—a man with features mild
> Stooped down and raised the weeping and non-elected child;
> Immortal light thrilled softly down the avenues of bliss,
> And on the infant's forehead the spirit placed a kiss.
> 'Who are you thus to hallow my non-elected brow?'
> 'Dear child, my name was Calvin, but I see things better now.'

I, for one, think that is very likely true. And yet, even to this nineteenth century, the old brutality persists. In the 'Abridged Course of Religious Instruction for Schools and Colleges,' approved by Cardinal Manning, we read: 'Children dying without Baptism, though innocent, are excluded from heaven.' But probably Manning, as well as Calvin, sees things better now.

Even the Thirty-nine Articles of the great English State Church deliberately tell us we are to be held accursed if we say that a man can be saved in any other way than by faith in Christ, and in connection with any other religion than the Christian religion, however honest and faithful to his religion he may be. What a fine, tall landmark that is—to show us how far we have gone, and how we have escaped! And does anyone really think that the play is over—that there are no more monstrosities to be get rid of—that there are no well-intentioned blasphemies against God emitted now—no ignorant condemnations of God-inspired discoverers now? Absurd delusion! The human race has farther to go onward from us than we have gone from the rude dwellers in the jungle and the cave.

There is only one way of escape from all these evil survivals, and the Spiritualist is showing it. We must

SAIL THE SEAS WITH GOD,

as Emerson said:—not the God of books, or churches, or priests, but the real God, the God of Creation, the God of Nature, the God of the developing conscience, the God of modern civilisation and modern sense, the living God of the living soul. What John Morley said of the French priesthood we say of a whole host of outgrown or outworn things: 'You may do your worst, and still humanity will escape you; still the conscience of the free will rise away from you; still the growth of brighter ideas and a nobler purpose will go on, leaving ever further and further behind them your dwarfed finality, and leaden, moveless stereotype. We shall pass you by on your flank; your fieriest darts will only spend themselves upon air. We will not attack you as Voltaire did; we will not exterminate you; we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas; exactly as the naturalist classifies his species. From being conviction it will sink to a curiosity; from being a guide to millions of human lives it will dwindle down to a chapter in a book.' So we see how this spiritual point of view and this spiritual freedom will help us everywhere: for the spirit realises God in a way not possible to Sacerdotalism or mere Theology. The mere sacerdotalist sees God on the altar: we see him in the cottage. The mere sacerdotalist sees God in the holy wafer and the consecrated wine: we see Him in the labourer's loaf and the poor widow's cup of tea. The mere theologian spins dogmas: we everywhere see the brooding life. 'God is a spirit; and they that worship Him must worship Him in spirit and in truth.' It is the Spiritualist who best understands that mere Theology has half-killed real belief in God. Dr. Martineau is right in his pathetic verdict:—'We are certainly in a state of imperfect Atheism. We do not negative as yet the sanctities of the old; we only deny the inspirations of to-day. We recognise certain ages of the by-gone world as the real centres of Divine activity—the sole witnesses of creation and of miracle, the happy points where Heaven vouchsafed to commune with the earth. . . . Our faith, therefore, is not personal, but testimonial; it is an hypothesis, a tradition. . . . It has become a commemoration, telling what once He was to happier spirits of our race. . . . Thus our worship is a monument of absent realities, and serves at heart but to keep alive, like an anniversary, the remembrance of things else fading in the distance.'

What, then, can cure that but exchanging the letter for the spirit, belief for communion, the dogma for the life? And, as it is with God, so is it with man. The vital truth of Spiritualism takes us beneath the surface, and shows us

THE SECRET OF HUMAN LIFE,

before which all the poor external distinctions of 'society' become trivial and vulgar. 'Society' lays emphasis on rank, and power, and money. The spirit lays emphasis on the deep verities of the inner self. Spiritualism is not only belief in spirit-communion. It is belief in the supremacy of spirit, and the supremacy of spirit everywhere—here and hereafter. Its centre of gravity is the spirit, not the flesh. 'Oh,' they will say, 'that is dreamy and sentimental.' No, but that is real and practical. We affirm that the recognition of the supremacy of spirit will, in every direction, deepen and enrich our common life. At one stroke, that great affirmation frees us from all the poor artificialities that depend upon the mere accidents and trappings of life. Hence, the true Spiritualist is the true democrat, the true humanitarian. He best understands the Fatherhood of God and Brotherhood of Man. I see large developments of this deep truth ahead. Spiritualism must become practical and robust. As a working Cause, it must have universal interests. It must have the large hopes and aims of Humanitarianism as its inspirations; its field must be, not only the seance-room, but the world, or it will be 'struck silly.' With its mighty vital truth, that the supreme value is in the human spirit, and not in anything connected with the 'muddy vesture of decay,' it can rightly explain the real significance of life, put into its proper place every object of interest or desire, give direction to all activity, and hope to every struggle. It can explain even politics, and guide the voter in his decisions. It may be said that Spiritualism has nothing to do with these things. But it has. It has given us insights; and these insights bring consequences, and you cannot exclude them: for it does make all the difference whether we regard a human being as body only—as a mere animal competitor in an unceasing scramble—or whether he is to us a kindred spirit, of whom it may be said: 'God breathed into him the breath of life, and man became a living soul!'

Then, last of all, it cannot be denied that our hold upon the Unseen is enormously keen and strong. Our Science has indeed, 'the promise of life that now is, and of that which is to come.' It gives knowledge for belief, assurance for hope, insight for mystery, and science for blind faith. It enables us to understand *how* there can be a life beyond: and then it proves there *is*. And then it marches on to the great generalisation—that all worlds, all spheres, all life—from the star-fish to the archangel, and on to God, are linked and blended in one consummate, far-reaching harmony of progressive life: nowhere stagnation, nowhere an insurmountable barrier or a hopeless doom. Here, then, is

OUR GLORIOUS WATCHWORD.

It is the Lord God, and His spirit, who is sending us—everyone in every sphere, each one to stand for a time in his place, each one for his own work, great or small. Oh, the happiness of those who, in the end, will be able to say, with Paul, 'I was not disobedient to the heavenly vision'! *There* is the crown of the blessed life—to see the vision and believe it—to know its meaning and obey. Not to everyone is the same vision given: not to everyone is appointed the same work. The Master has need of manly servants. The main thing is to hold by the conviction that everyone may serve, and that the Spirit of God is sending *you*. Does it look unlikely? Has nothing come to you but some poor homely task—the keeping together the little home—the doing of your share of the drudgery of the world? Ah, but that is also a part of the Father's work that has to be done in His kingdom. Believe that even your poor little vision is from Him; and

FOLLOW WHERE IT LEADS.

And now, I want my last words to be offered to those for whom I have the deepest sympathy—the poor souls who cannot enter into these deep confidences and lofty hopes. It is almost certain that, even in this assembly, I am speaking to some of these. You have been looking on at a feast you cannot fully share. You can only say, at best: 'Lord, I believe, help Thou my unbelief!' *You* understand the quaint old hymn:—

O could we make our doubts remove,
Those gloomy thoughts that rise,
And see the Canaan that we love,
With unbeclouded eyes;—

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

But you cannot make these doubts remove, nor disperse these gloomy thoughts that rise, nor see the land you love, with unbeclouded eyes. And, as for standing where Moses stood, and viewing the landscape o'er, you even find it difficult to believe there is anything to see. Be comforted! Better an anxious doubt than a glib belief; better long and see nothing than laugh and not care. There is

GREAT SOUL-MAKING.

in these anxieties; and the strong probability is that your way home is the *only* one for you. Did you never hear of those who had to enter the heavenly kingdom through much tribulation? and did it never occur to you that the tribulation might be the baffled longing of an anxious mind? Is it not possible that the very wrestling with doubt is for some the surest aid in the winning of spiritual strength? Tennyson was surely right that there lives much faith in doubt, more than in half the creeds. You remember how he told of one

Who touched a *jarring* lyre at first,

but who 'ever strove to make it true.' And how did he end?

Perplext in faith, but pure in deeds,
At last he beat his *music* out.
. . . . .
He fought his doubts and gathered strength.
He would not make his judgment blind;
He faced the spectres of the mind
And laid them: thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

There is your hope; not that you believe, but that the Father cares for you. Your faith could never cure you, but His power and pity can and will. Do you know that delicious little poem by Eugene Field, telling of the earthly relationship between father and child, with its consoling inference? He was

in his study, hard at work, with door locked against all intruders. But one hand could open it—one little hand:—

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking and
'Please let me in – it's only me.'

I threw aside the unfinished book,
Regardless of its tempting charms,
And, opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity
I, like a truant child, shall wait
The glories of a life to be,
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
''Tis I, O Father, only I'?

Poor doubting soul, believe *that!* Give the dear God your confidence. Give life eternal the benefit of the doubt. Give your better self a chance. Uplift your life, and set it to the music of the hope that will never be betrayed.

On Monday, the fine suite of offices of *Light* and the Alliance were besieged from an early hour until 6 p.m., by numbers of friends from the Continent, America, and all parts of the United Kingdom; as also by representatives of the London papers. The interest and enthusiasm displayed indicate that the Congress will be a great success. Nearly 2,000 tickets have been distributed for the Conversazione on Friday. The *Daily Telegraph* on Monday gave a fair paragraph, drawing attention to the Congress, and in its programme of daily doings included the Congress among other notable events.

TUESDAY'S PROCEEDINGS.

The Congress was formerly opened on Tuesday, 21st June, at 2-30, by Mr. E. Dawson Rogers, President of the London Spiritualist Alliance, and Editor of *Light*, who called upon Mr. J. J. Morse to read the following letters of regret and greetings:

The Right Hon. the Earl of Radnor writes as follows:

Dear Mr. Dawson Rogers, – I am glad to hear from Mr. Wyndham that you have every prospect of a most interesting Congress. I heartily wish you success in your undertaking, and have no hesitation in saying that I have every sympathy with those who, by scientific means, are endeavouring to stem the tide of Materialism by establishing on a firm and logical basis truths which, *if* true, must be of paramount importance to humanity at large.—Yours truly,

Radnor.

The Hon. Percy Wyndham sends his cordial wishes for the success of the Congress, and states that, though he has other pressing engagements, he hopes to be able to attend one or more of the meetings.

Sir William Crookes, F.R.S., in reply to an invitation to take part in the Congress, wrote: 'I fear it will be impossible for me to do what you so kindly propose. I wish the Congress every success, and that it may be the means of disclosing the truth about many points which are at present doubtful.' In a subsequent letter Sir William says that he will endeavour to dovetail a few minutes at the Congress, on Thursday afternoon, between other pressing engagements, and he adds: 'If I am unable to do so I hope it will not be looked upon as a want of respect to Mr. Wallace. There is no man for whose scientific abilities and achievements I have a greater respect, and the bold manner in which he championed a cause when it was far more unpopular than it is at the present day is worthy of all admiration.'

Professor Oliver Lodge, F.R.S., writes: 'I am sorry for several reasons to decline your invitation. One immediate difficulty is that, at the date fixed in June, our University examinations, and meetings connected therewith, will be in full swing, and my presence is imperative. And even were it not so, I do not know that I should think it well to come. It is more important for me to investigate, and be guided by facts, than to give myself away too freely just now, when I have had no facts of any importance since those connected with the publicly discredited Eusapia. Your occult agencies can evidently do without my aid. When they seem disposed to utilise it again I am ready to hand. Meanwhile I wish you and your cause all success and fruition.'

Another good and constant friend writes: 'Many thanks for the honour you do me, but it will be quite impossible for me to get away from my official duties. I am with you, as you know. The attitude of many in the S.P.R. is altogether illogical. They believe in their own pet spirit and medium and disbelieve in everybody else's. But, of course, that is only their transition stage. Once they publicly avow that the other world can telephone to this in any single instance, the whole case of the Spiritualists is admitted!'

Dr. Fred. L. H. Willis, of Glenora, Yates Co., New York, writes: 'I thank you very much for your kindly expressed wish that I should be present at your Congress. I cannot tell you how much I want to be there. I could present to the Congress some intensely interesting matter as to the early history of the Movement in this country, and my experience with Harvard University, our oldest and proudest institution of learning, from which I was unjustly expelled in my youth because of my mediumship. But after forty years of devoted service to an unpopular cause, to the ruin of all my material interests, and a three years' illness, from which I am just recovering, I am pained to say that I find it impossible to visit you. I hope earnestly that you may have a glorious time, and that our beloved Cause may be thereby greatly advanced in Great Britain.'

Miss Lilian Whiting, author of 'After her Death,' who arrived in London a few days ago from the United States, writes to say that circumstances had compelled her to proceed at once to Paris; and she adds: 'I am more than grieved to miss the Congress, which was a special object of my prilgrimage.'

Madame Baraduc writes that Dr. Baraduc being ill, desires to express regret at his inability to attend the Congress.

Our earnest co-worker, Mons. P. G. Leymarie, the able editor of 'La Revue Spirite,' sends his best wishes, and a paper on 'Evolution and Revelation' which, it is possible, may not be read for want of time, but which will in due course be printed in *Light*.

Among other letters of greeting and good wishes, the following may also be mentioned:—

From M. Leo Gardy, Geneva, stating that Madame Hornung would attend the Congress, to represent the Geneva 'Society for Psychical Studies.'

From Mr. Van Straaten, President, and Mr. J. M. Keen, Secretary, of the Dutch Spiritualist Association, 'Broederbond Harmonia,' stating that M. L. Geiger, of Amsterdam, will attend as a delegate from that Society, and Mr. Geiger has als written to say that he will be accompanied by Lieutenant de Fremery as correspondent for the Dutch journal, 'Toekomsti leven' ('The Future Life').

From the 'International Kardec Union' (Berlin), the 'French and Italian Spiritualist Federation,' 'La Fédération Spirite Universelle,' and 'La Fédération Spirite,' of Lyons, all stating that they had appointed as their delegate M. Gabrie Delanne, Editor of 'La Revue Scientifique et Morale du Spiritisme,' and President of the French Spiritualist Pres Syndicate.

From the Cape Town Psychological Association, the Diamond Fields Spiritualist Association, and the Johannesburg Spiritualist Society, each appointing Dr. Berks T. Hutchinson as its representative.

From the 'Brazil Spiritualist Federation,' Rio de Janeiro, acting as the representative of the divers Spiritist societies existing throughout Brazil.

From Professor Falcomer, on behalf of the 'Society for the Study of Magnetism and Spiritism,' in Alessandria, Piedmont.

From Senor Angel Aquarod, President of the 'Union Espirista Kardeciana de Cateluna,' Barcelona, regretting their inability to send delegates, and expressing their cordial wish for a happy issue to the Congress, and their earnest hope that its labours may be of substantial benefit to the cause of Spiritualism, and help in the furtherance of Universal Fraternity.

Mrs. Cora, L. V. Richmond brings greetings from the National Spiritualists' Association of the United States, of which she is the vice-president; from the School of Psychical Philosophy, Richmond Borough, New York City, of which she is the president; from the Church of the Soul, Chicago; from the Band of Harmony, Chicago; from the first Society of Spiritualists, Washington, D.C.; from the Progressive Lyceum, Washington, D.C.; Mrs. Richmond also brings from the National Spiritualists' Association of the United States the credentials of herself, Dr. J. M. Peebles, Miss Lilian Whiting, Mrs. Jennie B. Hagon-Jackson, as the u appointed delegates of the Association.

Mrs. M. E. Cadwallader brings greetings from the first Association of Spiritualists of Philadelphia, of which she is the vice-president, together with the certificate of her appointment as its delegate to this Congress in accordance with the unanimous request of the International Golden Jubilee recently held at Rochester.

PRESIDENT'S OPENING ADDRESS.

The President (Mr. E. Dawson Rogers), then opened the business of the Congress with the following address:—

Ladies and Gentlemen,—Owing to the fact that I happen to be the President of the London Spiritualist Alliance, in succession to my dear friend Stainton Moses, I am told that it is my duty to preside at this, the inaugural meeting of the Congress. I comply—but I do so with fear and trembling, greatly impressed as I am by a sense of the loss which we apparently sustained in the removal of our friend, and by a sense also of the superior tact and talent which he would have brought to bear on the initiation of this week's deliberations. Personally, I have little doubt that in spirit he is, and will continue to be, present in our midst, and I can but hope and trust that he will be able to inspire us with some measure of the patience, tolerance, and love which characterised him as we knew him here, and which we cannot but recall with gratitude, and with something very much akin to reverence.

Before proceeding to the immediate business of the day, I desire, speaking on behalf of the London Spiritualist Alliance; of the National Federation, represented here to-day by its President, Mr. E. W. Wallis; of the Lyceum Union, represented by Mr. J. J. Morse; of the Marylebone Society, represented by its President, Mr. Thomas Everitt; of the South London Spiritualist Mission, represented by its President, Mr. W. E. Long; of our Scotch friends, represented by Mr. James Robertson, President of the Glasgow Association of Spiritualists; and of the numerous other Societies, both in London and the provinces, to assure you all, and especially our friends from the United States and from various parts of the European Continent, of our most cordial welcome to this the first International Congress of Spiritualists ever held in Great Britain. We take you to our hearts as brothers and sisters, united in the one grand purpose of offering to the world that which the world so greatly needs, irrefragable evidence of the continuity of life after so-called death; the proof that, in very deed,

> There is no death! What seems so is transition;
> This life of mortal breath
> Is but a suburb of the life elysian,
> Whose portals we call Death.

I turn now, with your permission, to a few thoughts suggested by the occasion which has brought us together—the celebration of the Jubilee of Modern Spiritualism. Can we review the past with satisfaction? Have our endeavours hitherto been crowned with full success? Can we look forward with increasing confidence? What are our plans and purposes in regard to the future? Doubtless we have abundant cause for congratulation and gratitude. In the face of cruel, I had almost said wicked, misrepresentations; in the face of bigoted and bitter opposition on the part of those who, as religious teachers, ought to have been among the first to welcome the Gospel which we proclaim, of a future life—a Gospel which they also profess to believe, but the truth of which they, unlike ourselves, admittedly fail to demonstrate; in the face, moreover, of the sad besmirching of our Cause by the frauds and trickeries of some who, pretending to be our friends, have in reality been our most deadly enemies. I say that, in face of all these hindrances, our labours have been so far blessed that we have converts and co-workers in every country of the civilised world; science is marching on with giant strides to the corroboration of our facts; and there is at last some ground for the confident anticipation that even the Society for Psychical Research will ere long come humbly up to the penitent form and make full confession of its conversion to the faith which, in its case long delayed, we reached by the same process of careful and critical investigation many, many years ago. As and when the newly-found friends came over unreservedly to our ranks—as they most surely will, for honest research can have no other conclusion—they will find us ready and waiting to accord to them a cordial welcome!

I have alluded to the facts on which our conviction is based,—facts which afford abundant evidence of a continuity of life after so-called death, and of a possibility of communion with the departed—for that is what we mean by Spiritualism, nothing less and nothing more. To most of you these facts will be familiar, while there may possibly be others present who know nothing of the nature of the phenomena which form the basis of our confident assurance. For the sake of these more particularly it may be useful to refer briefly, very briefly, to a few of our elementary facts, confining myself exclusively to such as have come within my own personal experience during the thirty years which I have devoted to the inquiry.

I have seen material objects moved without visible physical contact. I have seen a small table, which stood in a corner of the room, come up to us who were seated at a large table in the centre of the apartment. I rose from my seat and replaced it in its original position, whereupon it came up again to the centre of the room, and leaning against the larger table rapped out intelligent messages from a deceased daughter.

I have been a frequent witness of direct writing—that is to say, of writing done by invisible intelligent beings, such writing taking the form, sometimes of short, loving messages from departed friends, and sometimes of long and learned disquisitions on subjects with which we were totally unacquainted. On one occasion over 900 words were thus written in six seconds—that is to say, at the rate of 150 words a second, or sixty times a good shorthand speed, to say nothing of the fact that the communication was written, not in shorthand, but in longhand.

I have seen materialised forms gradually built up in the middle of a well-lighted room by the side—or rather, to all appearance, *out* of the side—of the medium, who was all the time distinctly visible. And finally, I have many scores of times seen, touched, and held audible converse with beings who were certainly not present in the flesh.

But it may reasonably be asked: 'Granted that these marvels are occurring, where is the evidence that they are enacted by discarnate human beings, for if so these beings could surely give some evidence of their identity by telling you something about themselves which you did not know?' My answer is that such evidence has been repeatedly afforded. That evidence I have myself had through the mediumship of a private lady now in this hall, a lady whose integrity has never been called in question, and who for very many years has placed her great gifts at the service of inquirers without fee or reward. And it was in the presence of this same lady that many of the phenomena occurred of which I have just spoken, very often in my own home.

I have said sufficient—perhaps I have said too much—about my own experiences. I will therefore only add, on this question of the evidence of identity, that instances occurred in the experience of Mr. Stainton Moses, and are recorded in his books, and that one of the latest converts to Spiritualism, Dr. Hodgson, whose honesty and acumen no one will dispute, has declared that, as the result of long and searching tests of Mrs. Piper, he has reached the conclusion that the intelligence controlling that lady was really the personality he claimed to be, as he gave information concerning himself in regard to matters unknown to the sitters, and certainly unknown to the medium, but which information, on investigation, was proved to be correct.

Of course there are people who will give no heed to evidence however abundant and however strong, and who will complacently dismiss all such marvels as I have narrated with a word which wise men are chary of using at the end of the nineteenth century—the word 'impossible.' I do not care to discuss the question of their possibility: I only say that they happened—that similar phenomena are occurring daily in all parts of the world, and that testimony to our facts is at the present moment borne by thousands of competent witnesses, including many of the coolest and keenest intellects of the age.

But wonderful as our phenomena really are—calculated, as they should be, to awaken in honest and candid minds a consciousness of the fact that there are two sides to human life; that we are closely related with a world other than that which appeals to our physical senses only, these phenomena are obviously degraded if they are sought for the mere gratification of an idle curiosity, and if we fail to learn their true and very serious significance. I am not one of those who decry the value of physical phenomena. Men are so constituted that they can seldom be really roused from the lethargy of doubt or disbelief without palpable proof that there are laws and forces for which they cannot account on any purely materialistic hypothesis. Phenomena should, therefore, be encouraged and cultivated to a reasonable extent as indicatory evidence for the uninitiated inquirer. But to the convinced Spiritualist, if he be wise and faithful, phenomena are but the A B C of his newly-found revelation, easy and safe stepping-stones to greater altitudes, intellectual and spiritual. Unspeakable blessings have come to him, the consciousnes of which should itself fill him with gratitude and with a desire to make himself a worthy comrade of the angels. Hitherto, perhaps—as with many who have but a hazy faith, a faith without evidence, in a future life—he had only thought of the spirits of the departed as little whiffs of cloud or vapour flitting about somewhere in the great beyond; but now he lives in the sure knowledge that the dwellers in the spirit world are veritable men and women still, with greater powers and possibilities than when they were denizens of earth, and with unabated love for those they have left behind. He knows, too, that the spirit world is not afar off, but is in very truth round and about us, and he has a keen sense of the immediate presence and influence of his unseen friends, and of their continued interest in all that concerns his highest welfare. By converse with them he has learnt also, with an assurance he never had before, that all men, of whatever creed or nationality, are indeed brethren, all equally children of the Supreme; that men enter the next world as they leave the present; that no special creed or belief can act as a passport to a condition of happiness in the world beyond; that in the other life differences of opinion in regard to doctrines and dogmas do not separate congenial souls who find their true union and their abiding bliss in a love of good and a mutual desire to promote the happiness of others in their own world and in ours.

With such blessed knowledge the faithful Spiritualist has, of course, a corresponding responsibility, and it is gratifying to be able to testify that there are among us good men and women who recognise this fact to the fullest, who give of their means ungrudgingly, and devote their energies without ceasing to the endeavour to carry the new gospel to their fellows. All honour to them! They will, of a surety, reap their reward in the consciousness of duty done, and of the happiness brought to those who have welcomed their message with grateful hearts. But are all of our supposed friends thus faithful to duty's call? Do all those who have themselves come to a knowledge of the light seek to diffuse its beneficent rays to those who are as yet in the shadow of darkness? Alas, no! Unhappily there are some who, having found consolation for themselves in the truths of Spiritualism, never by word or deed, so far as we can discern, help the furtherance of our Cause, and would on no account so much as allow their names to be mentioned in association with a subject so unpopular as ours. For such I have no word to offer. They are simply moral cowards. They know their duties and responsibilities, but heed them not. I can only say, 'Heaven help them when their Day of Judgment comes.'

I now pass on to a question which seems to me, as I have no doubt it will seem to you, to be one of paramount importance—I refer to our relation as Spiritualists to the religious world. Of all sections of the community we might reasonably have expected that the Churches would cordially welcome our message, would eagerly and seriously examine our evidence, and if found to be well established, would receive it gladly,

as a potent factor in the successful prosecution of their own labours. In this respect, it is true, we have not been altogether without encouragement, but it would be worse than folly to shut our eyes to the very patent and very disappointing attitude of the religious world as a whole in regard to our testimony in support of the doctrine of a future life. Why is this? There must be a cause somewhere for what is to us so strange, so perplexing an anomaly. What is that cause, and whatever it is, can it be removed? These are important questions which, I think you will agree with me, this is a fitting time anxiously and honestly to ask onrselves as we enter upon the second half-century of our work.

In what I am about to say I wish it to be clearly understood that I speak for myself only, that no one else is any degree responsible for my utterances, and that I claim for them no special authority—simply submitting them to you for your candid and careful consideration. If you concur in the suggestions I shall offer, I shall be glad; if not, I shall at least have the satisfaction of having been faithful to the promptings of my own conscience.

I have asked why the religious world so generally rejects our appeal, and what is the remedy for our failure with those whose sympathy we should naturally hope for and expect. The reply is that, as I am most profoundly convinced, the fault lies (not, perhaps, altogether, but certainly to a large extent) at our own doors, and that we have the remedy in our own hands. To indicate the nature of our mistake, as I regard it, it is sufficient to ask ourselves whether we have always presented our Cause in the most attractive light. Have we always made it evident that we have sought no glory for ourselves, but that our sole aim has been the good and the happiness of our fellows? Have we not oftentimes obscured our own special mission, the *absolute proof* of another life, by the noise and din of battle against theological creeds with which, as Spiritualists, we have no direct concern? Have we not frequently, when inviting attention to our facts, shocked and repelled our friends by sneers at their religious creeds, creeds which to them are very sacred? Instead of trying kind and gentle persuasion, have we not sometimes had recourse to expressions of contempt for a dearly-cherished faith?

The eagerness with which some of us have, apparently, sought out a creed which we might attack, suggests the proverbial Irishman who, with no provocation, was for ever appealing to his companions with the exclamation: 'Here is a head; let's hit it.' But surely that is not the way to win the esteem and sympathetic attention of reasonable men. There is a wise saying that you can catch more flies with honey or molasses than with vinegar. So, I would suggest, if we wish to win men to Spiritualism, courtesy and kindness will be found more efficacious than pugnacity, rancour, and ridicule.

But, it may be asked, would you have us keep silence on every question except the one topic of the evidence for a life beyond the grave? Heaven forbid! If you have come to the acceptance of views specially calculated, as you think, to benefit the world, you are bound in honesty to proclaim them. But what I desire to suggest is that we should, in all our efforts, give the pre-eminence to our own special work of offering to the world the inexpressible happpiness and consolation which come of a certain knowledge that their departed friends still live and love. For, depend upon it, we are but playing into the hands of our enemies if we allow them to entice us off the sure ground of facts, and to obscure the issue by controversy in regard to theories about which men must ever differ. 'Quot homines tot sententiæ' was always true and always will be, seeing that men are of necessity differently constituted, and are distinguished from each other by varying degrees and qualities of intelligence.

And among Spiritualists, as among all other classes, there must inevitably be diversities of faith and doctrine; and so it comes to pass that in this congress we have men of all shades of creed—Unitarians, Evangelical Nonconformists, members of the Church of England, and Catholics—all good Spiritualists nevertheless, whom it is our delight to welcome, because, however much they may differ in regard to many theological problems, they are cordially united in the advocacy and support of our Distinctive Cause. And after all, why should we quarrel and dispute over matters of no serious import to our future well-being? Diversities of thought are the very salt of social and intellectual life, and in themselves are good and not evil. The evil comes when there is a want of humility and love—when pride and self-conceit induce a man to conclude that his own particular truth is the only truth in the world, and that all other creeds are held at the risk of eternal condemnation.

There is a curious fiction that St. Peter holds the keys to the entrance gates to Heaven, and examines all applicants for admission as to their fitness for the society within. What questions will he put to us? Will he ask—What were your views on the subject of Original Sin, the Dual Nature of Christ, Apostolic Succession, and Baptismal Regeneration? Did you believe that Christ died to reconcile an angry God to man, or sinful man to God? Did you hold the doctrine of the Real Presence in the Sacrament of the Lord's Supper? And did you accept the *Filioque* clause of the Nicene Creed? Nay, will not St. Peter rather ask—What was your *life* on the earth? Did you honestly strive to exercise the graces of love and charity to all? Did you do what you could to promote good-will among men? Were you honest and just in all your dealings? Were you content to sacrifice yourself for the good of others? Did you help and succour the poor and needy? Did you visit the fatherless and widow in their affliction, and keep yourself unspotted from the world? Then welcome, brother, for of such is the kingdom of heaven.

I have but few words to add in further support of my suggestion that we have better work before us than a controversy about creeds. Creeds are so various and diverse that they cannot be vital. I would urge that the Churches should be left to settle their own differences of faith, and that we should refuse to allow our energies to be dissipated by vain disputations to the partial neglect of the best interests of our own Cause. Some of our friends, I observe, take apparent pride in the motto, 'There is no Religion higher than Truth.' To that proposition I cannot assent. No religion higher than *Truth?* Whose truth—yours or mine? For outside the range of demonstrable facts, what seems truth to one seems falsity and folly to another. Our estimate of truth depends upon the character and quality of our respective judgments; and Pope was right when he said:

> 'Tis with our judgments as our watches; none
> Go just alike, yet each believes his own.

No Religion higher than *Truth!* Then what of justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness and charity to all men; in short, goodness of life? Surely, there is no religion higher than *Goodness*, for, verily, in respect of truths, men may be very wise, and at the same time very wicked.

With what I have ventured to say many of you, I hope, will cordially concur; others possibly may dissent. To the latter I can only say that I have spoken from a strong sense of duty. I am jealous for the fair fame of Spiritualism. I desire that Spiritualists should ever manifest a spirit of good-will, not merely to one another, for 'If ye love them that love you, what thank have ye?' It is so easy to love those that love you. I am solicitous that by our courtesy and unfailing charity to all men, of whatever creed, we should commend our own Gospel to the world. I fear lest if we commit ourselves to needless controversies, we should in some degree lose sight of our responsibilites to the glorious Cause which is so very dear to us, the sure and certain knowledge that our life is not ended by the body's death, and that the best preparation for another world is a good life in this.

In conclusion, I again quote with sympathy the Catholic poet Pope:—

> For modes of faith let graceless zealots fight;
> His can't be wrong whose life is in the right.
>
> In Faith and Hope the world will disagree,
> But all mankind's concern is Charity.

Dr. J. M. Peebles then gave a characteristic address upon 'Spiritualism in Many Lands,' which we hope to use in a subsequent issue.

After some interesting comments Mrs. Cora L. V. Richmond gave the following practical and suggestive address:—

SPIRITUALISM IN THE NEXT FIFTY YEARS.

THE tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Psychology and its co-related name, Mesmerism, had already prepared the way for a new system of thought concerning the mental and spiritual powers of mankind. The clairvoyant had penetrated into the hidden realm of spirit and had brought therefrom many wonders; but the manifestations upon and through insensate substances proved emphatically the source from whence they came; as distinct and seperate from embodied human minds.

The ensuing years up to the present time have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm to even the ordinary student of psychology, and to one really interested in the continued life beyond the change miscalled death there is an absolutely new atmosphere surrounding the entire subject of a future existence.

Three remarkable changes have taken place in human thought, the result of the compelling presence of the facts and truths of Modern Spiritualism:—

1st. Science has been compelled to investigate and deal with a force that is not only able to act upon substance independently of those methods recognised within the domain of, so-called, 'natural law,' but, evidently, from the very nature of the manifestations, has control of substances from another standpoint, one more intimately related to causation. Scientific minds have, therefore, been compelled to enlarge the domain of 'natural law,' or to add another realm to that heretofore recognised: 'Spiritual,' 'psychical,' 'supernatural' or 'supermundane'—or whatever name will best express this added realm.

2nd. An intelligent communication between that operating power and human beings, revealing every attribute of human intelligence and identity, and always purporting to be disembodied spirits, thus compelling a recognition of that realm heretofore only known or believed in by faith.

3rd. Entire change in what we may be permitted to designate the ethics of death and the after life; with the added most important ethical consequences upon human lives in (*a*) the impinging of the spiritual upon the human states, (*b*) and the awakened knowledge concerning the spirit and soul of man while existing in the earthly state of expression.

The spiritual growth unto greater knowledge of man's real nature has never been so marked in so great a percentage of the human race as within the last fifty years, evidencing a wonderful culmination in what must be a cycle of spiritual enthronement.

The spiritual growth thus briefly outlined has been individually more than associatively. All spiritual unfoldment must be from within, and must be manifest in thought, then in action. When thought is crystallised into institutions, one of two things must ensue: The growth either ceases and only the imperfect harvest is attained, or there is an entire change in the spiritual basis of all associations based upon thoughts co-related to the new presentation of truth.

Spiritualism, in its present aspect, presents the particular illustration of this point. Its influence has been prevading, sometimes disintegrating. Individuals have been borne forward in its forceful, inflowing tides; thoughts have been changed in many instances so gradually that the individual has not realised the change, and into societies, churches, and general literature the thoughts and truths of this movement have penetrated so silently that, until the essay or the sermon of to-day is compared with that of half a century ago, one is not able to realise the vast changes that have taken place in all thoughts concerning the soul and its relation to the universe.

To one fully realising all that is passing in the world of human thought to-day concerning the spiritual nature of man—the Soul—the present outlook must portend a still greater change in the coming half century.

There are many who expect a more complete and perfect manifestation of the physical phenomena of Spiritualism; such minds regarding the phenomena as the highest expression of spirit power, and especially 'Materialisation' as the crown and culmination, not only of proof of spirit presence but of Spiritualism itself. This view of the case would unavoidably be true if there had been found no other method of communion, or if action upon material substances by the methods adopted by spirits is to be universal; in other words, if control of substance by spiritual processes is to become general, the result of discoveries of a new system of laws heretofore relegated to the domain of superstition, or only to be called into exercise when there is a new outpouring of spiritual truth upon the world.

If the 'signs and tokens' accompanying this, and all past cycles of spiritual influx are especial, and only to introduce the knowledge of future existence, then, in all probability, the phenomena will gradually cease and the message of Spiritualism be borne forward by other methods. If, as many claim, there is to be unfolded, even in the human state, a knowledge of more subtle and occult forces than those heretofore recognised by science, and human beings are to be endowed with greater power over substance through thought alone, then much of the phenomena will be retained, or will take on other phases as the changes in human growth require.

There are many things to be met and perceived in the present state of phenomenal Spiritualism that tend to the decadence of that form of presentation of the truths of Spiritualism. The intimate association of the real phennmena with those which are apparently simulated has a tendency to cause people to seek other avenues of evidence, which, being mental, they consider less liable to be successfully imitated. But by far the most cogent reason is that only a certain amount of spiritual instruction accompanies the physical phenomena usually, and the student having become fully possessed of the evidence of a future existence, desires to pursue and obtain knowledge of all those realms and themes to which that evidence has been the stepping stone or vestibule.

Undoubtedly, for actual sceptics—and their name is legion—the phenomenal phases must long continue; yet past experience has shown that phenomenal evidence without mental preparation is valueless. Many people have made the mistake of seeking the physical phenomena without any knowledge of the philosophy of Spiritualism, and have been totally unable to accept the results as proof of spirit power. Years afterwards, when some portion of the philosophy had percolated the understanding, they have returned to the phenomena—no more actually needed—and found an interesting study. The philosophy and spiritual teachings—the knowledge of the soul—actually revealed by Spiritualism should be conserved and presented on all possible occasions as the *real* Spiritualism. Too pesistently dwelling upon the phenomena and allowing the teachings of this sublime philosophy to *float* into the public mind instead of being presented, has led to the erroneous idea fostered by the secular Press that there is nothing in Spiritualism except 'raps' and 'table-turning.'

Theosophy and Christian Science have not only come into existence on the incoming tide of Spiritualism, but have taken the essential philosophy that Spiritualism has brought, and presented it under other names. This is largely the fault of Spiritualists themselves, who, in their zeal and anxiety to convince the sceptic, have forgotten that the sceptic has a mind and soul to satisfy as well as the senses; in fact, very often does not require the evidence of the senses.

'Ye reap what ye have sown, the years
Bring fruitage of the planted seed;
If sown in bitterness and fears
The heritage is doubts and tears;
If sown in life the seed must be
Heritage for eternity.

'If only sown for earthly sense,
The heritage must be of clay,
And will survive but for a day;
If of the soul the fruit must be
Knowledge of Immortality.'

Spiritualism as a movement was from the spirit side of life. No human discoverer, no earthly school of thought invented it; it came freighted with the all-important message of the hour: the knowledge of a future existence of the human spirit, and the intercommunion with the two states of existence. Was that its entire message? In all the phases of its presentation did it include nothing more? We answer: All that pertains to the human spirit, the essential *Ego*, is Spiritualism, and has been included in its philosophy; all that relates to the contact of spirit with body, with earth or other worlds, all that relates to the entirety of its being is included in Spiritualism.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly is it adapted to human needs; the sunshine is not diminished by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal 'ether' is not measured by the limited capacity of one mind.

The next fifty years will either place Spiritualism where it belongs and where it has been for the last half century, in the van of the entire train of modern psychic movements, or its interpreters having narrowed its meaning to a very limited range, its name will give place to the name or names that will express its entire message.

Pardon us if we refer to our own interpretation of its message, and thereupon predicate what its future will be. It not only reveals the future or spiritual life beyond the death of the body, but the eternity of the soul. In the coming time this proposition is to be its central idea: Immortality, past as well as to come; Soul as the Ego, and earth life and spirit states as a portion of the Soul's expression.

It will more and more become evident to human minds that if there is to be an unending future there must have been a past that had no beginning. Soul thus related to an unending inheritance can have no fear of death in any and every stage of its expression.

If Spiritualism is to survive the first half century of its presentation, its adherents must cease to combat any new idea or phase of its manifestation. Many among the ranks of the older Spiritualists were accustomed to resist every new phase of phenomena with such remark as this: 'Oh yes; I believe in the rappings, but I cannot accept slate-writing'; another would say, 'I believe in slate-writing, but not in materialisation.' One phase of the varied phenomena of Spiritualism is just as well attested as another; for if a spirit can move one atom of matter, independently of the usual processes of dynamic or chemical action, every form of manifestation is just as probable as any one form. There is, however, no science of spiritual phenomena known to human minds. The facts witnessed by such scientists as Mapes, Varley, Hare, Wallace, Crookes, Zöllner, Flammarion, and more than a score of others, have never been reduced to scientific methods. They stand as facts illustrating the great truth of the power of the spirits, when in a disembodied state, over matter. The Western mind has not yet become prepared to accept the Oriental claim, that the 'adepts' of the East have similar power, unaided by spiritual disembodied beings.

The philosophical and religious sides of Spiritualism have been borne forward by scores of able minds, many of them trained to philosophical methods of thought in human schools, and many of them taught under inspiration of their spirit teachers. To one seeking a knowledge of the teachings of Spiritualism its literature offers a boundless field of research of thought.

That which does not occur to the casual reader or investigator is, nevertheless, true: that underlying all the phenomena and pervading the entire philosophy, ethics, and religion of this gigantic movement is a unity of purpose and an entirety of plan capable of bearing it forward to the perfect fulfilment; that fact and truth, phenomena and philosophy, physical basis and spiritual genesis, are all conserved for the great *next step* in human progress—the more perfect knowledge of the soul, its nature and immortal destiny.

Unless Spiritualism is the precursor - aye, and the revealment, in its highest sense—of this, it is nothing. Facts multiplied by facts, theories by theories, will not move the world forward in any direction. The awakened perception to understand the meaning of facts, the intuition that points to the only true understanding of the universal plan of life, this must be the real foundation for that superstructure of life which is being builded.

Humanity is now standing upon the apex of the ages: the sciences which relate to the material universe are yielding their uttermost results: within the half century just past, the mighty force of steam has been made to bear the burdens and perform the labour of the world; electricity has been made the message-bearer of the nations; light has been discovered in its highest potencies, until the 'X ray' can be found to penetrate opaque bodies, and the interiors of organisms stand revealed. Mind bears the message not entrusted to the tardy steam horse and the swift pinioned lightning: 'Hypnotism' is borrowing the methods of spiritual healing; and 'Gifts of the Spirit' are being wrought in other forms under many appellations.

The message from the skies is being read by many minds under many names, but having the same significance. Spiritualists must not forever stand at the portals of the spirit realm reading the answer to the ancient question: 'If a man die shall he live again?' Both question and answer are obsolete. Man does *not* die; there is no death, therefore the answer is unnecessary.

Life is endless: soul is eternal. Those who have found the solution of the problem of the next step of existence in the spiritual state must not forever pause at the vestibule. We only know the purpose of a part of life by understanding it as a whole. A work of a master mind—a statue, a picture, a musical composition or a book—may, indeed, be analysed in its several parts, but there can be no appreciation of the work unless taken as a whole.

Spiritualists have been busy reading the needed message of love from their loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul, the Being Eternal. Many another, not heeding the answer to the first lesson, may have heard the greater message and declared it.

The spiritual treasures of the centuries are laid at the feet of those who inhabit the earth to-day. You are being prepared for the greater fulfilments of the coming years.

We predict to you a race more awakened to perceptions of the spirit, needing less and less of material methods—a race more perfect in physical health and possibilities of life as spirit more and more dominates the body; a race endowed with 'Gifts of the Spirit' from birth, or with that rarer intuition which needs no outward 'sign and token,' but is aware from within. As Spiritualism to-day interprets the many mysterious phases of human life—the many hidden chambers, dark passages and haunted castles of the past—so will the

Spiritualism, or the soul-teaching, in coming years interpret to human understanding the inexplicable shadows, the mysterious experiences, and darkened conditions of human life to-day. The thoughts and teachings of this year are preparing the mind of humanity for the greater perception of the coming time.

Spiritually there is re-birth in this century; faculties, powers, perceptions, intuitions long dormant or never awakened, are now becoming the possessions of the race. As children are fairer in face and more perfect and graceful in form, they are also more richly endowed with spiritual possessions.

In the coming half century every university will have its 'psychological department,' not only in the modern scientific sense as the manifesting power of mind through the organic functions and brain, but in the higher and original meaning of the power of the soul itself. Every form of religious belief will gradually yield to the permeating influence of the prevailing thought of spirit presence and communion and the deeper influence of the potencies of the soul. All philosophy will be based on the realities instead of the manifestations of life, and the true centre of existence will be found in soul instead of substance.

Not in another half century will all this be realised for all mankind, or even a moiety of those among the enlightened nations of the earth; but strides as rapid (even more rapid) will be taken as in the past half century, and the world will spring forward to such palpable recognition of spiritual truth as will surprise those who think they have toiled and waited long.

Never was spiritual harvest ripened so swiftly as that which you are gathering to-day; no long ages of bitterness and persecution have been ours, dear co-workers; the fruitage gathered at this hour in this Jubilee year has not been sown in the blood of martyrs nor amid the sound of physical warfare. Peacefully, and with but little human opposition, hath the seed been sown in human lives, and—except for the struggles of self conquest—the growth and ripening have been peaceable.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within each human heart; it seeks to build for itself no vast earthly temples; few institutions has it founded or will it found except within the hearts and lives of those whom it blesses; its charities are ever-present beneficence; its schools, all avenues of knowledge; it will mould and govern those who rule in the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit, and to such as have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.

The vibratory wave of rejoicing that sweeps around the world to-day unites the many who have found this light in a new tie of fraternity which cannot be severed more by time, nor war, nor death, nor aught in human life; for it means the prophecy of that Fraternity which is common to all mankind—the great Bond of Human Brotherhood and the Fraternity of Souls.

The evening session was presided over by Mr. J. J. MORSE, Editor of the *Lyceum Banner*, in his usual capable and efficient manner.

DR. HELEN DENSMORE then gave an able address on

PHILOSOPHY AND LIMITATIONS OF MEDIUMSHIP.

My interest and belief in Spiritualism, and an investigation into its phenomena, commenced when I was a schoolgirl. The newspapers were full of reports of the manifestations occurring at Hydesville, through the Fox girls; and I have been interested in and a student of the phenomena ever since. About twenty years ago, I devoted much of my time during two years in visiting mediums in Boston and New York. Death had robbed me of a very dear friend, and notwithstanding I was convinced of the truth of Spiritualism—of an invisible world surrounding us, and the possibility of communicating with its inhabitants—I felt utterly berefit. I visited these various mediums with the hope of getting some word from my friend that I could recognise. In almost every instance, the medium would give me an exact description of his personal appearance and the manner of his death was correctly described. But the communications usually consisted of glittering generalities, devoid of any words, expressions, or thoughts characteristic of my friend. This was my first experience in seeking tests for myself, and the results were very disappointing and perplexing, At last, weary with disappointment, I gave up the pursuit and all hope of getting a satisfactory communication. When making a social call on Dr. Mansfield, at that time one of the celebrated test mediums of America, he asked me if I had any friend from whom I would like to have a message; and he said that if I would write the name of such a one upon a slip of paper and seal it, he would try to get one for me. I replied 'No, I have given up seeking for communications,' and told him my experiences. Dr. Mansfield explained that such a difficulty often arises from the anxiety of the questioner, which prevents the spirit from communicating; and he related a very interesting incident in his own experience, where a lady had come 2,000 miles to see him, because she had been told by her son that he would be able to give her a test through Dr. Mansfield. But he said that her anxiety was so great that he could get nothing satisfactory; and that although he received a communication purporting to come from the son, it did not contain the promised test. To relieve her mind of the anxiety, he invited her to examine some specimens in his cabinet of curios. She became greatly interested in a teacup said to have been used by Ann Lee, the founder of the Community of Shakers; and she forgot, for the moment, her anxiety. In that fortunate moment he was able to get from her the promised test, which amply repaid her for her long journey. I, in my turn, became interested in the Doctor's narrative; and, behold, at once he gave me a communication from my friend, characteristic in style, apropos in matter, written in his own handwriting and signed by his name in full. This message left not a vestige of doubt in my mind that it was written by my friend, and he assured me that he was not dead but living.

At another time, I was sitting in a circle given by one of the most celebrated physical mediums, well-known in both America and England, and I was struck with the intelligence of the familiar spirit, who discoursed upon many topics with great wisdom. I thought it a good opportunity to seek an explanation of the difficulty in getting tests; so I asked the spirit if he would tell me why, when communication with the spirit world seemed so easy and could be entered upon with so little difficulty, we could so seldom get satisfactory tests of identity. 'Well,' answered the spirit, 'to commence with, your premises are wrong. It is not easy to communicate with the spiritual world; on the contrary, it is very difficult. For instance, you go to a medium to get a communication from some particular friend. Your friend may be there, may see you, and be desirous of communicating with you, but in order to do so he has to take possession of a foreign instrument—the medium's brain. We will suppose that he succeeds in doing so. When this is accomplished, his trouble just begins. The possession of a foreign brain, more or less lumbered up with its own thoughts and ideas and preconceived opinions, limits the power of the spirit, and the first sensation is often one of being dazed, and of not being able to give the tests he would like to give you, and he can only falter, "My child, it is your father!" Now,' continued the spirit, 'what do you do? You immediately begin to pelt him with tests. Where were you born? Where did you die? What did you die of? What was your name? How old were you? etc. These questions, instead of helping the spirit, still more confuse him; and he is unable, perhaps, through these various obstacles, to give you any test whatever of his identity. Had you, instead of demanding tests, accepted his statement as true, replied that you were glad to meet him, and naturally entered into conversation, he might have been able, although it is not certain, to have satisfied you of his identity; if not that time it is not unlikely that a subsequent visit would have enabled him to do so.' This taught me a very valuable lesson, and I can assure you that I profited by it. I do not think that I have ever pelted a medium with test questions since.

There are two spiritualistic camps. In the one credulity, and the acceptance as authority of what any spirit purports to say, are rampant; in the other reign suspicion, and a demand for purifying Spiritualism, and anathemas against fraud. There is a mean between these two extremes that, if reached, would do much to elucidate the subject of mediumship. Its fundamental limitations are very little understood in the ranks of Spiritualists themselves. We ought not, of course, to look for any understanding of this law outside the ranks; but the ignorance of Spiritualists on this topic is amazing. Take the type of trance mediumship, for instance. Any earnest student of the subject must soon learn that the reflection, by mediums, of the preconceived opinions of sitters and investigators, and also of the beliefs and preconceived ideas of the mediums themselves, are well-attested facts in mediumship; and this factor should always be considered in the determination of the value of communications. When not in accordance with known facts of science, but in direct opposition to them, as they often are, they should be questioned without condemnation, and without charging the source with intent to deceive.

I think it is true that, in a large majority of communications through trance mediums, these reflections upon and from the medium or the sitters are usually present; but, on the other hand, it is also true that characteristic communications in different styles are given through the same organism, so different as to be readily recognised by the ordinary observer.

It is a common experience that when a well-known person dies, there are at once announcements and communications purporting to come from the famous person through various mediums, as different in style and manner as the minds of the mediums themselves. It is also true that a medium seldom gives facts that are not known to either the sitter or the medium; but it is a well attested fact that this has been done, in rare instances, beyond the possibility of doubt.

In the *Banner of Light*, published in Boston, in the early years of Spiritualism, there was a portion devoted to messages from spirits that did much to convince me, as it did many others, of the certainty of communication between the two worlds. They were given through a medium, Fanny Conant, after whose death the style of these messages was entirely changed. These communications were often brief, giving names of spirits purporting to speak, telling where and when they died, and the name and address of the relative or friend to whom the message was to be sent. These messages were often acknowledged and verified by those receiving them. They were sent to all sorts and conditions of men, by no means confined to Spiritualists. There was frequently an entire page of the journal filled with these communications. This was one of the most phenomenal phases of mediumship that has occurred in the history of the movement. There was no way to account for these messages on the hypothesis of fraud or collusion; and the same phase has never, to my knowledge, been fully duplicated since that medium's death. Here was one of those rare beings through whose organisation tests could be given; and if there were no proofs of independent spirit communication, those messages appearing weekly in the *Banner of Light* remain uncontrovertible proofs to any sane, logical inquirer. That such tests are rarely given, and that the mind of the medium usually colours and even initiates the communications, that communications are often limited by the ignorance, or worse, of the medium, is not a factor in the problem. It is the well-attested cases that are of interest to us, and one well-established fact of intelligent, rational, logical and truthful communication of facts known to no one living, not even to the receiver of the message, ought to stand against all the mistakes, untruths, and glittering generalities of which so much complaint is made.

It was my good fortune during the year of the Centennial Celebration, which was held in Philadelphia twenty-two years

ago, to spend several months in the home of a wealthy gentleman whose house was a home for mediums. This gentleman was an enthusiastic Spiritualist, a veritable father in Israel to the cause. His wife was as much interested as himself, and for years she was named 'the mother of mediums. During the Centennial his house was the headquarters of spiritualistic activities. The most celebrated mediums in the country were entertained, and given an opportunity to show their powers. During these months I had a rare opportunity to continue my study of mediumship. Mrs. Thayre, the celebrated flower medium, was there, and held a weekly seance. Our host took great pains to bring influential people visiting Philadelphia to his house to witness these remarkable manifestations. There used often to be as many as forty sitters at Mrs. Thayre's flower seances, and frequently a majority of them sceptics. There were sometimes as many as a half-bushel of cut flowers brought to the table around which the company were seated. Often, as soon as the lights were extinguished, we could hear the flowers dropping on the table. At other times nothing could be heard, and we could only know by the perfume that flowers were coming. These flowers were perfectly fresh, and very frequently with drops of dew upon their petals. Different flowers were brought in answer to mental requests. On one occasion, I remember, a variety of Scotch moss was brought from the grave of one of the sitter's children, in response to a mental but unexpressed wish. There was no possible way by which these flowers could have been obtained through collusion. Not only were flowers brought, but frequently other articles. Birds often came. Sometimes the flowers were arranged in the most beautiful order on the table, which could not possibly have been done by collusion in the dark; and besides, the doors and windows of the room were securely fastened, and sometimes sealed by strips of paper pasted upon them. This was done when specially sceptical sitters were present. As I have said, there were to be seen all types of mediums and manifestations during this summer, and I enjoyed a most excellent opportunity offered for study. The atmosphere of the place was peculiarly well adapted for obtaining phenomenal manifestations—very different from the conditions surrounding Eusapia Paladino at Cambridge. The conditions demanded by materialists and so-called scientific investigators will never bring the best results when applied to the investigation of spiritualistic phenomena. The rigid lines laid down by the material scientist, and the inevitable mental conditions induced, will always retard and often destroy; and, what is even more unfortunate, often give the appearance of fraud and collusion. Take materialisation, for instance, of the law of which we know scarcely anything, but the investigation of it has shown us that figures are formed more or less perfectly in a dim light and in the presence of a medium. It is also well-known that these figures frequently look very much like the medium, especially when first formed, which justifies the supposition that they are formed from the aura of the medium, that impalpable substance which is invisible to our material senses, but which is used by the invisible intelligences to project a visible form. It has been often observed that when this process is violently disturbed, the medium receives a great shock, and is sometimes injured by it; and that at the first notification of this disturbance, the effort of the spirit is to bring this form and the medium together; and that this is done quicker than thought, so that when the figure is rudely clasped by one of the sitters intent on exposing what is thought to be a fraud, he will often find the medium in his arms, which, of course, is proof positive to the sceptical of fraud, and often to Spiritualists as well. It is often nothing of the kind. Of course, there are many pretended materialisations that are fraudulent and where confederates simulate the spirit; and also where the pretended medium leaves the cabinet and simulates the spirit. It is also true that genuine mediums under temptation, and when their powers have been overtaxed, have been known to simulate the spirit. Even spirits sometimes substitute the transformation of the medium for materialisation; and thus the body of the medium is used to simulate the spirit, when the medium is entranced and wholly unconscious. The same law is operative in other spiritual manifestations. A sudden flash of light will often produce disastrous results to the medium, when used for physical manifestations. In America, a man of the name of Bishop, who had formerly been a professional medium, engaged in what he called 'exposing' Spiritualism. At one of Bishop's lectures which I attended, he unintentionally gave proof of his mediumship. He announced at the commencement that he would show the audience how all the manifestations of Spiritualism were done. I noticed that he demanded with every manifestation the same conditions that a medium demands; and when he came to the materialising phase he had every light extinguished, not only in the hall, but in the passages communicating. Just as the figure emerged from the cabinet, some attendant carelessly flashed a light across the stage, at which the figure suddenly retreated into the cabinet, exclaiming, 'My God! man, do you want to kill me?' To the enlightened investigator, he thus nullified his claim of exposing Spiritualism; for why, if he were only showing how these things were fraudulently done, should the flashing of the light across the stage kill him or hurt him? Whereas, it is a well-known fact that the flashing of a light into the room at a seance is very injurious to the medium. These lectures were given under the auspices of the Young Men's Christian Association, and Mr. Bishop was carefully guarded against unpleasant interruptions by anyone who might give him difficult problems to solve. For instance, a gentleman in the audience arose, and attempted to explain that Mr. Bishop had invited us there to expose the manifestations of Spiritualism, and to show how they were done; but that he had demanded the same conditions that mediums demand, and had not shown in any one instance how they were accomplished. Before getting to the point, however, Mr. Bishop demanded of his committee protection from such interruptions, and the gentleman was invited to be seated. It was perfectly plain to any intelligent investigator that Mr. Bishop was giving to that audience the manifestations of mediumship through supernatural power, which could have been shown easily enough had his committee demanded the accomplishment of what he claimed, namely, the showing how these things were done. He accomplished them through the same means that mediums do; and could not have shown how they were done had it been demanded of him. The manifestations were remarkable, the very best conditions possible being furnished. He had the sympathy of the large majority of his audience, which was constituted mainly of church members, and a committee of the Young Men's Christian Association, ready to do his slightest wish. I observed that it was with difficulty that Mr. Bishop kept from showing that nervous agitation which physical mediums generally exhibit when giving their manifestations.

If those interested in establishing the truth of these things would address their efforts to a study of the law controlling them; and patiently, with open minds, and without prejudice or condemnation, experiment with mediums as the scientist studies the leaf of plant, the wing of an insect, the shape of a bee, or the bones of an animal, we should meet with far greater success in elucidating the subject; and if mediums could be induced to tell us all they know about it, whether they understand it or not, and if they could meet with kindness and confidence, instead of suspicion and coldness, we should receive a larger proportion of satisfactory manifestations than at present.

Madame Blavatsky, the founder of the Theosophical Society, and who formerly had been a Spiritualist and a medium, taught that communications do not come from disembodied spirits, but from shells, defined to be a sort of covering of the spirit cast off at death, which survives only for a time; or that communications come from elementals who are said to be controlled by the will power of embodied human beings. Mrs. Besant has come to believe that communications may be from the discarnate spirit, but that communication with such entities is dangerous, and so undesirable; that it is an injury to the spirit, and that it holds him to earthly conditions. She also teaches, in common with most Theosophists and a few Spiritualists, that it is dangerous to human beings to allow themselves to be used as mediums for these manifestations; that evil spirits take pleasure in deceiving, obsessing, and in various ways expressing their evil propensities, and therefore communications with the spiritual world ought not to be indulged in. The whole history of the movement of Modern Spiritualism disproves these positions. On the contrary, it is the most beneficent movement the world has ever seen. When the spirit is released from the limitations of material life, it is in no danger of being dragged back by the influence of those who are not yet so emancipated, for the reason that the spirit is in the realm of causes, and is positive, whereas we who are limited by matter are in a relatively negative state. The positive always controls the negative. When they are drawn back, it is voluntarily on their part, and for the purpose of ministration. Whenever obsession, deception, and mischievous appearances are present, if carefully scrutinised, they will be found to have their origin in the conditions furnished by the mediums or their sitters, rather than initiated by the spirits.

Mr. J. Thomas Hudson, of Washington, has written two volumes to prove that spiritual communications come from our subjective minds; the messages on mundane affairs being communicated to the subjective by the objective mind; and he claims that all spiritual phenomena can be so explained. But neither the Theosophists nor Mr. Hudson, have satisfactorily shown why the subjective mind almost invariably announces the communication to come from this person or that person's disembodied spirit. They do not tell us why the higher self is thus untruthful, when the lower self of the same person is often the embodiment of truth.

I asked Mr. Hudson how he could explain prophecy by his law, and gave him one of the cases recorded in the Psychical Research Society's records, of a prophecy which was fulfilled seven years after it was given; an event which could not have been known to the objective mind of the medium, for it had not yet happened. He replied that he could not explain it, but felt sure that it could be explained. Nevertheless, Mr. Hudson has made no attempt to explain it in a subsequent volume written by him on the same subject.

The wave of spirit power which caused the great awakening of the Western world from the materialism into which the age was fast sinking was preceded and introduced by mediumship and its phenomena. The Church, no less than the lay world, had come to regard miracles as obsolete, as idle tales of superstition and ignorance; and those who still held to a belief in the Bible miracles announced the age of miracles as past, notwithstanding the words of the Master tha tgreater things than He did would be done by those who came after Him.

When the tiny raps at Hydesville awoke the world from its sleep, and proved a veritable John the Baptist crying in the wilderness that a new Messiah was about to appear, there was no philosophy, creed, or ritual given; it was as humble in its origin as was the manger in Bethlehem. Its only announcement was that which a hungry world was waiting for—the continued existence of the spirit, an answer to the question, 'If a man die, shall he live again?' Alfred R. Wallace, the eminent scientist, who shared with Darwin the discovery of the law of evolution, says: 'The facts of Spiritualism are as well established as any other facts in science.'

A committee of medical men went into an investigation of the phenomena at Hydesville. They gravely announced to the world that the Fox girls made their raps with their toe joints. This was received with great satisfaction by the people. I remember well when my father, who was a physician, brought the news home that the mystery had been solved. 'But,' I said, 'how could they tell by their toe joints about the pedlar whose bones had been found buried in the cellar, and which had been found just where the tiny raps had told them he was buried?' In their eagerness and satisfaction with the explanation, the sceptics failed to

take cognisance of discrepancies like that, of which there were various examples. This is the attitude the world has maintained during all these years, and it is an attitude too often taken by Spiritualists themselves. They are too easily frightened by the appearance of fraud, inconsistencies, and false communications. A very celebrated physical medium told me in Philadelphia that if mediums only dared to do certain things they could greatly increase the power of the manifestations. 'For instance,' she said, 'if I could put some flowers on my person, they would act as a magnet, and often help me to bring flowers at my séances, especially where the surroundings are unfavourable; but suppose in searching me, as the committee frequently desire to do, they should find even a rosebud on my person, it would immediately be magnified into a bushel of flowers. I have been accused of fraud on the slender evidence of having been seen walking through conservatories, which I frequently do. Why it helps me I do not know, but I am frequently taken there without my knowledge, and I have often come to a consciousness of being there without having taken the determination to go. I one day bought a bird, and kept it in my birdcage for the same purpose; but I soon found that I would not be permitted to do any of these things, however innocent and helpful in themselves, because of the suspicion of collusion which it would lay me under.' The time ought to come, and come speedily, when all such advantages should be given without danger of the fear of the appearance of evil; when scientists will be willing to investigate psychic laws as well as those governing the material world.

We hear a great deal of lamentation over professional mediumship, and the suspicion under which it rests is a very unpleasant feature with which we have to deal. A friend of mine, who came to a knowledge of Spiritualism by communications through professional mediums at the time of her husband's death, and was convinced through these communications of the truth, and found great satisfaction and comfort in her visits to mediums, said to me one day: 'What a pity it is we cannot get these truths except through paying money for them.' In other words she regretted the professional element; but I said to her; 'Supposing that mediumship was guarded in temples, as the vestal virgins used to be, or in the sacred precincts of the home, how could its advantages be given to the world? How could you have received your messages had you been obliged to wait until some home would invite you to its sacred circle? You have been enabled, by paying a small fee, to visit mediums and get communications which have been of untold value to you. Would you be willing to give that all up for the sake, as you say, of lifting Spiritualism to a higher plane?' She could see at once that she would not, but she had not thought of that. And when we think of the countless numbers that have received this gospel through professional mediumship, it ought to make us rejoice that such a possibility has come to the world. It is very true that when mediumship becomes a commercial commodity, it is liable to be governed by the laws of the commercial world; and when it is pursued as a business, it is liable to the abuses that rule the business world; and when a medium's power is exhausted there is danger of simulation and deceit. It seems to me the wise course is to take all these conditions into consideration, and instead of arriving at the conclusion that there is necessarily a division between the true and the false, because the false is sometimes present, we should use a wise discrimination ourselves, and with a broad charity cover the errors and hold fast to the true, remembering that there is never a counterfeit without the genuine. It is proposed that committees be appointed for the examination of mediums under test conditions, to discover whether they are genuine, and for issuing certificates to the same. We ought first to try and learn the law governing these manifestations. It is an established fact, no matter how unpleasant, that some of the best mediums, in common parlance, have been 'exposed,' convicted of fraud, at times. And when our committees get to work and issue their certificates of character, we need not be surprised if our certificates are sometimes dishonoured, for in dealing with the subtle elements of which we know so little, it behoves us to be most humble in our conclusions.

We can take heart when Dr. Hodgson, after ten years o investigation with Mrs. Piper, has not found any explanation other than the one Spiritualism offers for the phenomena that he has investigated through her; and let me remind you that Dr. Hodgson's conclusions are no more satisfactory and will not be taken any more readily by the scientific world, by the cavillers and wiseacres, than he was willing to take the attested phenomena given by others. The world is full of just such tests as Dr. Hodgson has fortunately been able to get from Mrs. Piper; and, fortunately, every man and woman does not demand ten years of close investigation to be convinced. At the same time, I feel sure that no one realises more than I do the value of Dr. Hodgson's report to a great many persons of a sceptical turn of mind. Mrs. Piper must certainly have a very rare mediumship to have uniformly succeeded during that long period, notwithstanding the discouraging influences that must have surrounded her while being subjected to Dr. Hodgson's investigation. But in spite of all the discouraging elements that have been marshalled against the acceptance of the phenomena of Spiritualism it has steadily grown until it has permeated the churches of all denominations, and science has applied the entering wedge which will finally break its encrusted formulas and induce its votaries to do what science claims to do in material matters—look at the facts. Whenever this is done, with open and unbiassed minds, the world will rejoice in a knowledge of the greatest of all truths—that there is no death, no hell, no evil as a principle in the universe; that love answers in the spiritual as the law of gravitation in the material world; that the life of each and everyone is governed and guided by loving intelligences who have a knowledge of the need and of the ultimate end to be gained. And let us never forget that it is through the manifestations of mediumship that this has been and will continue to be given to the world; and let us be chary of our criticisms and denunciations, and our committees, so long as we are so ignorant of the laws of the psychic universe

Spiritualism is fifty years old, and within that time it has exerted an incalculable transformation upon the Church, upon literature and upon materialism—a far and away greater influence than has ever been exerted in the same length of time by any other religious or intellectual movement. And this has been accomplished without organisation, except what may exist in the skies—and without pope, synod, or supervising and self-appointed committees. I move that we trust it to angel guidance for another fifty years.

A POLITICAL MEDIUM IN ST. PETERSBURG.

(FROM 1880 TO 1886.)

The following striking paper by DR. GEORGE V. LANGSDORFF, Freiburg, Baden, Black Forest, who was present on the platform, was then read:—

As I suppose that but very few of my hearers have read my publication, 'Die Schutzgeister' ('The Guardian Spirits'), which appeared in 1897 in Leipzig, I thought it would be interesting for you to hear something of a remarkable, and still living, political medium, whose mission was to save the mighty Russian Empire from a fatal revolution by the Nihilists.

Henry v. Langsdorf's father was born in Rio de Janeiro, in Brazil, and his grandfather, Baron George v. Langsdorf, was the Russian Ambassador there from 1820 to 1829, and returned in 1830 to Europe. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into this world, in 1850, in Erie, Pennsylvania.

When an amnesty had been granted, Henry's parents returned to Germany as convinced Spiritualists.

In the great war of 1870-1, Henry had to join the Baden forces against France; was wounded the day before the capitulation of Strasburg; returned, when healed, to his regiment before Belfort; and came, disgusted with military affairs, to his parents.

He desired to try his fortune as a merchant in the United States of America; and his intentions finding no opposition from his parents, he returned to his native country—North America. But the fatal crisis of 1873-4 drove him back to Germany. He started business at Frankfürt with another young man, but did not succeed, either there or in Freiburg, in Baden. In the latter place he married a supposed rich lady, whose father was too niggardly to support his daughter and son-in-law.

One day she left her husband and returned to her parents. His mother was at that time a good speaking and, occasionally, clairvoyant medium. So it came to pass that when Henry once introduced a Russian gentleman (Mr. Münster, 1893, who was likewise a Spiritualist), his mother went into trance and said: 'If this elder gentleman would magnetise this young man, the latter would become a grand medium.'

Mr. Fr. Münster was a magnetiser, and had already developed some mediums in Belgium and Paris. So it happened that Henry in a very short time became a speaking, writing, and physical medium. Twice flowers were brought, and in July two ripe and sweet grapes. (N.B.—In that year, 1879, the grapes did not ripen at all, not even in October, as usually.) Shortly after this the medium wrote a very well-executed manuscript, with remarks in Greek, though he had never had a Greek book in his hands.

At that time many Spiritualists who visited the medium received the most convincing tests. His guardian spirit called himself 'Dabot,' and said that his name when on earth was Dominic François Aragon, and that he was born in Paris in 1793, where he was employed as director of the Astronomical Academy. But his identity could never be verified. Besides 'Dabot' there were also 'Hahnemann,' the father of homœopathy, and 'Napoleon I.,' who professed to be guardians of the medium.

From other mediums as well as Henry's mother, when in trance, came the prediction that he would have a mission to fulfil in Russia. This the parents did not believe, nor would they give their consent thereto.

Once I asked 'Napoleon I.,' who spoke several times through the medium's mother, 'How is it that you will now help Russia, although it was your prime object when on earth to make war upon that country?' To which Napoleon answered in an earnest manner: 'Millions perished in this land through my egotism, and I suffered tremendously in consequence. I can relieve my conscience only by helping millions to happiness.'

Finally the parents consented, but the evening before the medium started they proposed to hold a seance *en famille*, when 'Dabot' persisted that the medium had a mission in Russia, and his farewell words were: 'Look to Him who is the source of all goodness and sublimity. Farewell, *au revoir!*'

The medium started for Leipzig, where he expected to see Mr. Aksakow, who was at that time in Paris, and who returned to Russia via Leipzig. But 'Dabot' informed the medium: 'This is not the man who can introduce you to the Czar.'

Henry then went alone to St. Petersburg, but while the parents expected a letter from Russia there came the news again from Leipzig (September 4th, 1879): 'I am expelled from Russia, but shall soon return there again.'

The Emperor of Russia had gone to Warsowia just the day before, and General Surow, then Governor of St. Petersburg, to whom Henry presented himself in his capacity as medium and protector of the Czar, believed him (Henry) to be crazy; he ordered him to be examined by a physician, who knew nothing of Spiritualism, and who declared Henry to be insane.

Mr. Münster, the medium's magnetiser, then gave up all idea of success, and declared that now it would be entirely impossible that Henry could ever return to Russia. But the medium himself never gave up his hopes. Meanwhile the father declined to supply his son any further with money, and wrote to Henry to look out for a situation in a mercantile house.

Meanwhile Henry gave tests in Leipzig, and was entirely without

Continued on 2nd column page 410.

THE TWO WORLDS.

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FRIDAY, JUNE 24, 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.

The Annual National Conference.

IT IS most appropriate that in this year of Jubilee the National Conference of British Spiritualists should assemble in the birth-place of the Spiritual Cause in this country. To the little town called Keighley, in the county of Yorkshire, belongs the honour of having witnessed the inception of a movement, some forty-five years ago, which has spread all over the land, and claimed adherents in all ranks of Society, from the Queen to the cottager.

It is still more significant of the powers which direct this New Dispensation, that the important subject of the proposed Deed Poll should come up for consideration this Jubilee year, and at Keighley; for, if adopted, it will be the first step towards giving us a corporate and legal existence as a Religious body, striving to secure spiritual and social freedom, progress, and the means of happiness for all.

Report of Jubilee Committee.

THE Declaration of Principles of the National Association contained the following declarations and indorsements:

First—We acknowledge an unlimited intelligence in the universe, of which we are all partakers.

Second—The highest expressions of this unlimited intelligence we recognise in the reason and intuitions of the human soul.

Third—We recognise Nature as one infinite whole, and her phenomena as the expression of life, energy, and intelligence immanent in the constitution of things.

Fourth—Spiritual phenomena throughout the ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

Fifth—We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

Sixth—Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We indorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the efforts to secure equal justice for all races and classes in both sexes.

2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love, by which the home may become the centre of purity, fidelity, and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperence in all things, and relying on moral and social education as the remedy for all forms of abuses.

5. By co-operation and fraternisation as the remedy for political and industrial evils.

6. By recognition of the Brotherhood of Man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth, and a sacred regard for the interests, rights, and well-being of every child of Nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own spiritual natures and seeking the helpful co-operation of the spiritual world.

9. By inspiring all men with faith in themselves and confidence in the eternal order of Nature, as a perpetual incentive to courageous effort and success in well-doing.

Respectfully submitted as a synopsis.

Signed—Cora L. V. Richmond, Lyman C. Howe, Mrs. Elizabeth L. Watson, William C. Hodge, Dr. Fred. L. H. Willis. —*Banner of Light.*

Continued from page 409.

means. One day 'Dabot' told him: 'Now is the very time to return to St. Petersburg.' 'All right, good guardian,' was the reply, 'but I am out of money.' 'Oh, nothing so easy for us as to support you. Pay a visit to such and such persons.' The medium followed the advice, and was greatly astonished to get, unasked, from two persons three hundred marks each as remuneration for the many tests they received.

On January 19, 1880, the parents got a letter from him from St. Petersburg, commencing: 'Hurrah! the spirits have won the battle.' The medium had arrived in St. Petersburg in the evening, and next morning his guardian whispered in his ear: 'Now go to the Hôtel de l'Europe and ask for the Countess Galves; she will introduce you to the Grand Duke Constantine, and through him you will be introduced to the Emperor.' His curiosity as to whether there was such a lady in the hotel named was mixed with doubt; but soon after reaching the hotel he learned from the porter that the Countess occupied three saloons in the front part of the house.

The Countess was astonished to hear from the young man about his medial mission, and asked if he could give her a proof.

'Oh, yes,' said the medium.

'When, if you please?'

'Well, immediately, if you wish.'

He then went into a trance, and when he woke up found the Countess in tears. She then said that the Grand Duke would come to-morrow to take tea with her, and that she would speak to the Grand Duke about him, and three days afterwards the medium received an invitation to appear before the Grand Duke, who also asked for a test. The medium agreed, and when he came to his normal state he saw his Highness, in the presence of his secretary, taking a writing-slate out of a drawer. He handed him the slate, with the words—

'I asked you a political question—the same question that I lately asked the medium Slade, and he gave me that. Read for yourself.'

On the slate was written: 'This question will soon be answered to you by a German medium.'

'You are this medium; yes, I will present you to the Emperor,' said the Grand Duke.

A strong feeling of gratitude to the Almighty came over the parents when they read Henry's letter, which contained the ratification of the medium's mission.

The medium received a monthly salary and rooms in the Grand Duke's palace, and married afterwards a Swedish lady.

At that time Russia was ruled by the grand dictator, Melikow, protector of the Czar's personal safety. But the medium always was a greater detector than he (Melikow). For instance, in November, 1880, the Emperor was informed by the medium that the Winter Palace was undermined. The Czar would not believe it, and said: 'My dear Baron, you have given me many tests of your clairvoyance, but such a thing is impossible for me to believe.'

'Your Majesty, I will draw a line on the street under which the wire has been laid; it comes from the house opposite.'

'No, young friend, I cannot give an order to explore that spot; it would be a mistrust of my brave soldiers, who stand on guard.' (This shows the good and faithful character of Alexander II., of whose kind feelings and doings the medium gave me many examples.)

'Well,' said the medium, 'then must fate have its accomplishment; in half-an-hour the catastrophe will come.'

(Here I must interpolate that at that time the Prince Ferdinand of Bulgaria was on a visit to the Czar. They spoke together about this prediction, which delayed their going to dinner for half-an-hour.)

In the street the medium met an officer, who asked him: 'Ah! Baron, you have had an interview with the Emperor?'

'Yes, the Winter Palace is undermined, and will blow up in half an hour, but his Majesty will not believe it.'

'What! What do you say? The Winter Palace undermined? That's impossible! May I go with you?'

Both entered a restaurant which was near at hand, and exactly at the expiration of half an hour the explosion took place, and immediately afterwards a lackey made his appearance and called the medium to the Emperor, who embraced him, saying: 'Oh, dear friend, how I regret not to have paid attention to your warning.'

The dictator Melikow saw a rival in so clever a medium, and when the Czar, as he generally did in spring, went to Livadia (May, 1880), Melikow sent the medium with important documents to Paris. He handed him a thousand roubles, but at the same time were given secret orders, that he was to be robbed before reaching the German frontier. The medium told me afterwards that he at a certain time became very sleepy; and when he awoke his pocket-book was gone; but, strange to say, the documents were still in his possession. In Berlin he deposited these documents at the Reichs Bank, and obtained an audience of the great Reichs Chancellor, whom he told freely about his spirit mission in Russia, and that Melikow had sent him with documents to Paris, and that he had been robbed of the roubles but not of the documents.

The great Chancellor appointed a second interview with Henry for the next day, and then asked him, in evident astonishment: 'What position did you hold in St. Petersburg? How came it that you got such documents into your hands?' Henry knew very well the contents of the papers, but asked: 'Are those documents, then, so very important?' 'Important!' exclaimed the Chancellor; 'so long as I have been Minister I have never had such important proofs in my hand.'

The medium had several audiences, and the third time found the great Moltke present; but I must not tell what discourse those two heroes had with the medium.

Henry did not fail to go also to the Russian Ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to the Ambassader Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go to the manège, or if he did so to return always at a quick gallop. Without this precaution he would be lacerated by bombs. This prediction was also given by other mediums.

[Here I will remark that Spiritualism is well known at the Court of Berlin; that Wilhelm I. and Frederic Wilhelm II., and likewise Bismarck and Moltke, were well acquainted with it. For instance, Moltke, in the above-mentioned audience with the medium, related that one morning in 1870, just before marching against France, he was lying in his bed, not dreaming and not sleeping, but in a kind of light slumber, when, as he said, 'At once I saw a white flag unfurling itself before my eyes, and thereon was written, in golden letters, "Be moderate in victory." Do you know, B., how often I had to remind you of that flag? You always wished for more.']

New troubles awaited the medium, as soon afterwards Alexander II. was lacerated by bombs. The medium was now without means in Berlin, but his guardians always told him to keep quiet, and that he would return again to St. Petersburg.

Henry found in Berlin an appointment as book-keeper in a brewery, and was so far contented with his lot, and so also was his wife. But fate is often very mutable. His principal came to grief, and in consequence Henry lost his situation, and was glad to accept a position as inspector of a particular branch for the Hygienic Exhibition in Berlin (May, 1882). But fire broke out in the exhibition, and his little hut was also destroyed, together with his small stock of furniture and clothing. He and his wife had then nothing left them but what they were wearing. The committee, however, paid him an indemnity of a hundred marks, and acting on an inner impulse he then went to Frankfürt.

Strange to say, the Russian Government must have watched him. In Frankfürt he received the visit of a man of the Russian Embassy in Wiesbaden, who asked him if he would not like to go to Geneva, where three Russian generals would receive him. The medium agreed, but asked for the means for this journey, and these he received. On October 8th, 1882, he went to Geneva and entered the hotel, the name of which had been given him, where the generals were waiting for him.

'What do you wish from me?' he asked.

'Well, there are three Nihilists, who are the leaders of different committees, and we wish to know if they are here or elsewhere. We were told that you are the man to find that out.'

'Perhaps, yes. But have you photographs of them?'

'Certainly; here they are.'

'Well, to-morrow morning I shall be able to give you clear guidance.'

The medium, on going to bed, offered up a fervent prayer, and asked for information. After that he heard the well-known voice whispering in his ears: 'The person represented by the first portrait lives in that and that street, No. 24, the first floor upward, the first door to the right.' The domicile of the persons of the second and third photographs was also accurately given. The medium wrote the different addresses on the back of the pictures and went to sleep. The next morning he saw the generals, who at once asked: 'Well, can you give us what you promised?'

'Yes; look here, I put the addresses on the back of the photographs.'

Their astonishment was great. They asked: 'But how could you get that in such a short time? And what shall we do now?'

'Well now, let us first have our breakfast, and then we will take a cab and look for the addresses.'

They drove off, and before they had to turn to the left in the indicated street the medium ordered the driver to stop. They stepped out and went along.

'Here is No. 24,' the medium said, 'but don't stay; come along to the next corner.'

Here they deliberated as to who should go in to assure himself of the fact. Each wished that the other should go. 'Well,' said the medium, 'of what are you afraid? Just go upstairs and ask if a room there is to be let.' 'Parbleu!' exclaimed the one, 'I did not fear the cannon-balls before Plevna, and why should I now tremble before one Nihilist?'

A few minutes later he came back in great exultation, saying: 'Je l'ai vu, je l'ai vu; c'était lui, je vous assure, c'était lui, c' était le véritable homme!' (The conversation was carried on in French, because one of the generals could not understand German.)

The medium had some trouble to quiet the excited general, so as not to create any sensation.

The second and third addresses were likewise verified in the same way, and the medium had given the very best proof of his capacity. On the following night the medium was informed of many other things in regard to the Nihilists, and every notice was sent to St. Petersburg by the generals.

The medium having been instructed by his guiding spirits, for his own security, to take a private lodging, on the third day the three high officials entered his room in high exultation. The generals related that, sitting in a restaurant and conversing in Russian, near a man who was reading a newspaper, and was sharply listening, as they went away, the man followed, and soon was joined by a second, and then by a third, all of them standing now before the house.

'Why!' said the medium, 'and now you come to me? Well, now I also am compromised! But let me look at them.'

As he went to the window, he felt some power pulling his coat and heard the whispered words: 'Tell these three generals to leave Geneva immediately; if not, they will be killed this evening. You may stay until to-morrow, but the first train must bear you home.'

The medium repeated to them the warning, and they followed the advice in great haste.

The medium paid a visit to a friend and reached home late. As he opened the house door, he felt again the warning pull, and heard the whisper, 'Speak first in the passage before you enter it.'

'Who is there?' he called aloud. No answer came. 'Who is there? Answer, or I fire.'

He then heard the rustling of a silk dress, and in the gas-light appeared a lady of about thirty years old, who said: 'Who are you? What force have you about yourself that hinders me from raising my right hand? Why is my right arm lamed?'

The medium took the lady out into the full gas-light, and asked: 'Tell me, what wrong have I done to you that you intend to kill me?'

The lady replied: 'Not to me, but to our holy mission. You are an enemy to Russia, and upon me fell the lot to kill you. The Russian people live under a mightily oppressing ruler. My own father was sent to Siberia without knowing for what. I was then sixteen years old, and swore to avenge him. Now the very time has come. I am a Nihilist, and perhaps you do not know the sacredness of this word.'

'What do you now intend to do?' asked the medium.

'We will keep quiet through the winter, but when spring comes we will strain every nerve to undermine the Government.'

'Keep quiet,' said the medium. 'Russia will be saved from the oppressive power, but not by the Nihilists; by another force.'

The lady ezclaiming, as if suddenly freed from a charm, 'Heaven! What have I done! Oh, miserable creature!'

The medium: 'What have you done that is so very extravagant?'

'The lady: 'Oh, you know nothing about our binding oath. Oh, I am a traitress!'

The medium tried io console the poor lady, and told her to have courage, 'The three Russians are not killed, and you can say that you could not find me. Good-bye, perhaps I may see you in better times.'

The three generals were willing to take the medium away with them to St. Petersburg, but he wished to stop a fortnight with his parents and to gain power for his new great work in Russia. Exactly fourteen days later the medium received money wherewith to go to St. Petersburg.

What next followed I am not yet allowed to tell; but I took notice of all that I heard by means of letters or communications from the medium; moreover, he himself keeps memorandums and holds them securely.

[N.B.—In a manuscript, 'Spiritualism in Freiburg,' I narrated everything that the medium had told me, but I deem the time not yet arrived to publish it in full.]

The medium had now almost every evening and often in the daytime a private seance with Alexander III. and the Empress. At times the medium spoke in trance, but mostly through a very simple psychograph, constructed by the spirits. On a board the letters of the alphabet were written, not in order, but promiscuously; then a saucer was marked on one point with a black spot. By laying the hand of the medium on the saucer it moved quickly about. The Emperor called the letter pointed out by the black spot, and the Empress wrote it down. (The reason of this manner of communication was that the controlling power could not in that manner be disturbed by other spirits.)

Every advice of the spirits was strictly followed. The Emperor had to promise that only the notorious robbers who committed murder should be transported to Siberia. The young men, especially the Nihilist students, were placed 'for punishment' in the military school. 'By such mildness you create reconciliation and win intelligent officers,' the spirits said.

The medium was also admitted to every session of the Ministerium; and every Minister had to take a sacred oath never to speak about the medium—on pain of immediate *deportation to Siberia.*

And the medium himself, his guardian spirit forbade to accept any decoration, title, or present of money, except his salary for living; but the medium had free lodging in the Imperial palace, coach and horses out of the Imperial stable, and a free card to all public institutions.

What I heard by letters and sayings of the medium I dare not make public, but it is preserved in a special manuscript that I have written down. It may be sufficient to say that the above-named magnetiser of the medium (Friedrich Münster, who once came to St. Petersburg, on a visit to his sick old father) wrote to me (April 15th, 1883): 'Dabot [the medium's guardian] fulfils one wonder after another, and if it so goes on, the end will be brilliant. I am glad to have seen and heard personally so much.'

The Imperial Coronation (May 8th, 1883), of the preparations for which the journals related so much, only came to pass when, by the astonishing detection of the medium, it was found out that 87 chests, signed and addressed So-and-so, with the declaration, 'Glassware from New Orleans, N.A., were deposited in Moscow. These chests (so the spirits said) were filled with small, flat glass shells, besmeared on the surface with a chemical preparation. As soon as they were thrown over the multitude of people they would have exploded, and would have done great damage. The search showed fully the truth of the warning. The detection of this mystery brought great depression on the Nihilists. Many of them were killed as supposed traitors by their own confederates.

The moment for the crowning celebration was now, therefore, very propitious, and it went off without a single disturbance.

Here I must add: Did 'fate,' on May 30th, 1896, when Nicholas II. was crowned, demand the death of so many people as generally lose their lives on such festivities? On the Chadinsky field were killed, as reported, 3,600 people, and 1,800 were wounded. Fate is inexorable!

It was ordered, then, by the spirits, through the medium, that not only the different distributors of food and drink (mostly Germans), but four bands of military music should cross the Chadinsky field without intermission in order to divert the crowd of people. Why was that not done also in 1896?

The medium had to go with the Czar and Czarina to Moscow. Whilst driving, the medium went into a trance, and must have spoken important words, as the medium, when coming to his normal state, found both their Highnesses in tears.

During the whole of the festivities the medium had, without interval, to be at the side of the Czar. When all was over, the Emperor asked the medium, 'Now, dear friend, what do you wish now for yourself?' The medium afterwards told me: 'It was then as if a great hand laid itself on my lips, and I felt compelled to say, "Your Majesty, I have no wish."' The Czar was astonished, but ordered an increase of my monthly salary from 100 roubles to 200 roubles. An enormous quantity of money was otherwise spent. For instance: Forty-eight million roubles of unpaid bills of taxes were annulled; also twenty-one millions for redemption of military services; fourteen millions of various other unpaid bills for travelling

passes, land tax, decoration tax, and thirteen millions for unpaid poll taxes.

Of the political efficacy of the medium; of a previous prevention of a conflict with England; of discourses of the medium with Germany's greatest statesman (whose son was expressly despatched to the Ambassador of Germany in order to watch the medium); of political revelations and advices, and finally of the detection of the chief press of the Nihilists in the cellar of the Imperial Institute for young ladies in Warsaw (at first the Czar could not believe this), and many other things, I must at present not tell anything. Only this much may be said, that both the Emperor Alexander III. and her Majesty were highly esteemed by the medium, as most excellent human souls, who lived in exemplary wedlock and were full of love for the welfare of the Russian nation. Very often the Czar (also his father, Alexander II.) was willing to give a free Constitution and a Parliament, but the spirits taught them, through the medium, that such an act at that time would lead to great calamities; first, they said, let the people be instructed to read and to write; and stop the corruptibility and cheating of the commissioners. It would have been a crime to give a free vote to an uneducated population; even as it had been a great mistake to annul the servitude at once, instead of doing so by-and-by.

The medium had likewise a high qualification as a magnetic and clairvoyant healer. He gave great proofs thereof in healing cases where the professors, as the last hope, resolved on an operation, and where so-called surgical science was at fault.

He was once sued for charlatanism; but he laughingly showed his citation to the Minister (Worenjow Daschkow), who without further deliberation, tipped on the telegraph, and brought the accusation to an end; whereupon the professors and doctors, who appeared in great numbers, went away with bitter feelings. The medium became tired of politics, and longed to return home, to do good there as a healing medium

The Czar never felt it a duty to make a present to the medium. Henry received nothing besides a good salary for his many sleepless nights, the long, nerve-affecting seances of three and four hours' duration. Nevertheless, the medium possessed the full confidence of the Emperor Alexander III., who once called him his 'only true friend on earth.' This was good and wise in so far as the medium could part now without any counter-obligations. The spirits told him that it would not be wise to lead the Emperor like a child; for the Emperor knew now how to manage politics, and had to work on his own responsibility. 'But,' said the spirits, 'you receive from us, for your willingness to serve us, the power of healing. Go and make a good use of it.'

For three full years Alexander III. received the best advice from the spirits. The Nihilists' power was broken; the act of crowning was accomplished without a single misfortune; a war with England in Afghanistan was averted with benefit to Russia, considering Merv; and for Danubian affairs were given good suggestions. Besides, the Czar received many tests of the great truth of Modern Spiritualism and—notwithstanding the great kind feeling—no gratitude.

The eminent German Chancellor once said to this medium: 'If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order.'

On the 20th March, 1886, the parents of the medium received the joyful news of their son's return with his wife. They began a new household and everything went well. His magnetic cures were often wonderful. Among his patients was a young Englishman with softening of the brain, whom the professors declared incurable. In a few months he was cured, and the mother of the young man persuaded the medium to go to England, where he could charge pounds instead of marks. He—sad to say—believed it, but soon he found out that he had made a mistake. He settled then in Wiesbaden, but with small pecuniary success. Then he was called as healer to 'Bill's Natural Sanatory Establishment,' near Dresden. Here he had good success with an adequate income; but again he was persuaded by a lady to settle in Dresden, as there he would earn more money. After that he cured in Görlitz, and finally in Ellern, near Rheinböllen in Rheinish Prussia. From that place he was brought lately to his 76 years old father, in a state of incurable insanity, and he will now end his active life, which was so abounding in wonderful deeds, in an asylum!

Such cases of an unfortunate ending of mediums are alas! often recorded. I remember to have read once an answer given in the *Banner of Light* on the question: 'How comes it that good mediums are abandoned by their guardian spirits and become incapable of working in the same manner as formerly?' The answer from the spirit-land was: 'It occasionally appears that a medium, who is easy to be controlled, acts under the impressions of low spirits; but this happens only comformably to the natural law, "Like attracts the like." In such cases the soul of the medium is too weak to follow the impulse of the inner spirit or the conscience, and the body falls into ruins. The only way to come right again in such cases is to attract good spirits by pure living, by earnestly repenting, and by holy prayers in order to regain purity of soul and the influence of good spirits.'

The medium we speak of had not this power. He was brought to me three months ago in an advanced state of insanity, and with so-called softening of the brain, and awaits now his end in the asylum.

Ladies and gentlemen! I suffer very much by closing my address with the confession that this medium is my own son!

The chief aim of Modern Spiritualism is, to develop morality in mankind. Teaching alone will never make the human race much better, but faults, misfortune, suffering, tribulations, troubles, and unfulfilled hopes may be great helpers to forward it.

I thought it, ladies and gentlemen, very necessary to make this confession, and I hope that all mediums may be benefited by this my sad experience. Thus the experience which I and my son had to go through may be beneficial to others.

We gratefully acknowledge our indebtedness to the kindness of our esteemed friend, Mr. E. Dawson Rogers, the Editor of *Light*, for the report of the address given above.]

National Federation of Spiritualists.

THE NINTH ANNUAL

CONFERENCE

AND

JUBILEE CELEBRATION OF MODERN SPIRITUALISM

WILL BE HELD IN THE

MECHANICS' HALL, KEIGHLEY, ON SUNDAY, 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.

CLAIRVOYANCE BY MRS. PLACE.

NOTICE TO SECRETARIES AND ASSOCIATES.—The Conference is on July 2 and 3. All delegates and associates attending the same, and requiring hospitality or accommodation 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.

ARTICLE 10.—BUSINESS AT THE CONFERENCE.

The order of business at the Conference shall be:—

1. Opening exercises.
2. *Pro tem* appointments, if necessary.
3. Report of Committee of Reception upon credentials of delegates.
4. Read minutes of last Conference.
5. Secretary's report.
6. Treasurer's report.
7. Special Committee's reports: Deed Poll and Bazaar.
8. Deferred business.
9. Motions on the agenda.
10. Election of Federation officers and committee for the ensuing year.
11. Election of president, place and date of next annual Conference.
12. Election of speaker for next Conference, evening meeting.
13. Open Council.
14. Votes of thanks to retiring officers and committee, and notices of motion for next Conference.

RE DEED POLL COMMITTEE.

Motion carried at last Conference: 'That the copy of "Deed Poll" be referred back to Committee, with instructions to them to make all inquiries necessary as to whether the required "Legal Status" cannot be gained in any other more simple yet effective manner, such as a Limited Liability Company, a Friendly Society, or as an Educational Effort. Failing any satisfactory result from those inquiries, that the Committee be instructed to carefully eliminate from the "Deed Poll" all that would savour of government except what is strictly essential to secure the "Legal Status" so much desired.'

The following notices of motion to be moved at the Conference have been sent in:—

Mr. John Pemberton, Warrington, to move: 'That the Federation formulate a method whereby assistance can be given to new societies.

Mr. W. Johnson, of Hyde, to move: 'That the word "day" in the second line of the second paragraph in Article xi. of the Constitution be eliminated.'

By the Salford Society—Mr. Bracegirdle to move: 'That Article iii. 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 in which they stand upon the roll of the Federation."'

Mr. J. Venables, chairman of Bazaar Committee, gives notice that he will move on Bazaar Report: 1, 'That the funds raised by the bazaar, and all other moneys obtained by direct donations and subscriptions to the said Mission Fund be held apart from the General Fund. It shall also be an instruction to the treasurer that such accounts shall be kept separate to the given purpose.' 2. 'That a duly experienced and qualified Consultative Committee should be appointed by this Conference to control the work of the Missioner or Missioners where such control is needed, and to report fully of their work to the Executive at the last meeting of that body prior to or preceeding the next of any meeting of Conferences.'

JAMES SWINDLEHURST, Secretary.
WILLIAM HARRISON, Assistant Secretary.

ORGANISER'S REPORT.

Mr. President, Ladies and Gentlemen,—In view of this our Ninth Annual Conference, it now becomes my duty to lay the third annual report of Organising Secretary before you. In again becoming your missioner for spiritual truth, I trust I have been fully mindful of the responsibilities which attach to such an important position.

It is a most pleasing feature in this our propaganda to still note that the spirit of progress and the desire for a closer union and consolidation of our forces is in our midst. With this object in view I have worked for the past twelve months. At times, however, the more militant spirit has been called forth as we visited fresh districts, and had to promulgate our principles and to defend our Cause.

During this time I have widened my sphere of labours, and expended more time and money in public propaganda than in the preceding years. I had in view the more extended field of missionary work you will soon be called upon to enter, when I undertook the tours to London, the North, and the North-east part of the country. The experience I gained has been more than worth the trouble and cost. Yet I feel sorry that so many persons and districts who have applied for assistance had to be refused because of the multitudinous duties which beset me as secretary and organiser.

I have visited, as your agent, many new districts where at present no Spiritualist Society exists. During my visits to London I assisted at 27 public meetings, some of these being open-air services. At Balham, South London, we conducted, in the name of the Federation, two successful meetings in defence of Spiritualism—the first public services held in this part of the great Metropolis for Spiritualism. The kindliest feeling existed between myself and our fellow-workers of London, and we missioned in complete unison together. In the North and North-east districts, notably County Durham, there is much room for our propagandist energies, as Societies are somewhat weak and financially poor. The same will apply to the South-west of England, where a few noble souls are still struggling on to keep Spiritualism to the fore.

During my journeys through the country I have organised and personally conducted some 112 public meetings within the twelve months. These services have been held under all conditions and places, from the football pavilion, as at Huyton Quarry, to the most elaborate and spacious halls that could be hired. In the Midlands I have conducted successful missions at Kettering and at Ripley, where at present no society exists. At Castleford, in Yorkshire, we conducted the first of a series of mission meetings, owing to the bitter attacks of the Vicar of the Parish. At Castleton, Prescott, Pendlebury, and Swinton, we publicly missioned in hired halls, no society existing, while at Dalton-in-Furness, as well as in other districts, we have laboured to revive our Cause 'where it has lapsed.' We may reasonably claim, as an outcome of our propaganda, that this year has seen societies established at Great Harwood, Castleton, and Rock Ferry, while in many other districts circles of investigation have been established as an outcome of our labours. At Todmorden and at Bacup societies have been revived, where they had lapsed. I have over and over again received able and willing help from mediums and workers all over the country. These workers have all assisted without fee and reward, and merit your warmest approbation for the valuable aid they rendered. They have frequently travelled (at night) long distances from home in all conditions of weather, to assist in spreading our most glorious gospel.

Turning to the financial side of the propaganda work, I may say that the full cost for the twelve months reaches £128 2s. 6d.—£20 more than last year. The full income which has reached me direct from collections and donations totals £65 7s. 9½d. In November we made a direct appeal to societies for 'A Federation Sunday,' *re* the Walsall resolution, and 21 societies responded then, or after, giving £14 19s. 9½d. to the mission fund. Hammerton-street Society, Burnley, has since given £5 as a donation to this fund, which is not counted in this statement. Eleven individual Spiritualists have also contributed £7 18s. 4d. to the same fund, per the organiser. These figures distinctly show that the organiser has had to draw from the treasurer and general fund £62 14s. 8½d., to sustain the propaganda mission.

In conclusion, allow me to heartily thank all those donors to the mission fund for their generous support, who thereby made propaganda possible. Allow me also to thank all my co-workers who so readily responded to my appeal for help, and thereby eased my labours. The thanks of the Federation are also due, and will be as cordially given, to those Spiritualists in all parts of the country who so willingly gave hospitality and home comforts to myself and fellow workers whilst performing the duties of Federation Missioners.

JAMES SWINDLEHURST.

BAZAAR COMMITTEE'S REPORT.

To the Chairman, Executive, and Members of the S.N.F., in Conference assembled.

Brothers and Sisters,—Two years ago this Conference, then sitting in Daulby Hall, Liverpool, did elect by vote and instruct a committee to carry out a Bazaar scheme, in order to raise an efficient sum to meet the pressing demands from all parts of the country for missionary effort. It was the intention of the original resolution that the work should be consummated at latest during the spring of 1897, but the Conference of that year, after the report of the Committee, agreed that the Bazaar should be held to celebrate the fiftieth anniversary of our movement. Your Committee, largely augmented, proceeded to press the matter home upon the Societies and unassociated friends of our movement with such vigour as to produce in many places a most enthusiastic response. So earnestly, indeed, in some quarters was the work taken up that your committee were rather staggered with the results on the day when the revealment occurred. It would be invidious to specifically name places and persons, and too comprehensive a work to record the whole, but the thanks of your committee are indeed due, and are here heartily expressed to all friends and workers for their perseverance, their ingenious modes of action, and generous support.

In the furtherance of this work your committee spent much time, thought, and labour in carrying it to a successful issue, and we think all will freely admit the efficiency displayed in that valuable literary production, the *Souvenir Guide*, which we trust has found a place in all your homes, and will be long cherished as a memento of one of the most important events of the nineteenth century.

The Bazaar is now a matter of memory, and the general knowledge of the amount of success attained by all who are interested in our movement is, perhaps, the best report which could be tendered to this Conference.

It is true that the nett result has not reached your committee's most sanguine expectations. Some at least among them had hoped to have touched the earnest and more substantial sympathies of those who have been well provided with this world's goods, but in this they were doomed to some degree of disappointment, yet as 'nothing succeeds like success,' perhaps our friends may find their opportunity of 'doing good by stealth' as they see the work being accomplished. The Treasurer's report will furnish you with the most tangible idea of the success of the committee's efforts, though he will not be able to render a complete balance of the whole results, seeing that there are still goods to be disposed of and accounted for.

Your committee desire to tender their heart-felt thanks to the Lyceumists generally for their very bounteous aid in the 'Lyceum effort'; to all contributors for generous donations and gifts of goods; to all workers who, in the quiet of the home circle, or collecting book in hand, perambulating from house to house, or who in seance-room or public meeting, by effort or cash, contributed to the general result. Also to all entertainers, mediums, stallholders, assistants, etc., who contributed by their earnest and freely-given labours to help the good cause.

Your committee trust that when the ever-increasing work of the Federation shall again call for similar or greater efforts, it may find as many subtle brains, earnest hearts, and willing hands to carry them triumphantly through.

Submitted in the spirit of love, unity, and fraternity.

JOHN C. MACDONALD, hon. sec.

GENERAL SECRETARY'S REPORT.

Mr. President and Friends,—It is a most gratifying condition of our organisation when we can congratulate ourselves as members that this ever memorable Jubilee year of our movement has still found the National Federation on the upward path; that it still puts forth that progressive spirit, having as its aim the improved condition and the consolidation of the Societies and the Cause.

The constantly changing condition of many Societies, the continual change of officers, but especially of secretaries, makes it almost impossible to form a correct estimate of the solidarity of the movement as a whole; still, there are 'signs and tokens,' within and without, which justifies the assertion that the Federation has more than held its own during the year. Its propaganda work must be noted from the Organiser's report.

From the successful Conference held in Blackburn, last July, we have a clear financial gain of £12 10s. 3d., thanks to the very generous support of the committee, friends, and the public of that town. If Societies and Associates would see that their subscriptions were paid earlier on in the year it would considerably assist the Treasurer and the Secretary in performing their duties. After the audit—but 14 days before the Conference—last year, 26 Societies sent in their subscriptions, amounting to £8 17s. 6d., which had to be omitted from the balance-sheet, 35 Associate Members, paying in £5 16s., did the same thing. A month's earlier forwarding of subscriptions would greatly facilitate matters in this direction.

The income received this year is the largest the Federation has yet received in one year (leaving out of account the Bazaar funds altogether). The full income totals £193 10s. 9½d. Last year, the total reached £165 6s. 1½d. Societies have paid as subscriptions £27 5s. 3d, while Associates have forwarded fees to the amount of £26 5s. 6d. The special appeals for a Propaganda Guarantee Fund have also realised £34 2s. 4½d. This is most encouraging. Still the expenditure on the mission work far exceeds the income guaranteed for the same purpose, as the Organiser's report reveals, and in order to actively sustain the promulgation, by mission labour, of our grand

acts and philosophy, the Federation will still have to plead and trust o the generosity of its good friends and members.

Nine societies have joined the Federation during the year, while two have officially withdrawn. Two societies have been revived during the year which had collapsed in 1897. In one town the two societies have amalgamated as one centre society, for more effective work. During the same period 24 new Associate Members have been enrolled by the Executive Committee. Seven members of the same committee retire, as per rule. I have received 25 nominations, from all parts of the country, to fill the vacancies. Ballot papers will be issued at the Conference bearing the names of all the candidates.

I thank all members and friends for their generosity and aid during the year, and I also heartily thank them for the kindness and courtesy shown to myself and assistant secretary.

JAMES SWINDLEHURST, Secretary.

HYMN BOOK REPORT.

Ladies and Gentlemen,—I am pleased to be able to announce the continued and gratifying sales of the Hymn Books, and the introduction of a useful 'Propaganda Hymn Book,' containing the first hundred hymns of the National Federation Hymn Book.

At the end of May last we had but 877 copies of the complete book in hand, and of these 150 have since been sold. At the end of 1897 our books (audited by chartered accountants) showed a total profit balance of £80 10s. 4d., of which £40 5s. 2d. is the share belonging to the Federation, and the stock in hand at that time was valued at £89 7s. 8d. (less £3 10s. owing at that time, but since paid, for binding).

The Executive have decided that a second edition shall be put in hand at the earliest possible moment, consequently the profit referred to above will be needed to help to meet the very heavy initial expense of printing and binding; but the hymn books will undoubtedly become in due course a useful source of revenue to the Federation.

E. W. WALLIS.

GENERAL SECRETARY'S FINANCIAL STATEMENT.—BALANCE SHEET, 1897-8.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Cash in hand of Treasurer, per last Balance-sheet	30	8	9	Blackburn Conference—Expenses	14	7	10
Cash in hand of Secretary " " "	6	10	2	Executive Expenses (Seven Meetings)	15	7	2
Blackburn Conference Receipts	26	19	1	Printing	1	1	0
Societies' Contributions—last year's, after audit	8	17	6	Acknowledgment to late Secretary	5	0	0
Societies' Contributions, current year	18	7	9	Postage Stamps, Telegrams, etc.	4	7	3½
Associates' Contributions—last year, after audit	5	16	0	Stationary and Sundries	1	19	11
Associates' Contributions, current year	20	9	6	Advanced to Organiser for Propaganda	33	0	0
Propaganda Guarantee Fund, per Treasurer	11	4	3	Received by Organiser from General a/c.	29	14	8½
Sundry Items	0	6	4	For Legal Advice *re* Deed Poll	3	3	0
				Treasurer's Expenses	0	2	6
				Cash in hand of Treasurer	20	15	11
	£128	19	4		£128	19	4

ORGANISER'S FINANCIAL ACCOUNT.—From June 19, 1897, to June 18, 1898.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance from June 19, 1897	0	10	4½	Salary and Personal Expenses	84	7	6
From Collections at Propaganda Meetings	41	19	3½	Advertising Propaganda Meetings	10	10	5
Donations for Propaganda from Societies, per Organiser	14	19	9½	Rent of Halls for Propaganda Meetings	9	13	0
Donations for Propaganda from Individuals, per Organiser	7	18	4	Telegrams, Postage Stamps, etc.	1	13	2
	65	7	9½	Organiser's Railway Fares	12	1	11
Received from Treasurer for Propaganda	33	0	0	Other Mediums and Workers' Fares	8	16	6
Received from General Account for Propaganda	29	14	8½	Hymn Sheets for Meetings	1	0	0

Audited June 20, 1898.

T. TAYLOR, J. WILSON, } Auditors.

JAS. SWINDLEHURST, Sec.

	£128	2	6		£128	2	6

The Golden Jubilee at Rochester, New York.

SATURDAY—MAY 28.

MRS. RICHMOND took the chair at 10 a.m. The report of the foreign correspondent, Dr. F. L. H. Willis, was submitted. Over 500 letters were written, though the responses were not so numerous. Letters were received from many distinguished persons, among them Prof. Wm. Crookes, Alfred R. Wallace, Mr. and Mrs. Everitt, of London; Wm. T. Stead, who also furnished a very interesting paper pertaining to the movement generally and the status of mediums particularly; a letter from the Editor of *Light;* E. W. Wallis, of the Two WORLDS; Dr. Helen Dinslow, of London; O. Murray, Emma Hardinge Britten, W. H. Terry, of the *Harbinger of Light;* in fact, from every quarter of the globe, including two from South Africa.

J. J. Morse, of England, then presented letters containing greetings from the Manchester Celebrations Committee, the London Spiritual Alliance, the Marylebone Association, the Spiritualist Lyceum Union, and the Liberal Children's Progressive Lyceum of Liverpool. President Barrett presented letters of greeting from Prof. James, of Harvard, and from Lilian Whiting.

The letter from Prof. James was significant of the great change of sentiment in the minds of the public, as he represents the institution that many years ago expelled Dr. Willis for the crime of being a medium. The Doctor feelingly alluded to the change of sentiment, and probably realised the force of the adage that 'all things come to him who waits.'

Dr. J. M. Peebles followed in a very interesting talk.

AFTERNOON.—An address from Carrie Fuller Weatherford was followed by 'The Pilgrim,' who is always interesting. He paid his compliments to the ministers of to-day by saying that for the most part they were sincere, but that they did not know much.

'Our Moses' followed with a characteristic discourse. He declared that no man in the world thoroughly understood the Bible, and no man ever would; but with the higher criticism the Bible is being sifted and the truth is being separated from the chaff. He compared it to the ear of corn which is given for our sustenance, and while we throw away the husks and the cob, we utilise the golden grain. He referred to his opponents; one class declared that he did not believe enough of the book, while the other declared that he believed entirely too much; and from both classes he received the appellation of 'Infidel.' 'I only wish,' said he, 'that I could make Christians believe the Bible, and, oh, how many converts to Spiritualism I could make.'

Edgar W. Emerson gave many messages and names, all of which were recognised. There is only one Emerson.

EVENING—Invocation by Mrs. Richmond. Carrie E. S. Twing prayed for the speedy coming of the time when all would be touched by the angels, in our private lives, and in our homes; that the nation of the world might be touched by angel hands, and when this was done war would cease, and 'Old Glory' could wrap her protecting folds around our little sister Cuba without bloodshed. 'If,' said she, 'we could feel the touch of the angels, how many knotty problems would be solved?' We need their touch in the church, in every avenue of life, and in the halls of justice. We need it, that woman may take her place and assist in making laws by which she must abide, and also help prevent the evils that to-day are menacing our nation. She took strong ground against capital punishment, declaring it to be a relic of barbarism, and deprecated the employment of girls in stores and factories at starvation wages.

Mrs. Marion Carpenter followed with many tests and messages from arisen friends.

Dr. Spinney, of Michigan, reviewed the accomplishments of Spiritualism in the past fifty years. He paid his special compliments to the old system of medical practice, and declared that in no form have we had such opposition and persecution as has come from the regular medical practitioners; and he warned his hearers against that apathy which will allow these enemies of progress to cause the enactment of laws subversive of our liberties. The session closed with tests by Isa Wilson Kaynor.

NEW YORK STATE ASSOCIATION.—Closing session. Moses Hull, G. W. Kates, Mr. Attridge, Mrs. Collins, Mr. Sauer, and Mrs. Twing, J. J. Morse, George P. Colby, and A. B. Spinney, all gave short addresses. Mr. Morse was unanimously elected an honorary member.

SUNDAY, MAY 29.

Lyceum Theatre, at 10 a.m., Dr. Fred L. H. Willis said:—'Our Spiritualism is not a modern idea. It is not a new truth. It is as old as the eternal source of all truth.' He spoke of the mediumship in ancient times as recorded in the Old Testament, and, later on, the mediumship of the man Jesus. 'Do you think that I would in any way belittle the phenomena, for no one recognises their immense importance more than I. They are the foundation stones of that glorious temple of truth that all genuine, true-hearted Spiritualists are engaged in building, block by block, to be in the coming time the sacred shrine of the only scientific religion the world can ever know. What we need most to know is our whole duties to others, whether they be in the spirit world or here on earth. No person can be a true Spiritualist who neglects a single duty to his fellow-man.'

W. H. Bach spoke on 'Our Young People in Spiritualism.' He declared it a mistake to draw the curtains and send the younger members of the family to bed when the seance hour drew nigh. We could not expect the young people to take interest in the movement when they were not allowed opportunities for investigation. He cited his father's family, every member took part in their home circle, with the result that every member of the family is a staunch Spiritualist. There were many telling points in his discourse, and the young people have in him an earnest and able advocate. E. W. Sprague gave tests and delineations.

AFTERNOON—Elizabeth Lowe Watson, of California, gave an

eloquent and practical address, and demonstrated that she has lost none of her old time eloquence and power.

One of the pioneers, George A. Bacon, then paid worthy tribute to the ascended workers. He said: 'While it would be interesting to know how many win their crowns of victory on earth, still such statistics can only be found in the archives of heaven. The pioneers of great truths are only appreciated by the world at large in later years. All hail to that band of pioneers who went up and down throughout the country, proclaiming enlightenment to those who sat in darkness!'

Mrs. Richmond spoke in her usual affective manner, and her sentences were concise and telling.

EVENING, Marion Carpenter gave tests and delineations. Maggie Waite gave her test rapidly and direct, some being very remarkable, and every one recognised. Then a remarkable test seance by Edgar W. Emerson. Not a failure in the case of either of these remarkable mediums, and the audience was enthusiastically demonstrative.

J. J. Morse gave the closing number for the evening, in a general lecture on Spiritualism, illustrated with the stereopticon. He presented views of famous scenes and portraits of prominent Spiritualists in England and America. The exhibition was a very interesting one to all Spiritualists, as well as to many others.

This was the red-letter day of the Jubilee. The weather was all that could be desired, while the number in attendance was greatly augmented. The programme was of unusual excellence, the music grand and inspiring, the audiences large and enthusiastic, and nothing was lacking in both quantity and quality. To many, notwithstanding this supberb programme, the best thing in this Golden Jubilee is its social aspects. Here are gathered from East, North, South, and West, and from across the sea, many of the pioneers, celebrated speakers, mediums, and musicians, and it will prove the opportunity of a lifetime for many in which to meet the grand workers of the past who still linger on the shores of time, as well as the new workers who are preparing to take up the burdens when the old pioneers shall lay them down.

MONDAY—MAY 30.

A continuation of reports from our foreign correspondent, Dr. Willis. Some of these letters were extremely interesting, notably one from Alexander Aksakoff, of Russia, grandfather of the present Czar. The Count expressed regret that his advanced age prevented his attendance. His deep interest in Spiritualism may be gauged by the fact that he has written and translated more than fifty volumes in the interest of Spiritualism. Another letter, from M. T. Falconer, of the Allessandria University, of Italy, of which he is the professor in chemistry. One from Flammarion, of France, and others from Mexico, Switzerland and from Klondike.

Dr. Gibier, of the Pasteur Institute, gave an interesting talk on the status of Spiritualism in France.

Letters were received from Emma F. Jay Bullene, Emma Hardinge Britten, Juliet H. Severance, Giles B. Stebbins, A. B. Richmond, George A. Fuller, J. Madison Allen, Luther R. Marsh, J. S. Loveland, A. H. Daily, and from the Woman's Progressive Union, of Philadelphia.

Reports from State societies followed, Mrs. Richmond representing Illinois; Rev. A. J. Weaver, Maine; Mr. Colburn, Vermont; Ida P. A. Whitlock, Rhode Island; Mrs. Shaw, Connecticut; Frank Walker, New York; and Hon. D. P. Dewey, Michigan.

Brother Dewey convulsed the audience by relating a story of the boy who was sent to round up the sheep, and applied it to the efforts made in organising Spiritualists. The boy reported that in looking after the stray sheep 'he found one together, two by itself, and three over among Parkins' one.'

AFTERNOON—There was a symposium of speakers consisting of Nellie S. Baade, Mrs. J. D. Storrs, Tillie U. Reynolds, Dr. A. B. Spinney, Ida P. A. Whitlock, Lyman C. Howe, Rachael Walcott, Mrs. Cadwallader, W. W. Hicks, and Moses Hull.

Jennie Hagan Jackson, after referring briefly to the work in the south and the sentiment there of a real union in thought and purpose with the pepple of the north, both spiritually and politically, closed with a fine improvisation, taking for her subjects, 'Old Glory,' 'The north and the south,' and 'Thought is king.'

The exercises throughout were interspersed with high-class musical numbers, consisting of violin and piano solos, patriotic songs and vocal solos, closing with 'America' by the audience, and benediction by Mrs. E. L. Watson.

The large hall was beautifully draped with flags and other emblems of patriotism, and there were many beautiful floral pieces among the decorations. Among these was a basket of rare flowers, brought by Mrs. H. B. Chapin, of Boston, in commemoration of Dr. H. B. Storer, and other arisen members of the Veterans' Union.

EVENING among the musical numbers. Mrs. Billings Eddy, an inspirational musician, gave an exhibition of her powers, improvising both words and music.

Dr. W. W. Hicks based his discourse upon the declaration of principles submitted to the Jubilee Committee by Dr. Dean Clarke. He paid a glowing tribute to the great emancipator, Abraham Lincoln, but declared that there were yet other slaves bendath the folds of the flag, and it was the duty of Spiritualists to assist in their liberation. He said a worse slavery existed to-day than could have existed among the negroes of the South, even though it lasted for a hundred years.

Moses Hull said the question propounded to the sphinx on the banks of the Nile was: 'What can Egypt do to preserve its civilisation?' He declared that the sphinx was now removed in spirit to the United States, and our present government will not last out another century if we do not answer the question, 'What can America do to preserve her civilisation?'

TUESDAY MORNING.

Mrs. E. L. Watson gave greetings from California, and made an eloquent plea for unity and charity.

Alonzo Thompson gave greetings from Nebraska, and Sadie L. Hand, on behalf of Massachusetts, gave a very interesting account of work in that State.

Mrs. Cadwallader represented the First Society of Philadelphia which claims the distinction of being the oldest organised society in the work. Carrie E. S. Twing followed with a short speech. Mrs. Catlin gave an interesting talk.

F. B. Woodbury, secretary of the S.N.A., represented the District of Columbia, and Jennie Hagan Jackson gave a very interesting account of the work in the Lone Star State.

A letter of fraternal greeting from Allen F. Brown, was followed by Mrs. Klein, representing Ohio.

Samuel Wheeler, president of the Second Society of Philadelphia, gave an earnest talk regarding the work of that Society, and other localities in Pennsylvania.

AFTERNOON.—The venerable S. P. Kase presented a message from Abraham Lincoln, and gave an account of the investigations of spiritual phenomena witnessed by Abraham Lincoln, and settled the question in the affirmative in the minds of the audience: 'Was Abraham Lincoln a Spiritualist?' A very earnest and practical address by Tillie U. Reynolds, of Troy, N.Y.

E. W. Sprague, of Jamestown, N.Y., claimed that 'punishment' was the leading idea of the Old Testament, and held that any religion that is founded on punishment is a hindrance to civilisation. He declared the mistake of Christianity to be the accepting of the Bible as an infallible revelation, and claimed that the view was responsible mainly for the enslavement and the degradation of woman.

EVENING.—Ida P. A. Whitlock, on the 'Phenomena of Spiritualism,' scored the fakirs, but declared they were no worse than the wonder-seekers among Spiritualists, and held that the present state of affairs could only be remedied by scientific methods of investigation. She was really eloquent in portions of her address, and her utterances were frequently and loudly applauded.

Mrs. Sprague followed with tests and delineations. W. J. Colville's lecture, replete with fact and logic, was enthusiastically received. Edgar W. Emerson closed with one of his inimitable test seances.

WEDNESDAY.

Delineations were given by Isa Wilson Kaynor and Loe F. Prior, that were eminently satisfactory.

AFTERNOON.—A party of about fifty, who joined in the Hydesville excursion, returned in time for this session, and reported a royal good time. Speeches were made by Mr. J. J. Morse, Mrs. Cadwallader, Dr. Fred L. H. Willis, and others. A large circle was formed in the open-air, under the trees, where poems were given by the guides of W. J. Colville and Mrs. Richmond.

Lyman C. Howe spoke on 'What are the relationships between worlds?' Notwithstanding his enfeebled physical condition, he gave evidence of his wonderful ability as a word painter, and it is needless to say that he delighted his audience with the fires of genuine inspiration.

Capt. E. W. Gould, of Washington, D.C., presented a very thoughtful and practical paper upon the present needs of Spiritualism, containing recommendations for future action.

On the motion of Mrs. Richmond, a vote of thanks was unanimously tendered Capt. Gould for presenting the most practical paper offered during the entire proceedings.

Francis B. Woodbury followed with a short address that had the right ring.

Maggie Waite, of California, gave tests and delineations that were simply marvellous, not a single mistake being made.

Our esteemed and valued friend and brother, J. J. Morse, of England, who was compelled to leave the city on the evening train, in eloquent language and with much feeling, returned thanks for his glorious reception by the manager and patrons of the Jubilee, and gave us his parting blessing.

EVENING AND CLOSING SESSION.—A fine concert was arranged by our musical director, E. Adolph Whitelaw, which occupied an hour.

Invocation by the guides of Mrs. Richmond. I. C. I. Evans, president of the Young People's Union, was presented, giving an interesting talk concerning their organisation, what they had accomplished, and their aims for the future. Prof. W. M. Lockwood demonstrated the principles of Nature and their application to the philosophy of Spiritualism. Our philosophy does not rest upon the facts of spirit communications, however valuable they may be, but upon the eternal principles of Nature itself. When he pours the solid shot, shells, and even dynamite from Nature's batteries, upon the fortress of ecclesiastical superstitions, the old bricks and timbers fly, and daylight takes the place of darkness in the human mentality. Anent his effort, Mrs. Richmond said: 'That for the first time, in the history of the world, science, religion and philosophy, have clasped hands in fraternal feeling,' while Rachel Walcott declared it to be a fulfillment of a prophecy made many years ago, that a man was forthcoming who would, from a scientific standpoint, actually demonstrate the glorious fact of continued life beyond the grave.

Addresses by Loe F. Prior, Mrs. Walcott, and Mrs. Richmond. Thanks to the people of Rochester, and particularly to the entire press for their eminently just, courteous, and generous treatment.

The session closed with a joint poem by the guides of W. J. Colville and Mrs. Richmond; subject, 'Farewell and Good-bye.' The final benediction was pronounced by Dr. Fred L. H. Willis, and the International Golden Jubilee of Modern Spiritualism passed into history. It has been a grand and glorious opportunity of meeting the grand workers in our Cause, not only the defenders of our philosophy, who are too numerous to be mentioned by name, but the world-renowned psychics as well, among whom were Edgar W. Emerson, Maggie Waite, Marion Carpenter, Loe F. Prior, Isa Wilson Kayner, Anna L. Robinson, and Mr. and Mrs. E. W. Sprague. The philosophy and phenomena can never be divorced, however much we may try, and it takes both to properly represent the claims of Spiritualism.

There is a slight tinge of sadness as the pleasant associations of the last eight days are being sundered, smiles and tears mingle, but hope crowns all as we wend our various ways, going forth to do battle against darkness and error, and propagating the grandest gospel ever given to mankind. WILL C. HODGE.

Progressive Thinker.

Items of Interest.

NEXT WEEK. Short reports only, please.

KEIGHLEY friends are preparing a hearty welcome for visitors.

SEVERAL interesting articles are unavoidably left over until next week.

KEIGHLEY is on the Midland line, north of Leeds, and not far from Bradford and Shipley.

IT WOULL BE a good idea to make up a party on Monday to visit Bolton Abbey, or Shipley Glen.

DON'T FORGET there will be a sale of work at Keighley on the Saturday and Monday, July 2 and 4.

AFTER THE 'TEA' on Saturday, a procession will march through the streets, headed by a brass band.

ON AND AFTER JUNE 22, the address of Mr. Will Phillips will be Humber-grove, Humber-road, Beeston, Notts.

WE HOPE every society affiliated with the National Federation will send representatives to the Conference on July 3.

WEEK-END trip tickets to Bolton Abbey or Skipton can be secured by those who wish to attend the Keighley Conference.

THE *Manchester Guardian* of June 22 gave a lengthy report of the opening of the International Congress in London.

AT THE SATURDAY NIGHT social meeting a pleasant time is expected. We hope our American friends will be with us then.

CROWDED out: 'The Old and the New: a Contrast'; 'Soul and Spirit: What are they?' 'Christian Warfare,' and other important articles.

WE very much regret the omission of the reports in this issue, and apologise to all our correspondents. We will do our best next week, in the Double Number.

WE give twenty pages of reading matter in this issue, and yet crowd out many valuable articles. Next week, the double number will be a fine propagandist issue. Order early!

RE THE HYMN BOOK.—Will those musical friends who have noticed that wrong meters have been put to hymns, or other errors, please send us details of what they have noticed for correction in a future edition.

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

GOOD NEWS. We are glad to announce that Mrs. Cadwallader, Mrs. Jennie H. Jackson, and Dr. J. M. Peebles have all promised to attend the National Conference, at Keighley, on Saturday, Sunday, and Monday, July 2, 3, and 4. Don't miss hearing them.

WE TRUST the proposed Deed Poll will be very *carefully* considered beforehand by delegates and Associates. We know that it has cost the sub-committee and the Executive a great deal of anxious thought, and the advice of a legal gentleman has been taken upon it several times. Still, helpful suggestions will be welcome.

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.

PLEASING NEWS.---It was the 93rd annual meeting of delegates of the United Free Gospel and Independent Methodist Church, Moorside, Swinton from June 18th, 1898, to June 21st. One of the speakers said during his lecture that the angels were hovering around us and hearing and watching us, so that they could take the messages up to God.

A SIGN OF THE TIMES.—The *Manchester Evening Chronicle* for June 16th, in its London letter, devoted considerable space to an interesting, and unusually well-informed, paragraph anent the London Congress. Surely when the leading newspapers take to publishing kindly notices of our doings, we may fairly claim that the great fight against prejudice and bigotry is practically won.

OUR READERS will, we feel sure, fully appreciate the kindness of Mr. Rogers, editor of *Light*, in providing them with the full reports of the interesting addresses which are given in this issue. We have had to crowd out a good deal of valuable matter and correspondence. We hope to give a full report of the Congress and some other 'papers' next week, when we shall have a double number, price TWOPENCE.

MR. VEITCH'S TESTIMONIAL FUND. Kindly acknowledge in your columns the following donations: Marylebone Society of Spiritualists, £2 10s.; Mrs. Duffey, £1; Mr. Adams, 5s.; Mr. Pritchard, 5s.; Mr. McCallum, 5s.; Mr. Irwin, 2s. 6d.; Mr. Deason, 2s. 6d.; A Friend, 1s. Trusting that friends will rally round to make this a success. Sincerely yours, THOS. MCCALLUM. P.S. All donations should be sent to the Hon. Treasurer, A. Pritchard, 42, Borthwick-road, off Leytonstone-road, Stratford, E.

BAZAAR FUND.---I have received 6s. from Mrs. Clifton; 6s. from Mrs. Proctor; 6s. from Mr. Jones; 5s. from Mrs. Nettleship; 5s. from Mrs. Severn (per Mr. Nettleship), all from sixpenny effort; and 12s. from Mr. Nettleship's Circle. Well done, Barrow-in-Furness; and bravo, Mrs. Chiswell! for I have received £15 from her for Bazaar goods, sold by her among her friends. Here's an example for all and sundry friends of the Cause. Waiting further communications of a similar nature, and hoping to receive from all good friends what they have in hand, and what they purpose collecting and giving.—I am, yours, etc., A. SMEDLEY, Hon. Treasurer, Park Mount, Belper,

NORTH-EAST LANCASHIRE.—A monstre Jubilee Procession of Lyceums in the District Council will be held at Blackburn, Saturday, June 25, 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 the principal streets, return to the Drill Yard for refreshments, after which an exhibition of marching and calisthenics will also be indulged in. A hearty invitation is also extended to the Societies to accompany their Lyceum scholars. Tickets: children 2d., adults 6d. All taking part in the procession are specially requested to wear, if possible, *our* Jubilee Medal.—THOS. WILKINSON, hon. sec., North Cross Cottage, Clitheroe.

'I CANNOT CONCEIVE of a man who once takes the Two WORLDS desiring to discontinue it, especially a Spiritualist, nor yet can I understand him taking offence at opinions different to his own, seeing the difficulty under which our editor labours in trying to please all. I look for my "T.W." on Thursday as I do for my breakfast. I am quite in accord with the letter of Bro. Tetlow, in issue for June 3rd, as to someone reading, but the desire for phenomena is too great in officials and audiences both. I think if some of the officials, as well as outsiders, would take a course of reading such as I have found in "The Holy Truth," by H. J. Brown, they would be much better for it, individually and collectively. It is one of the best books I have yet seen on the subject. You ought to sell out quickly.'

THROUGH DEATH TO LIFE.

GEORGE WILLIAM, the infant son of Mr. and Mrs. J. J. Vango, passed to the higher life, June 20, aged four weeks.

THE DEED POLL.

SIR,—I have just finished examining the Draft of the Proposed Deed Poll of the Spiritualists' National Federation, and feel it my duty, as an Associate of that body, to publicly express my gratification at the thoroughness and completeness of the work accomplished by the Legal Status Committee. To mention all its good points would require a whole page of this journal, but I cannot help remarking that that apparently insurmountable difficulty, namely, a definition of a Spiritualist, has been overcome in a very clever way when viewed from a *legal standpoint*. It is on page 13, where we read that a Spiritualist is a 'Protestant Dissenter from the Established Church of England.' This legal definition will keep our Federation as safe and as impregnable as the rock of Gibraltar. Like that fortress, hewn out of solid stone, we shall stand for ever a solid Spiritualism—solid in sound sense, solid in spirituality, solid financially.

Consett, County Durham. J. HARRY BUNN.

SPIRITUALISM AND THE NEWSPAPERS.

SIR,—An interesting result of the various newspaper discussions in which I am at present engaged, is that I receive a number of letters from persons desiring to obtain information concerning Spiritualism. Thus a considerable amount of private correspondence is created as the outcome of the public controversies. The following letter from a lady residing in Scotland is a good specimen of the letters I get. In the majority of cases these inquirers have never seen anything of the special literature of our movement, but, of course, they read the newspapers.

I immediately sent this lady copies of the Two WORLDS, with a recommendation that it be ordered regularly. I also sent a number of suitable pamphlets. Those who have contributed so generously towards this phase of spiritual work will be interested to learn that useful work is being done in many directions. The 'two books' to which the lady refers are those of Professors Crookes and Wallace.—Yours faithfully, C. WARE.

[COPY.]

DEAR SIR,—May I venture to write to you on the subject of Spiritualism, which is being discussed in the *Weekly Scotsman?* I lost, some months ago, a loved daughter, and the longing for the child seems often more than I can bear. Though never doubting the belief in another world before, my grief now even makes me ask myself, 'Is there really another world?' I will read the two books you recommend, and would ask you, as a great kindness, to answer me two questions:

1. Do you believe that our dear lost ones are allowed to be near us, and to see how we are living?

2. How is Spiritualism touched by Christ's saying: 'Blessed are they which have not seen and yet believe!' Are all not expected to believe without seeing?

If there are any meetings in Glasgow will you kindly tell me? Hoping for your answer, I am gratefully yours,

REDUCED TO HALF PRICE.

A SPECIAL OFFER FOR A FEW WEEKS.

Four or five years ago I was impelled to write a story entitled 'Spirit Guided.' It aimed to embody psychical and spiritual phenomena, and apply the spiritual philosophy to the lives of the characters. The relationships of Spiritualism to Christianity and Materialism were portrayed, and argument *pro.* and *con.* adduced, dealing with the difficulties of inquirers coming from both schools of thought. The love element was woven in and spirit ministrations and loving guidance depicted. This story was published, and a number have been sold at 1s. each, but in order to dispose of as much of our stock as possible before we set sail for our American tour, we have decided to offer this story (to clear out) at *half-price*, and will send 'Spirit Guided' post free for 7½d. Societies and Lyceums can have quantities for cash, for sale or prizes, on reasonable terms.—Address E. W. WALLIS, 164, Broughton-road, Pendleton, Manchester.

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

BOW. 193, Bow-road.—On Sunday, June 26, we have secured the services of Mr. Moody, who will give phrenological delineations free. Please come early. 554

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 26, 6-30 p.m., Mr. Allan Fisher, M.D., Ph.D., M.S., the 'Divine Healer,' will pay us his last visit. All are welcome. Come! 554

BURNLEY.—Please take notice of change of Secretary, at Guy-street, Burnley. All communications to be addressed to the Secretary, Mr. W. Redman, 17, Richmond-street, Burnley. 554

GATESHEAD. 97, Coatsworth-road.—Monday Night Receptions will be suspended during July and August. Notice will be given when opened again. 554

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—On June 26, Mr. J. Stevenson will occupy our platform, meeting to commence at 6-30. Wednesday nights, Open Circle. July 3, Mr. Wedderburn and lady friend. July 10, Brake Trip to Aldin Grange, near Durham. 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.—Next Saturday, June 25, a Tea Party and Entertainment, will be held on the occasion of unfurling our New Banner, the ceremony to be performed by the Rev. H. Enfield Dowson, B.A., of Gee Cross. Tea on the tables at 4-15. Tickets, 8d. each; 6d., Lyceum Scholars only. After-meeting to be held in the Labour Church, George-street. Many prominent workers are expected to be present. Sunday, June 26, Mr. T. Wild, the celebrated Clairvoyant, of Rochdale, will give his services in aid of the Banner Fund. Silver collection. 554

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates will be held in the Temperance Hall, Tipping-street, Ardwick, Manchester, on Saturday July 2, (one week before our Annual Demonstration). Tea at 4-30 (6d. each), meeting afterwards. Concert, or games and dancing, after meeting. Tickets and Hymn Papers can be had at the close of meeting by delegates on application. Please state number required, and oblige. All marshals are cordially invited. Having received 'blocks' of our delegates, will be glad to return them to their respective owners, feeling sure that they have been helpful to our Lyceum movement generally. Ten shillings to be paid by all Lyceums taking part, towards band expenses.—J. B. LONGSTAFF, hon. sec. 554

LIVERPOOL. Phœnix Hall, Low Hill.—On Monday, June 27, commencing 8 p.m., Musical, etc., Entertainment by the Lyceum Members and Friends, in aid of the Lyceum Picnic Fund. This is to supplement the effort of the 20th inst., which deserved much greater success, but was marred by the counter attraction in the very popular Cycle Parade in aid of the Hospitals. Silver Collection desired, but optional. Come early, and invite your friends to follow your good example. 554

LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m. June 26, Mr. Walter Howell; July 3, Mr. Phillips; 10th, Mrs. Wallis; 17th, Mr. G. H. Bibbings; 24th, Mr. E. Marklew; 31st, Mr. Mayoh. Mondays, at 8 p.m., Circle for Members; Thursdays, at 8 p.m., Public Circle. Lyceum every Sunday morning at 11 o'clock.

NEWCASTLE-ON-TYNE. Good Templar Hall.—June 26, at 10-45 and 6-30, and 27th, at 7-30, Mrs. J. A. Green. July 3, Mrs. Young. 554

NOTICE.—Mr. John Woods, junr., the Marvellous Trance Speaker and Natural Clairvoyant, is now booking dates from July, 1898, also for 1899. Apply early. Address, 68, Brunswick-street, Heywood. Societies in need of help, please correspond. 554

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

MR. W. E. LEAVER, Inspirational Speaker and Psychometrist, 37, Nuttall-street, Accrington, is now booking for 1899. Sunday services: 5s. and expenses; week-nights: 2s. 6d. and expenses. Old and new societies are invited to communicate. 555

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.

TO SECRETARIES.—Mrs. Smith, Speaker and Clairvoyant, has a few Open Dates for 1899, and July 3, 1898.—10, Lawn-street, Burnley. 554

SOUTH EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—On Saturday next, June 25, the Delegate Meeting of the above Council will be held at Bartlam-place, Horsedge-street, Oldham, at 3 o'clock prompt. After meeting, there will be a public Tea Party, followed by an Entertainment and Social Evening. Tea on the tables at 5 o'clock. A good attendance of Delegates is requested.—*Frank Shaw, Sec.* 554

MRS. WEEDEMEYER, Magnetic Healer and Test Medium, at home daily for private sittings (letter first). 116, Barking-road, Canning Town. 566

WANTED, FOR SALE, SITUATIONS, ETC.

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

WANTED, a Lady Palmist. Apply, stating terms, Madame Elvira, The Tower, Blackpool. 554

WANTED, Herbalist Business or Practice. Particulars, 'Medicus,' 4, Victor-square, Shay-street, Leeds. 554

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

WANTED Situation as Lady-Help or Housekeeper in a Comfortable Home. Address 'Psycho,' c/o Manager, Two WORLDS Office, 18, Corporation-street, Manchester. 556

EDUCATED PERSON desires position of Companion to Elderly Lady, or management of home for gentleman where help is given, or any position of trust. Spiritualist, living in Manchester, preferred. Highest references. 'Companion,' Two WORLDS office. 555

APARTMENTS.

SOUTHEND. Mrs. Edwards, 10, Elmer Avenue, Queen's rd., close to stations. Sea. Spiritualists.

BLACKPOOL. Mrs. Mewis, Maybell Avenue, close to the North Pier, Winter Gardens, and Talbot Road Station. 566

SOUTHPORT. All Excursionists to Southport are invited to call for heir Meals at the "Avenue" Dining Rooms, 33, Scarisbrick Avenue, where Choirs, School or Lyceum Parties, and others, will find every attention paid to their creature wants, at most reasonable prices. Enquiries by Post receive prompt attention. Mrs. Evans, Proprietress. 563

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
J B Tetlow
Ashton—Church st. (off Warrington st.), 2 30, 6 30
J Gibson. Tues. 7 30, Mrs Greenless
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, G H Bibbings, Lyceum Anniversary
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, song service
Blackburn—Old Grammar School. Freckleton street Lyc. 9; circle 11; 2 30, 6 30, Miss Butterworth
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Hyde
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, R C Craven. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, J Swindlehurst
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, W J Leeder
North street, Lyceum, 9 30; 2 30, 6, Miss Cotterill Tues. 7 45, public circle Wed, 7 30, member's circle
Guy st., 2 45, 6 30, Mon. at 8, Wed. 8. Thur. 8, Mrs Allerton.
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Whittaker Wed. 7 30, public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Mrs E G Sadler. London Studio, 32, St. Mary-street. Tues. 8 prompt, seance
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Eli Jackson. Wed. 7 30, 13, Charlotte-st
Clitheroe—3, King lane, 2 30, 6 30, Miss E M Booth
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, R A Brown
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30, 6 30, W J Leeder. 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, Mrs M H Wallis
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, T Wild. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mr Clark. Mon. 8, public circle
Queen st., Lyceum 10 30; 11, 6 30. Mr Bunyard Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, W Howell. 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 Butcher, 8, members' circle. T W and S N F Hymn Books on sale.
Battersea Park Rd—Henley street, at 3; 7, Mrs Boddington and Friends Thurs. 8, public circle Fri. 8, Conversazione. 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, Mrs Wood Tues. 8, Mr Sloan. *T. W.* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum: 7, Miss Marsh. 25th, social. 30th. Mrs Whimp Mon. (public), at 8. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Sherwood. Thurs. 8, General Meeting of members of Association.
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, Madame Henry; 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, E Marklew 8 30, members' circle. Wed. 8, Miss Cotterill. Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Peters. Mon. 8 30, members. Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mrs Green ees Wed. 7 45, G Smith
Patricroft—New-lane, Winton, 3, 6 30, Mr Plant Tues 8, Miss Knight Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 3 30 only. 2 45 6 30, C L Hilton. Mon 8, developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Will Phillips
Merthyr—Central Hall, 11; 2 30 & 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mrs Summersgill, clairvoyant Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyc. 10; 2 30, 6, W Johnson 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 st, Lyceum 2 30; 10 45, 6 30, Mrs J A Green and on Mon. 7 30. *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyc. 2 30; 10 45, 6 30, F Swinfield 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, E W Wallis
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Stevens. T W on sale
Rawtenstall—Lyceum 10 30; 2 30, 6, Mrs Kay
Rishton—2 30 and 6, Mrs Waddilovr
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 & 6 30, S Featherstone. Monday, 8. Wed. 8, public circle.
Royton—Hall, Union st, Lyceum 10 3, 6, Mrs Greenlees. Wed. 8, Mr Hilditch
Shaw—Broadbelt's Ro'ms, 3, 6 30, Mrs Brooks. Tue. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mr Mason. Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mrs Porter
Southport—Foresters' Hall, 3, 6 30, Mrs W Stansfield Wed. 8, Mrs W Stansfield, for building fund.
Hawkshead Hall, 10 45 and 6 30, Miss Smith Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mrs Greenlees Wed. 7 30, Mr Pickthall
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, J C Macdonald Mon. at 8, Mrs Newton
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Groom
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Hyslop, 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 Roberts
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Miss Hunter. Mon. 7 30, circle
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Naylor. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45 2 30, 6, Miss Hall. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, J Armitage. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Stretton. Tues. 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Harrison. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, 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 Burchell
Spicer st., Little Horton ln, 2 30, 6, Mr Barraclough, flower service
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6 Wed. 7 45
Brighouse—Martin st. Lyceum 10; 2 30, 6, Mrs Bailey
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr J Parker. 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 Thornton. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Miss Patefield
Halifax—Winding road, 10 30; 2 30, 6, J Smithson Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, J Baldwin
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Nicholson
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Clough. Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber street Spiritual Temple, 10 45, 6, Mrs Midgley. Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6 30, Lyceum Anniversary; 8 15, circle. Tues. 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Armitage
Morley—2 30, 6 30, Lyceum Anniversary. 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, J C Spencer 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, Miss Calverley
Skipton—Temperance Hall, 2 30, 6, Mrs Russell
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, J J Morse
West Vale—Green ln., 6, T Postlethwaite. Wed. 7 30
Windhill—2 30 and 6, Mrs Buckton
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr Seekins. 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 Miss King
Barnsley—George Yard Mission Room, 2 30 and 6 Mrs. Halliday. 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, Mrs Stair. Mon. 7 30
Temperance Hall, 2 30 & 6, Mrs Hall
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, *2 30* and *6*, Mrs Beresford Tues. *7 30* Miss Nuttall
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 and 6 30, Mrs Sellers. Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row, 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30, Weds. 7 30 (see Prospectives)
47, Kingsboro' ter.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30 26th, J Stevenson
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; G N Bowmer
Hadfield—Salisbury street, off Station rd. at 3 and 6, 7 45. Wed. 7 45
Huddersfield—Quarmby, *2 30, 6*, Mr Hughes
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 and 6, Mrs Paton Tues. 7 30 Thurs. 7 30. Sat. 7 30, public circle
Goodman Terrace: 2 30 and 6, T Murgatroyd Mon. Thurs. & Sat. circles 7 30
Williamson Buildings, Dewsbury road, 6. Circle G Smith. 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, Miss E Barlow & on Mon. 7 45. Thurs. & Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mr & Mrs Marshall Mon. Thurs. Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Mon. 8, circle. Wed. at 8, Walter Howell. 27th, Musical entertainment
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8 circle (see Prospectives).
Bow—193, Bow road, 7, Mr Moody. Tues. Fri., 7 30. Wed. 7 30, public circles
Camberwell—33 Grove lane, at 7
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, 7 p.m.
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, Mr Bullen 24th Mrs Phillips.
Marylebone—Cavendish Rooms, 51, Mortimer st W. 7, Mrs Cora L V Richmond
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 W T Sherwood. *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, Mr Taylor Wed. 7 45, J Kay
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Tues. 8 15, members' Thurs 8, Mrs Newton
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, Mrs Wright, 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, Mrs Tetlow Mon. developing circle, 7 45
Middleton—Co-op. Hall, 3 and 6, H Allen
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 Easthope. 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, Mrs Jackson. Wed. 7 30 circle.
Perkinsville—6,
Preston—Central, 2 30, 6 *30*. Wed. 7 *30*, mems. circle Weavers' Hall, Walker st. Lyceum 9 45, 2 *30* & 6 30, Mrs J A Johnston; 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 Johnston
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, Mrs Smith Wed. 7 *30*
West Hartlepool—Lynn st., over Graham's shop, 2 *30* & 6 *30*, Mrs B Johnson. Wed, 7 *30*, public circle July 3, Mr Brown
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.

Mauchline, Ayrshire.

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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