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ON WEDNESDAY AFTERNOON, Mr. J. J. Morse, from the chair, read the following paper, by COLONEL DE ROCHAS, on:

'The Borderland of Physics.'

'I CANNOT,' wrote Arago, in his sketch of Baily, 'approve of the mystery in which are enveloped the serious scientific men who are about to assist to-day in these experiments in somnambulism. Doubt is a proof of modesty, and has rarely injured the progress of science. The same cannot be said of incredulity. He lacks prudence who, except in pure mathematics, pronounces the word "impossible." Reserve is above all a duty when the subject is the animal organism.'

In spite of these wise words of a man of genius, the greater number of scientists 'who shut themselves up in glass cases,' persist in showing towards everything that relates directly or indirectly to psychic phenomena a contemptuous hostility, which may be estimated from the following lines, taken from the *Temps* of August 12, 1893, on the subject of mental suggestion, signed by M. Pouchet, professor at the Museum at Paris.

'To demonstrate that a brain, by a kind of gravitation, acts at a distance on another brain, as one magnet acts on another magnet, the sun on the planets, the earth on a falling body! To arrive at the discovery of an influence, a nervous vibration propagating itself without any material conductor! . . . The prodigy is, that all those who believe more or less in something of the sort do not seem, ignorant as they are, to suspect the importance, the interest, the novelty therein contained, or what a revolution it would be for the society of to-morrow. Find this out, good people. Show it to us, and your names will be placed higher than Newton's in immortality, and I guarantee that Berthelots and Pasteurs will bow low to you!'

Certainly we do not ask so much, but we are perfectly aware of the importance of our researches; therefore we easily console ourselves for the attacks of M. Pouchet, in the first place because we are sure of our facts, and also because we see men like Prof. Lodge* and M. Ochorowicz† classed with us among the 'simple ignoramuses' studying the question, and trying to and reduce it to a physico-physiological problem.

In addition to the numerous observations upon which these eminent men rely, I will recall a very characteristic case, probably little known in England. It is that of a child of seven, which was observed in 1894 by Dr. Quintard. This child in its normal state answered any question, solved any problem, however difficult, provided that its mother knew the solution. He 'read his mother's thought' instantly, and without hesitation, even with eyes shut and back turned to her; but a simple screen placed between the two stopped the communication. Here we are well on the borderland of physics, and the explanation of this phenomenon is neither more nor less certain than of Preece's telegraphy without wires.

It is not astonishing that people who have spent their youth in learning theories established by their predecessors, and who, when of full age, are paid to teach them in their turn, only accept with repugnance novelties which force them to a troublesome revision of their education. It has been the same through all time; and my lamented friend, Eugène Nus, dedicated his book, *Choses de l'Autre Monde*:

'To the shades of honoured, ennobled, crowned, decorated, and buried savants who have rejected the Rotation of the Earth, Meteorites, Galvanism, the Circulation of the Blood, Vaccination, the Wave Theory of Light, Lightning Conductors, the Daguerreotype, Steam, Screw-propellers, Steam Boats, Railways, Coal Gas, Homœopathy, Magnetism, etc.

'To those living and yet to be born, who are doing the same at the present day, and will do the same in the future.'

Yet these savants have their use; passed to the condition of *mile stones*, they strew the path of progress.

If it were necessary to admit only those facts which agree with accepted theories, we should reject almost all the discoveries made in our own days in the domain of electricity.

'In most sciences,' said Professor Hopkinson,‡ 'the more

* Address at the British Association for the Advancement of Science, 1891.

† 'De la Suggestion Mentale.' Paris, 1887.

‡ Presidential Address to the Institute of Electrical Engineers, January 9, 1890.

facts we know the more we perceive the continuity of the bond by which we recognise the same phenomenon under different forms. It is not so with magnetism: the more we know the facts the more they offer exceptional peculiarities and the less the chances seem to become of connecting them with any bond whatever.'

Atmospheric electricity constantly offers us phenomena to which we do not possess the key, and which approach so closely to those which we observe in manifestations of psychic force, that we are justified in asking ourselves whether they are not derived from the same cause.

You all know the globes of fire, larger or smaller, which are produced in the presence of mediums, and which seem sometimes to be guided by an intelligent force. People shrug their shoulders when we talk about them. There are, however, phenomena exactly analogous and equally inexplicable, which are related in classical works. I will cite a few only.

The first happened near Ginepreto, not far from Pavia, on August 29, 1791, during a violent thunderstorm. It is related in a letter from the Abbé Spallanzani to Father Barletti ('Opusc.,' Vol. XIV., p. 296).

A flock of geese was passing about one hundred and fifty paces from a farm; a girl twelve years old, and another still younger, ran out from the farmhouse to bring back the geese. In the same field there were a boy of nine or ten years of age and a man of over fifty. Suddenly there appeared in the meadow, three or four feet from the girl, a ball of fire as big as two fists, which, gliding over the ground, ran quickly under her bare feet, crept under her clothing, came out about the middle of her bodice, still keeping its spherical form, and sprang noisily into the air. At the instant that the ball of fire penetrated under the girls' petticoats they spread out like an umbrella.

These details were given not by the patient, who immediately fell to the ground, but by the boy and the man before mentioned; questioned separately, they reported the facts in identically the same manner. 'It was in vain that I asked them,' says Spallanzani, 'whether at the moment they had seen any flame, and bright light descend, fall from the clouds, and precipitate itself on the girl; they constantly answered no, but that they had seen a ball of fire ascend and not descend.' There was found on the body of the girl, who quickly regained consciousness, a superficial graze, reaching from the right knee to the middle of the chest, between the breasts; her chemise was torn to pieces at the corresponding places, and there were traces of burning which disappeared on washing. A hole two lines in diameter was found to pierce right through the garment which the women of those countries wear on their bosoms. Dr. Dagno, a local physician, having visited the patient a few hours after the accident, found, besides the graze already mentioned, several superficial marks, zigzag and blackened, traces of the divisions of the principal branch of the current. The field, even at the actual place of the accident, showed no change and no traces of a meteorite.

M. Babinet communicated to the French Academy of Sciences on July 5, 1852, the second case, contained in the following note:

'The object of this note is to place under the eyes of the Academy one of those cases of spherical lightning which the Academy had some years ago charged me to collect, and which had struck, not on its entrance, but, so to speak, on its exit, a house situated in the Rue St. Jacques, in the neighbourhood of Val-de-Grasse. Here, in a few words, is the story of the workman in whose room the thunder ball descended and again ascended:

"After a rather loud clap of thunder, but not immediately after, this workman, a tailor by trade, sitting at his table and just finishing his meal, saw the paper screen which closed the chimney suddenly fall as if upset by a gentle puff of wind, and a ball of fire as large as the head of an infant issue gently from the chimney, and travel slowly about the room a short distance from the brick floor. The appearance of the fire ball, according to the tailor, was that of a medium-sized kitten curled up into a ball, and moving without touching the floor with its feet. The fire ball appeared bright and luminous rather than hot and burning, and the man felt no sensation of heat. The ball approached his feet just as a kitten would do, which wished to play and rub itself against his legs, as is the habit of these creatures; but the man moved his feet away, and by several cautious movements, all executed, as he says, very gently, he avoided contact with the fire ball. The latter appears to have remained for several seconds near the feet of the seated workman, who watched it attentively, stooping down towards it. After having tried various excursions in

different directions, without, however, quitting the middle of the room, the fire ball rose vertically to the height of the head of the workman, who, to avoid having his face touched, and at the same time to be able to keep his eyes on the meteor, sat up and threw himself back in his chair. Having risen to about a yard from the floor, the fire ball elongated a little and proceeded obliquely towards a hole pierced in the chimney about a yard above the mantelshelf.

"This hole had been made to admit a flue of the stove, which the workman had used during the winter. But, using the man's own expression, the thunder could not see it, for it was closed by having paper pasted over it. The fire ball went straight to this hole, removed the paper without damaging it, and re-ascended the chimney; then, following the statement of the witness, after having taken time to ascend the height of the chimney 'at the speed at which it travelled,' that is to say, rather slowly, the globe arrived at the top of the chimney, which was at least sixty feet from the level of the courtyard, produced a terrific explosion, which destroyed a portion of the structure of the chimney, and hurled the *débris* into the courtyard; the roofs of several small buildings were broken in, but fortunately, there was no accident to life.

"The dwelling of the tailor was on the third story, at less than half the height of the building; the upper stories were not visited by the thunderbolt, and the movements of the fire ball were always slow and jerky. Its light was not blinding and it diffused no sensible heat. The ball did not appear to have any tendency to follow the course of conducting bodies or to yield to currents of air."

Comos, of October 30, 1897, relates a perfectly analogous case. Mme. de B. being in the country near Bourbon, in a room on the ground floor with the door open, saw, during a storm, a fire ball enter by the door, pass slowly over the floor, approach and turn round her, 'like a cat rubbing itself against its master,' according to her own expression, then direct itself to the chimney, by which it disappeared. And all this in broad daylight.

Is it more difficult to admit the raps and the movements of tables than the dance of the plate of which M. André gave an account at the Académie des Sciences, at the meeting on November 2, 1885?

On Saturday, June 13, 1885, towards eight o'clock in the evening, he was at table in a room forming part of the tower of a lighthouse, in the north-west part of the tower; all of a sudden he saw a vaporous band, about two yards in width, detach itself from the upper edge of the wall facing, and suddenly obscure the latter, at the same time that under his feet was produced a sharp noise, without the echo or prolongation and of extreme violence. The sound was such as would have been produced from below by the formidable blow of a hard body against the whole lower surface of the table, which, to his great surprise, did not budge, no more than the various objects with which it was furnished. After this detonation his plate turned as if on a pivot, and executed several movements of rotation on the table, without any noise of friction (which proved that at the moment the plate did not touch the table), without being appreciably removed from it. The plate and the table remained intact.

These phenomena, for which an explanation has vainly been sought, are sometimes produced in a perfectly calm atmosphere without making any noise, and may persist for several days.

The levitation of the human body is not more inexplicable than the transport of heavy masses by electricity*, and even of living human bodies, which often do not receive any injury. M. Montell, secretary of the Archæological Committee of Morbihan, cites among the effects of a thunderclap which occurred at Vannes on December 5, 1876, at half-past ten in the evening, the breaking up of a wall, the projection to a distance of pieces of wood, and, finally, the *transport of a bed-ridden invalid from his bed on the floor of his room to a distance of thirteen feet, in spite of the fact that his room was at a distance of three hundred yards from the spot where the thunderbolt had struck.*

Daguin speaks of people transported for twenty or thirty metres.

The complete disrobing of persons struck by lightning and the transport of their clothes to a considerable distance has been frequently observed, as also the removal of the hair from the whole surface of the body, the tearing out of the tongue or of the limbs.

In a crowd it may happen that the lightning seeks out certain individuals, producing no effect on the bystanders. Women and even certain trees appear to enjoy a peculiar immunity.

There are people who have recovered the use of paralysed limbs after having been struck by lightning; others, on the contrary, have contracted permanent paralysis. Some have

*On August 6, 1809, at two o'clock in the afternoon, a frightful explosion was heard at the house of Mr. Chadwick, a householder in the suburbs of Manchester. The outside wall of a small brick building, which was 14 inches thick, 11 feet 6 inches in height, with a foundation of 14 inches, was uprooted and transported over the ground without deviating from the vertical. When the occurrence was inquired into, it was found that one end of the building had moved through nine feet, and the other, round which the mass had turned during the slipping, was only displaced about four feet. The mass thus moved would weigh about 25 tons. (M. de Fouvillie, 'Eclairs et Tonnerre.')

been seen who remained frozen, so to speak, in the attitudes in which they had been when killed.

As regards the phenomena of the projection of signs or of writing which are so often met with at psychical seances, and of which I myself have often been a witness with Eusapia Paladino, do they not possess a striking resemblance to the production, on the bodies of persons struck by lightning, of the images of surrounding objects?

So as not to pass the limits assigned to this address, I can only just mention the phenomena of animal electricity; I do not speak merely of the properties of the torpedo and other fishes, but of the sheets of fire that are often observed surrounding certain individuals, of the attraction and repulsion of objects produced by others, either of inert substances or of magnetic needles. Here, again, we are on the confines of classical physics.

What can we say of luminous plants, plants which digest, walk, and act on the compass?

These are things much more difficult of explanation than the vision of somnambulists through opaque bodies. It would seem that the X rays should disarm the incredulous on this point; it is not so, however, and this is because the majority of the minds which have been fossilised by the materialistic doctrines of the official science of the middle of the century do not content themselves, as did their predecessors, with denying certain facts because they traverse their theories: they seem seized with a sort of terror in the presence of all which tends to prove that there is in man a spiritual element destined to survive the body.

It is, however, to this conclusion that have arrived, in the most diverse countries, at all periods, the men most distinguished by their intelligence, and I may add, by their character, since they have not feared to proclaim their belief, in spite of ridicule and often of persecution.

After vain excursions in various directions, facts have brought us back to this conception of the fluidic body which is as old as the world; I will ask your permission to bring forward what is forced upon our notice in consequence of recent experiments carried out by individuals who are known to you all.

I will start from the postulate that there is in the living man a BODY and a SPIRIT.

'It is a common observation,' said M. Boirac, 'that each of us appears to himself under a double aspect. On the one hand, if I regard myself from without, I see in myself a material mass, occupying space, mobile, and having weight, an object similar to those that surround me, composed of the same elements, subject to the same chemical and physical laws; and on the other hand, if I regard myself, so to speak, from within, I see a being who thinks and who feels, an individual who knows himself in knowing all else, a kind of invisible, immaterial centre, round whom unfolds the limitless perspective of the universe in space and in time, spectator and judge of all things, which only exist, for him at least, so far as he brings them into relation with himself.'

Of the spirit we can form no conception; all that we know of it is that from it proceed the phenomena of the will, of thought, and of sensation.

As for the body, it is unnecessary to define it, but in it we distinguish two things: the animal matter (bone, flesh, blood, etc.), and an invisible agent which transmits to the spirit the sensations of the flesh and to the muscles the orders of the spirit.

Intimately bound up with the organism which conceals it during life, it stops in most cases at the surface of the skin, and escapes only by effluvia, more or less intense, according to the individual, by the organs of sense and the most prominent parts of the body, such as the extremities of the fingers. At least that is what subjects, who have acquired by certain processes a momentary visual hyperæsthesia, affirm strongly that they see, and which is admitted by the old magnetisers. It can, however, be displaced in the body under the influence of the will, so that the attention augments our sensitiveness in certain directions, whilst others become more or less insensitive. We only see, hear, or feel when we look, listen, smell, or taste.

With certain persons, called *subjects*, the adhesion of the nervous fluid to the fleshy organism is feeble, to such an extent that it can be displaced with great facility, thus producing the phenomena known as hyperæsthesia and complete insensibility, due either to auto-suggestion—that is to say, to the action of the mind of the subject himself upon his own fluid, or to the suggestion of an outside individual whose mind has established a relation with the fluid of the subject.

Some subjects, still more sensitive, can project their nervous fluid under certain conditions outside the body, and thus produce the phenomena that I have studied under the name of *exteriorisation of sensitiveness*. We can conceive without difficulty that a mechanical action exercised on these effluvia, *outside the body*, can propagate itself, thanks to them, and thus travel back to the brain.

The exteriorisation of motricity is more difficult to understand, and I can only, in the endeavour to explain it, have recourse to a simile.

Let us suppose that in some way or other we prevent the nervous agent reaching the hand; the latter will become dead, as inert a material as a piece of wood, and it will only come back to life during the control of our will, when we have returned to this

inert matter the exact proportion of fluid required to animate it. Let us admit, now, that an individual can project on to a piece of wood this same fluid in sufficient quantity to charge it in the same proportion; it will not be at all absurd to believe that, by a mechanism as unknown as the attractions and repulsions of electricity, this piece of wood will behave as if it were a prolongation of the body of that individual.

Also it would explain the movements of tables placed under the fingers of those who are called *mediums*, and in general all contact movements produced on light objects by many sensitives, without appreciable muscular effort. These movements have been minutely studied by Baron de Reichenbach; he has described them in five communications made in 1856 to the Academy I. and R. of Sciences, at Vienna.

We can understand even the production of movements necessitating a force superior to that of the medium by the fact of the human chain, which places at his disposal a part of the force of those assisting.

But such a simple hypothesis does not take account of the formation of hands, and we are compelled to supplement it as follows:

The nervous agent diffuses itself along the sensory or motor nerves in all parts of the body. We can say, then, that it presents in its ensemble the same form as the body, so that it occupies the same portion of space, and we can call it the 'fluidic double' of the man without leaving the domain of positive science.

From numerous experiments, which, unfortunately, depend only on the testimony of the subjects, it would seem that this double can re-form itself outside the body, following a sufficient exteriorisation of nervous inflow, in the same manner as a crystal re-forms itself in a solution when the latter is sufficiently concentrated.

The double thus exteriorised continues to be under the guidance of the spirit, and obeys it with even greater facility, as it is now less trammelled by adherence to the flesh, to such an extent that the subject can move it and accumulate the material on this or that part in such a way as to render that portion perceptible to the ordinary senses. It is thus that Eusapia forms the hands which are seen and felt by the spectators.

Other experiments, less numerous, which consequently we should only accept with still more reserve, tend to prove that the exteriorised fluidic matter can be modelled under the influence of the will as readily as clay is modelled under the hand of the sculptor.

We may suppose that Eusapia, in consequence of her passage through various spirit media, has conceived in her imagination one, John King, with a well-marked face, and that not only does she take his personality in her language, but that she comes to give his form to her own fluidic body, when she makes us feel with the large hands of a man, and that she produces at a distance the impression, as in clay, of a man's head.

But if nothing has proved to us that John existed, nothing has proved to us that he did not exist.

Moreover, we are not alone in the world; there are persons whom I know personally, in whom I have the greatest confidence, and who report facts that can only be explained by the aid of *temporary possession* of the exteriorised fluidic body by an intelligent entity of unknown origin. Such are the materialisations of entire human bodies observed by Sir William Crookes with Miss Florence Cook, by Mr. James Tissot with Eglinton, and by M. Aksakof with Madame d'Espérance.

Well, these extraordinary phenomena, the mere statement of which exasperates the people who believe themselves scientists because they have studied, more or less, closely a few branches of the tree of science, only appear to us a simple extension of those which we have experienced ourselves, and which it is now impossible to doubt.

We obtain, in fact, a first disengagement of the fluidic body in the exteriorisation of sensibility in the form of concentric layers on the body of the subject; the material nature of the effluvium is demonstrated by this fact, that it is dissolved by certain substances, such as water and fat, but, as with scents, the diminution of the weight of the emitting body is, in this case, too slight to be appreciated by our instruments.

The second degree is shown in the coagulation of the effluvium into a double, sensitive, but not yet visible to ordinary eyes.

At the third, and also at the fourth degree, there is something resembling a galvano-plastic transportation of the matter of the physical body of the medium, matter which leaves this physical body, to occupy a similar place on the fluidic double. It has been certified a great number of times, by the balance, that the medium then lost a part of his weight, and that this weight was to be found on the materialised body.

The most singular case, unique up to the present, is that of Madame d'Espérance, with whom the transportation took place with such intensity that a part of her own body became invisible. There remained in its place only the fluidic body, of which the double is merely an emanation; the spectators were able to pass their hands through her, although she could feel their touch. This phenomenon, pushed to its utmost limit, would lead to the complete disappearance of the body of the medium and his appearance in another place, as is related in the lives of the saints.

In the materialisation of a complete body, this body is

almost always animated by an intelligence different from that of the medium. What is the nature of these intelligences? At what degree of materialisation can they intervene to direct the exteriorised psychic matter? These are questions of the very highest interest, which are not yet answered, at least by my collaborators and myself.

What we have just said is sufficient to show that the study of psychic phenomena depends on three distinct sciences.

On *Physics* lies the task of defining the nature of the psychic force by mutual actions which may take place between it and the other simple forces of Nature—sound, heat, light, and electricity.

Physiology will have to examine the actions and reactions of this force on living bodies.

Finally, we enter the domain of *Spiritualism*, when we have to determine how the psychic force can be set to work by intelligences belonging to invisible entities.

But we know that all the phenomena of Nature pass into one another by insensible transitions: *Natura non facit saltum*. We shall find, then, between these three great provinces, ill-defined frontiers, where the causes will be complex. Here is one of the greatest difficulties of this class of research; but it ought not to stop us, and I cannot better conclude than with that courageous sentence of your illustrious countryman, Professor Lodge, which I always love to cite:—'The barrier which divides the two worlds (spiritual and material) may fall gradually like many other barriers, and we shall arrive at a higher perception of the unity of Nature. The possibilities in the universe are as infinite as its extension. What we know is as nothing compared to what remains for us to know. *If we content ourselves with the half world actually conquered, we betray the highest rights of science.*'

After a brief discussion upon the points raised in the paper, Mr. Morse introduced the distinguished Dr. Gerard Encausse ('Papus') to the audience, (who received him with hearty applause), and then read the following paper upon the:

'Distinctions and Points of Identity between Spiritism and Occultism.'

By DR. GERARD ENCAUSSE ('PAPUS'),

Doctor of Medicine of the Faculty of Paris, Doctor of Kabbalah, President of the Supreme Council of the Martinist Order, Deputy General of the Kabbalistic Order of the Rosy Cross, Officer of Public Instruction, Officer of the Imperial Order of Medjidie, Knight of the Royal Military Order of Christ, Knight of the Order of Bolivar.

LADIES AND GENTLEMEN,—I have undertaken to lay before you the differences and points of identity which exist between Spiritism and Occultism. Before all, however, it is indispensable to fix clearly the terms employed, for most misconceptions, especially in these matters, arise from confusion of words, and from their imperfect definition.

Spiritism.—I understand by Spiritism the doctrine developed by Allan Kardec between 1857 and 1860, together with the experiences recorded and the method pursued by this author to substantiate his statements by facts.

Occultism. I term Occultism the harmony of that written and oral tradition which from the sanctuaries of Egypt and Chaldea has been handed down to our own day through Moses, Daniel, and the Jewish Kabbalists, the Essenians, and the initiated disciples of Christ, the Neo-Platonists, the Masters of the Gnosis, the Alchemists, the illuminated Brethren of the Rosy Cross, and other initiates belonging to all the Transcendental Fraternities of the West, the chain of which has never suffered interruption.

This tradition, adapted theoretically or experimentally to every epoch, is distinguished invariably by the following characteristics:—

1. It teaches that man is composed of three principles—(a) the physical body; (b) the intermediate, astral body, having a two-fold polarity; (c) the immortal spirit.
2. It maintains the analogical correspondence between the three worlds, between the visible and invisible on every plane—physical, astral, and divine.
3. It is essentially spiritualistic, declaring and proving that the maxim, *Mens agitat molem*, is a universal reality.

Every school or society which is not based on the tri-unity may be regarded as in no sense connected with traditional Occultism, all occult fraternities, at all epochs, being unanimous on this point.

From this explanation it is easy to see that the study of Occultism is long and complicated, and we shall understand by what follows why an occultist must of necessity be acquainted with Spiritism, whilst there are very few Spiritists who, so far, have been even in a position to study Occultism completely and impartially.

Before approaching the differences between the two schools as regard the interpretation of experimental facts, let us glance rapidly at the philosophical and historical side. Of the realisation we will speak later on.

Philosophy.—Every philosophical system comprises several indispensable sections, which constitute its greater or lesser vitality. The chief of these sections are Psychology, Logic, Aesthetics, Metaphysics, Theodicy. Let us observe what Spiritism and Occultism have required from each of them.

In Psychology the two schools have established the triune constitution of man. At the same time, Spiritism studies almost exclusively the intermediate principle (the perispirit)—with which mediumistic experiments are above all concerned—and it neglects the analysis of the higher intellectual elements of the human being, to which Occultism dedicates such anxious inquiries. In like manner

the influence of different nutriment, of certain stimulants, and of respiratory rhythm on the astral body and on the spirit, as also the deductions concerning the correspondence of Psychology with its external forms (the arts termed divinatory), belong exclusively to the domain of Occultism. As we shall see later on, this is owing to the fact that our actual Spiritism formed in antiquity only a small section of Necromancy, which was itself a division of the Mathesis.

In Logic, Spiritism follows the inductive method of most contemporary sciences. To this method occultists add deduction, and yet another method which is peculiar to them almost exclusively, namely, Analogy. In all ages and in all civilisations this method has characterised Occultism.

In Æsthetics, Spiritism has not so far received applications derived from any method special to itself, while Occultism has followed, also from all antiquity, in the various applications of symbolism, the adaptation of æstheticism to the psychological and moral sciences. Occultism alone offers for our study both the keys of religious symbolism and those of the initiatory symbolisms of different fraternities.

We must, however, proclaim loudly the very great value of the adaptations of Spiritism to Ethics, above all, of the doctrines held by the schools of Re-incarnationists. Their teachings concerning re-incarnation are largely derived from the old schools of the Kabbalah; but the Spiritism of Kardec, more especially in France, has directed all the efforts of its philosophers to the moral consequences of the doctrine of re-incarnation, and it is right to recognise the deserved progress which this course has obtained for Spiritism among the Latin peoples.

The metaphysics of Spiritism do not merit, unfortunately, the same eulogium. Abandoning almost entirely the profound study of the principles, it confines itself, even in its most instructed writers, among whom M. Gabriel Delanne occupies one of the highest places, to the investigation of the secondary laws of transformation and evolution, without approaching either the Divine plan or the spiritual forces active in Nature. The same absence of metaphysical researches prompts many Spiritist writers to dispute or deny the traditional teachings of the Kabbalah as to the spiritual essences below man, operating on all the planes of Nature; in other words, the beings termed 'spirits of the elements,' or 'elementals.' The methods of experiment and of control in Spiritism are still too remote from the minutie and mysteries of the labours of old Rosicrucians, directed towards these researches, to permit a personal opinion on this question being formed by the present generation. We must wait for the hour to strike which shall usher in the revelation of these methods before we can look for their introduction in spirit circles.

Like Metaphysics, Theodicy, which constitutes the most important working basis for Mystics of the Occultist school, is a dead letter for almost the whole of Spiritist writers.

To sum up, we see that the analysis of Spiritism, so far as regards philosophy, corroborates the instructions of history, by showing that it deals with a section, intrinsically experimental, of an antique synthesis, restored by Allan Kardec and his successors, taking Ethics for the basis, but most incomplete from the standpoint of Metaphysics Æsthetics and Theodicy.

By the admission even of its adversaries, Occultism forms a system which is absolutely complete, wherein all is closely united, from the analogical and numerical method to Theodicy itself.

For this reason a slight course of reading, and a few experiments with reliable mediums, will furnish speedily an acquaintance with Spiritism, whilst schools of Occultism demand many years for the formation of a really capable member.

History.—As already stated, what is to-day termed Spiritism formed, in the initiatory instructions of the old temples, a mere section of Psychurgy, or the science of souls. Like all sciences of antiquity, this section comprised a theoretical part, a symbolical part, and a practical part; the last, which, in the present case, was termed Necromancy, constituted the application of Magic to Psychurgy.

Some authors, of indifferent learning, have, therefore, held that the fact of evoking an invisible being constituted Spiritism, but they have omitted to remember that such evocation was but the resultant of a science which contemporary Typtology, alas, recalls only from afar!

Occultism, then, requires a somewhat exhaustive study of history; and, further, it exacts a profound knowledge of the societies called secret, which have created history, as the sap creates annually the fresh innermost layer of the tree.

The future will show whether the contemporary Spiritist movement is not the result of the action of visible or invisible agents of an initiatory fraternity, whatsoever be its character otherwise.

All these considerations indicate why Occultism, with its long and complicated studies, will be ever reserved to the few, while Spiritism, from the very fact of its simplicity, is accessible to the masses without any great labour. So also it is the duty of every occultist to propagate to the best of his ability the ethical instructions and the general method of Spiritism. It is from the ranks of Spiritists that Occultism has always gained its most earnest recruits, who, after two years of supplementary studies, have figured with the highest distinction in the initiatory schools and fraternities.

Like Spiritists, occultists are Spiritualists; they admit absolutely the intervention of spirits in the production of certain psychical phenomena, but they analyse each of these phenomena with the greatest care, and determine the presence of a real 'spirit' by eliminating all other possible causes, and not merely by a proof of identity which is exclusively sentimental.

Not only do occultists admit the 'spirits,' as they are understood by Spiritists, but they have confirmed experimentally the presence, in the invisible plane of Nature, of spiritual entities far different from those, and of various classes. This connects with the different modes of experiment employed by different schools.

But while dwelling on the question of spirits, as understood by Spiritists, let us register the qualification which follows.

The question of 'spirits,' as they are admitted by occultists, has been in many cases badly presented.

From all antiquity Occultism has recognised the possibility of

communication between the living and the spirits of the departed. The accounts of evocation which appear in the Bible, and those described by Homer are not poetical fictions, but actually the echoes of the antique mysteries. Evocation by the ritual of Occultism is, however, surrounded by manifold precautions, and must never be confounded with the elementary practices of Typtology.

While the occultist admits the entire possibility of communication with spirits, he restricts the real facts of such communication to certain clearly determined cases, and he refers to magnetism; to reading, on the part of consultants, in the *astral aura*; and finally to the action of the individual and collective entities of the astral, all those naïve or ridiculous messages signed by great names of history, and all those sentimental instructions which offer nothing that is really new.

Each phenomenon, cited by every school whatsoever is analysed carefully, and it is by elimination that the real action of a spirit is affirmed by the occultist. It is this rigour in analysis which has caused certain Spiritist writers to believe that Occultism denies of set purpose the possibility of communications passing between one plane of existence and another. The truth is entirely otherwise: far from denying the reality of spiritual beings, Occultism admits, on the contrary, a host of categories of existences of this kind, and thence comes the impossibility of being an occultist without having a knowledge of Spiritism, whilst the sole acquaintance with Occultism possessed by many Spiritists consists in erroneous or fantastic notions.

It is the same with mediums, whom we regard as exceedingly feeble instruments, as much open to the action of the sitters as to that of invisible beings of any class. Fraud among mediums is frequent, but on most occasions they are irresponsible, for they act under the impulsion of outside forces. This is one of the reasons why hypnotists, who are generally materialists, know nothing of occult forces, obtain only fraudulent phenomena or childish experiences with mediums. A Spiritist, with a few years of practical knowledge, knows far more in the matter of psychology than the most pretentious of these same hypnotists, who must be relegated to their true place as the schoolboys of the psychic laboratories, in which they would lay down the law.

The reactions of Nature's invisible plane upon the visible or physical plane multiply with great rapidity in these last days, and we have had occasion to study to the best of our ability, the Secress of the Rue de Paradis, the phenomena of Tilly-sur-Seulles, and the haunted house of Valence-en-Brie. It may be useful in this connection, to indicate the methods of investigation practised by occultists when dealing with facts of this order.

The occultist possesses a knowledge of the 'possibilities' of Nature which places her far above profane criticism; but he should avoid, like the plague, the rash conclusions of semi-initiates. When we see someone go into a haunted house, and after five minutes' examination cry out: 'It is a spirit,' we may be assured that a conclusion so formulated is established no less lightly than that of the magistrate who says *a priori*: 'This is a rogue.' Both judgments are equally remote from the true method of Occultism, which demands, before all, a long, minute, and exceedingly detailed study of the least phenomenon.

For the occultist represents a venerable tradition which for six and thirty centuries has never varied in its explanation of the facts, and is daily confirmed luminously by recent experiments and phenomena.

Among other affirmations the occult tradition lays down that every motion of objects without contact is accompanied by the exteriorisation of the astral body, with a proportional reaction on the medium. The work of M. de Rochas on the 'Exteriorisation of Motricity' is a complete confirmation of this instruction.

Occultism has theories, which are altogether special to itself, on *astral substance* and *astral images*, on *elementals*, and their action in the production of *living ideas*. So rash have these theories seemed to the non-initiated that, while they have plundered boldly all that refers to the astral body and to re-incarnation in occult tradition, they have left untouched that part of it which is concerned with the astral light. All the same, these *living ideas* can be photographed, and, over and above the researches of Dr. Baraduc, other scientists have succeeded in obtaining on their negatives images beheld in dream, and that in open day, by focussing the lens on a person in the state of sleep and dream. Here is yet another confirmation of the theory of 'astral images.'

The occultist may then undertake without fear his researches into the unknown; he possesses a tradition and a method by which he can always act certainly, supposing he exercises prudence in his procedure.

Let us now summarise rapidly the chief rules which should be followed in the study of a given phenomenon.

1. In the first place, ascertain carefully whether the occurrence on which you are called to pronounce is an actual matter of fact.

2. Once the certainty of the fact has been duly established, examine whether it is the product of a known physical force. For example, many creakings of furniture are attributed to 'spirits' which are due to the hygrometric tension of the air, and to variations in that tension.

3. Having determined clearly that the fact is not due only to known physical forces, ascertain, with equal clearness, the part, if any, played by such forces in the production of the phenomenon, however small it may be.

4. You now approach the first delicate point, the discovery of the human being whose astral force is utilised, consciously or unconsciously, in the production of the phenomenon.

According to tradition, God acts on the astral plane by His angels, and on the physical plane by means of human beings. Rare exceptions set aside, a human being is always concerned, consciously or otherwise, in the occurrence.

Should that being not become apparent at the first glance, proceed by elimination, and, by setting successively aside those on whom the phenomenon does not depend, you will discover the possible subject or subjects.

5. Prudence and attention must be redoubled in the next stage, for you now come to the distressing problem of fraud. Fraud in the

waking and conscious state; fraud in the second or unconscious state; but still fraud all the same. This is the point over which profane judges stumble almost invariably, and it is here also that the occultist must exercise renewed care.

Call in the assistance of clairvoyants, if such be at hand; test the hypnotic receptivity of the subjects. Finally, in the case of haunted houses, strew the spot wherein the phenomena occur with sawdust or flour, and observe the slightest change which takes place.

Further, never forget the reaction of conditions on the medium, and remember that certain facts may be a mixture of truth and falsehood.

When you have set aside fraud, and are convinced of the absolute reality of the occurrences, you may go further.

6. Determine the relations between phenomenon and subject. Ascertain whether each fact that is produced does not correspond with a diminution of force in the subject, with the contraction of some of his muscles, and so forth—seek, in a word, the connection of the fact with the exteriorisation of the powers of the patient.

7. In the majority of instances you will pause at this point, and will establish that the given phenomena, though attributed to 'spirits,' are simply and solely due to the astral body of the medium. But there are some cases in which an attentive study will show that you must go further.

8. It is then necessary to investigate the intelligent influence, invisible and foreign to the subject, which avails itself of the psychic force placed at its disposal.

This influence may be—

- (a) An elemental dynamised by a desire, fear, or remorse, in the subject.
- (b) An elemental created by the will of another person. Of such are the phenomena of bewitchment.
- (c) An elementary in relationship with the subject.
- (d) In some cases the interference of 'astral images' may of itself account for the occurrences.
- (e) When several of these influences appear to be operating, the point should be noted, for a psychical phenomenon may be composite like a chemical body, and analysis should follow the same rules in either case.

9. Wherever possible, endeavour to record the facts by mechanical registration and photography; remember that a sensitive plate can always receive impressions from the astral plane. *Photography is really the touchstone of the astral.*

10. When your report is finished refer to occult literature for cases parallel to the phenomenon with which you have been dealing.

11. We now come to the description of the fact for the information of the outer world. Here very great prudence is requisite. Each person must follow his own course, but on our part we recommend the following rules:—

- (a) Never propound the theory to the uninitiated, or at least restrict it to so much of the theory as may be indispensable to the occult exposition of the phenomenon.
- (b) In matters of discussion, treat the uninitiated as uninitiated, and keep silent rather than enlarge upon the details of operation, which would seem grotesque to materialists and ordinary critics.
- (c) On the other hand, lay stress upon the analysis of the phenomenon and on its reality; anticipate the objections of the ignorant and discuss them always with great care.

These rules might be further elaborated, but it is sufficient for the moment to sketch the broad outlines by which the true occultist will be assisted to act with coolness and prudence.

The methods of realisation pursued by occultists are again very different from those in vogue among Spiritists. In effect, the latter look for the propagation of their ideas by means of individual experience, guided by special books and journals, and are, therefore, not in need of hierarchic centres. On the contrary, each experimenter, each little group, prefers autonomy, and their fusion can only take place by the federation, usually temporary, of a number of isolated groups and small societies.

The varied and technical studies, which occult Science necessitates, the urgency of finding at every step a more advanced learner or a competent master, outside even the exigencies of preserving the oral tradition, have compelled the constitution of occult societies under the form of centralised and hierarchic groups and lodges. The hierarchy of different titles is consecrated, among serious fraternities, by examination, and never by wealth, all grades being gratuitous and equally accessible to poor and rich. Hence a great occult society is a body well-disciplined, and able to, realise with rapidity and vigour any given action on the outside.

We find, then, that there is no centralising Spiritist association, composed of delegates, groups, lodges, in all countries, acting under a single direction, under the impulsion of a central supreme council, as in the case, for example, with the Martinist Order.

Further, the great occult societies can federate among themselves on the general and common ground of pure altruism and ideality. Such a federation was realised in 1897 under the title of 'The Universal Idealist Union,' and it groups 30,000 minds of all countries.

Occultists and Spiritists have one field of realisation where they can always unite fraternally and join forces; this is found in the Spiritualist Congress, as, indeed, in all other reunions convened to combat Atheism and Materialism. In such cases, occultists, in no niggard spirit, will ever offer their concurrence, their services, and their discipline as a powerful factor in the success of the Congresses.

And seeing that occultists are organised on the hierarchic plan, while Spiritists are grouped by federations, their true field of union is the International Congress. It is there that we must seek the true cause of the success which attended the Paris Congress of 1889, and there also the explanation of those successive defeats which have attended reunions organised in a sectarian spirit, and omitting to open widely their doors to every defender of immortality, to all those who know that the space which divides the living from those who are called dead is very easy to transcend.

But figures are stronger than words, and we cannot better

terminate this exposition than by enumerating the present strength of one Society, Martinism:—

MARTINIST ORDER.

TABLE OF MARTINIST FORMATIONS IN MARCH, 1898.
State and Progress of the Order since March, 1897.

Countries.	No. of Formations in 1897.	No. of Formations in 1898.	Progress
EUROPE—			
France	7	27	20
Belgium	2	3	1
Germany	1	3	2
Denmark	0	1	1
Spain	2	3	1
Italy	2	8	6
Bohemia	1	1	0
Switzerland	0	2	2
Holland	0	1	1
Sweden	0	9	9
Roumania	0	1	1
Russia	0	2	2
England	0	2	2
ASIA—			
Tonquin	0	2	2
AFRICA—			
Egypt	1	1	0
Tunis	1	1	0
AMERICA—			
United States	17	36	19
Havana	0	1	1
Columbia	1	1	0
Guatemala	1	1	0
Argentine Republic	4	7	3
Totals	40	113	73

New formations in one year, 73. New countries opened to Martinism, 9.

It would encroach too far on the valuable time of this Congress to do more than sketch rapidly so vast a subject as that of this communication. We have sought, above all, to demonstrate that where-soever there is any question of combating Materialism and Atheism, all Spiritualists of all schools indifferently will be found united.

In conclusion, it remains for me to thank the organisers of this Congress for the truly great and truly earnest work which they have accomplished by thus calling all schools to join together, ignoring small personal differences and the barriers of mere words. May we, therefore, unite indeed, and thus secure the triumph of that sublime formula—

For Altruism and Ideality.

AS REPORTED in our last issue, the proceedings on the opening day were extremely interesting. Our readers are already acquainted with the papers that were then read, but an error crept into the report. Mr. E. W. Wallis presided over the evening meeting, not Mr. Morse. The speech by Dr. Peebles emphasised the central claim of Spiritualists. The spirits uniformly say, 'We are those who lived in mortal bodies—your fathers, mothers, brothers and sisters, etc. We come to lift the clouds and point you to the immortal life beyond this; that each one goes to his own place, the place determined by the life lived here.'

Mrs. Richmond, after her able forecast of the future of Spiritualism, answered questions in her usual impressive and charming manner.

In the evening Mr. Wallis claimed that Spiritualism was the science of spirit. Man is immortal because he is a spiritual being, and spirit life as natural as is this life. Religion was the spontaneous outflowing of the aspirations and desires of the real self, and hence Spiritualism was 'glad tidings,' the sweetest man ever heard, and Spiritualists ought to be the happiest, freest, and most earnest people alive, finding joy in ministering to others.

Mrs. Densmore's thoughtful paper on Mediumship elicited some expressions of opinion for and against professional mediums, but the time was too short for extended observations.

The striking facts set forth in Dr. G. Langsdorff's paper, ably read by Mr. J. J. Morse, aroused considerable interest. In reply to a question, put by the chairman, Dr. Langsdorff stated that his son's insanity was *not* due to or a consequence of his mediumship, but resulted from his failure to observe the laws of right living in other respects.

On Wednesday afternoon Mr. J. J. Morse presided, and did double duty in that he read the learned disquisitions by Colonel de Rochas on 'The Borderland of Physics, and by Dr. Encausse ('Papus') on 'The Distinctions and Points of Difference between Spiritism and Occultism.'

In the evening Dr. Peebles made a characteristic, brief, and bright speech, and then vacated the chair in favour of Mr. Morse that he might participate in the subsequent discussion. Mr. Lucking, a member of the Alliance, read the paper by M. Gabriel Delanne on the 'Doctrine of Successive Lives,' in a most efficient and effective manner.

These three papers were all very learned and lengthy, and while reflecting great credit upon their compilers were not

particularly interesting or popular. Viewing matters from the Kardecian, or reincarnational, point of view they could hardly be said to come into touch with the spirit and genius of the movement here. The many points of divergence that were presented might have led to some lively interchange of thought, but there was no time, and the attempt to put questions to and receive answers from M. Delanne, through the agency of Mr. Murray as interpreter, was not a marked success the answers being too lengthy, and in the main consisting of a recapitulation of the points made in the paper. The careful and concise arguments of M. Delanne formed an admirable presentation of the claims for the reality of the spirit body, but could hardly be said to justify his conclusions.

The lengthy paper by Mr. Harrison D. Barrett on 'Dark Cabinets and Promiscuous Circle,' which Mr. E. W. Wallis was requested to read, dealt with a disagreeable aspect of affairs in America, and revealed a condition of things, strongly reprobated by the writer, which fully justifies hostility to promiscuous seances and dark cabinets, and warrants the demand for scientific investigation and test conditions. On the whole the audiences kept up wonderfully well.

On Thursday morning a special meeting was held, at which the French representatives addressed the audience, speaking in French. Mr. O. Murray presided. Dr. Encausse ('Papus') gave an interesting account of the organisation of the Martinist Order, and M. Gabriel Delanne spoke for some time upon Reincarnation, and for the most part reproduced the points in his paper of the previous day. An animated discussion ensued, participated in by both French and English speakers, Mr. Murray kindly and efficiently acting as interpreter.

AFTERNOON.—At the beginning of the afternoon there was hardly a vacant chair, and great applause greeted the entrance of Dr. Russel Wallace, who delivered a remarkable address. It was a plea for Socialism, starting for the hypothesis that Spiritualists had a great duty to perform towards society. They were bound to work strenuously that all men might lead a full and happy life, not a mere existence of continual bodily labour for the gaining of bare sustenance. Such was the burden of a discourse which pressed home to the Congress with earnest, persuasive accents their responsibility for sending to the spiritual world 'millions who went there before their time,' in consequence of disease and accidents forced upon them by the conditions of the life which encompassed them. For the poorest class—those who, indeed, lived on the margin of poverty—Dr. Russel Wallace claimed (with Tennyson as his authority) equal morality and intellectuality with their so-called betters. What they were, in fact, society had made them. These multitudes, he went on to declare, would cry out against Spiritualists if they did not work for some radical reform. Some form of Socialism had become a necessity, in the sense that Socialism was an organisation of labour for the common good. Fundamental remedies—not palliatives—must be applied. Charity had increased, but had failed. After all, it was now time to try justice, by giving to every child of man 'equality of opportunity' in nurture and education. In this Dr. Wallace saw the only means of escape from the horrible social quagmire in which we find ourselves. Henceforward it was to be the duty of Spiritualists to create a public opinion on this matter. Charity had dealt with symptoms, leaving causes untouched. Their watchword, however, would be, 'Not charity only, but justice.'

At the close of this address a member of the Social Democratic Federation rose to thank Dr. Wallace for his profession of faith.

Mrs. Richmond accepted and endorsed it on behalf of the National Association of America.

Mr. E. W. Wallis felt sure the Spiritualists in the North of England would endorse it, and regard it as a clarion call to duty.

Mr. Lees, Mr. Hopps, and Mr. Morse spoke in similar approving strains.

Mr. Page Hopps next read a paper on 'Brazilian Spiritualism and Brazilian Evidence for Psychic Phenomena,' contributed by Professor Alexander, who says there are fifty-six Spiritualist societies in Brazil, comprising a membership of 10,000, and that the movement is doing good. Judging from his account, it seems to have retained a good deal of native superstition.

The rest of the afternoon was devoted to a paper (sent by Dr. Moutin) on 'The Relations Between Magnetism and Spiritualism,' which was splendidly read by Mr. Morse.

The learned Doctor, in an able paper, presented cogent reasons against the acceptance of the doctrine of Re-incarnation.

Dr. Berks T. Hutchinson related experiences as a hypnotist. He referred to the original significance of the 'Laying on of Hands'; while it survived as a formality its interior meaning was not understood.

Dr. Peebles was charmed by the paper, and narrated an interesting case of a boy in Melbourne who manifested a remarkable musical faculty, both as regarded execution and composition. The supernormal character of the boy's powers had been discerned by clairvoyants—who had visions of spirits surrounding him, who were seen to be inspiring him. He related two cases where mothers unknown to each other believed that their sons were Solon, the Athenian law-giver, re-incarnated. He was puzzled and did not believe either of them.

Mrs. Richmond deprecated mere statements of belief or dis-

belief; it should be a question of evidence. Whether it was true or not people would ultimately find out for themselves.

Dr. Wallace, in response to a question, said Spiritualists founded their claim of recognition in spirit-life not upon arguments or theories, but on facts. I have in vain looked for any evidence in support of Re-incarnation: I have never found it at all.

Mr. Rogers moved a vote of thanks to the chairman for his presence and address.

Evening, the hall was well filled. Mr. W. T. Stead, having sustained severe injuries from a fall when alighting from a train, was unable to attend, and Mr. J. Robertson, president of the Glasgow Spiritualists' Association, filled the chair very successfully. He had no doubt that every one would very much regret that Mr. Stead was absent, and sympathise with him in his suffering. We all recognise in him a man of great moral and intellectual force, of honesty of character, whose unique position has drawn great attention to Spiritualism. He was gratified to be present. It had been a pleasant thing to look into the faces of men and women who had worked ardently in the Cause, which was to him a source of joy. For years he had held communion with spirits whose identity had been fully demonstrated, and Spiritualism was to him a sort of happy valley, and he felt assured it would be so to an ever-increasing number of people. The president, Mr. E. D. Rogers, then read a brief paper by Mr. Stead, which was warmly received. In this Mr. Stead said there were occasions when there was reason for congratulation, and there were occasions for indignation. The present was one for both—they might congratulate themselves that so many had learned the truth of the unity of the visible and invisible worlds; they had reason for indignation that with such a body of truth behind them so little was done to embody it in a compact and rational shape. By the agency of the Spiritualistic movement they had an instrument by which they could spiritualise the lives of men, and renew the secret potency of the creeds of all the churches. They had, given to them by those who had lived on both sides of the grave, the key to the enigma of the world. They had the word which, when it was heard and understood, would make them free from the bondage of matter. They were, in short, in a very distinctive manner, the recipients of a new revelation, which was but the latter-day rendering of the oldest of all revelations, the fundamental essential bedrock of all religions, phrased in the latest dialect, explaining and harmonising all. What was their faith? It was the faith committed to the saints in all ages, by keeping hold of which, indeed, saints were possible. It was the faith that things which were seen were temporal, but that things unseen were eternal, and that between the things seen and unseen there was no impassable abyss, but a constant immunity, which would increase more and more in efficiency and utility until the perfect day. Mr. Rogers also read brief summaries of papers by M. le Commandant Darget (Vougers, Ardennes) on 'Photographs of Psychic Radiations,' and by the Cavaliere Ernesto Volpi (VerCELLI, Piedmont), on 'Spirit Photography.'

Mr. Matthew Fidler (as representing Swedish Spiritualists) remarked although born an Englishman he had lived for twenty-five years abroad, still he was proud of his country. When he went to Sweden he was enthusiastic, and expected the people there to hail the discovery of 'the land beyond the tomb with joy'—but they were in no hurry to be converted. They would attend his seances if fetched on his carriage, and well fed, but immediately they were left to themselves their interest evaporated. He had recourse to the Press, and thus reached a large audience. Madame D'Esperance had greatly aided the work by her seances, and her book, 'Shadowland,' printed in Gothenburg in English, had been praised in all parts of the world, and a forthcoming edition in Swedish will doubtless greatly aid the Cause in Sweden. As usual, abuse and misrepresentation had been poured upon mediums and Spiritualism, but not upon himself. He gave some remarkable instances of clairvoyance in dreams. In Sweden, Norway, Lapland, and Finland mediums exist everywhere, and he had held many interesting talks with the Lapps about their mediumistic experiences. He had made experiments in spirit photography, and produced an album containing some examples of the success which had been achieved; in some cases the identity of the spirits had been fully established.

M. C. de Krogh, of Copenhagen, said that Spiritualism was not confined to England and America, but it exists in every country of the world. While in Sweden Spiritualism seemed to be taken up by the higher classes, in Denmark it is more confined to the poorer people. There are several circles in Copenhagen, and there are several hundred members, but not many mediums as yet. Good physical phenomena were obtained some years ago, but the medium was not strong, and the sittings were discontinued. Last winter a literary society was formed, and lectures and discussions were much enjoyed. These will be resumed next winter. The clergy, as usual, are antagonistic; and refer Spiritualism to Satanic sources, also. As usual, Mrs. Besant recently lectured in Copenhagen to hundreds of people, and he hoped in a few years to be able to report great progress.

Mr. C. L. Geiger, on behalf of the Dutch Spiritualists, expressed their pleasure at being represented at the congress. He mentioned the weekly publications of the Cause, and two monthlies, which were all doing good work, especially *The Future Life*, edited by T. S. Gobèl, at Utrecht. Mr. Van

Straaten, Mrs. Elsie Van Calcar, and Mr. H. J. Schimmel were all earnest workers. The Spiritualistic Bræderbond Harmonia Society had received royal sanction, and branch societies were being established in different cities. A number of other societies were mentioned. Physical mediums were needed. The Spiritualists were earnest and ardent, and the Cause progressing favourably.

Mrs. Hornung (Geneva), speaking in excellent English, gave an interesting account of the growth of Spiritualism in Switzerland and some experiences in a circle where 45 little stones had been brought into a lighted room.

Mrs. Richmond and Mrs. Jennie Hagon-Jackson gave a joint inspirational poem on subjects chosen by the press representatives, viz.: 'Summerland,' and 'Spirit in Nature,' Mrs. Jackson taking up the theme first, and Mrs. Richmond continuing it.

The following stanzas will give a faint idea of the beauty of the poems:

Summerland is that bright place
Where all of Nature glows with grace;
While sweet and soft the south winds blow,
And ne'er a stormy day we know.

That land is filled with fadeless flowers,
That land contains bright, radiant bowers;
And o'er the stream that you call death
An arch is raised by magic breath.

concluding with:

No matter its country or land or place,
When I look in each bright and earnest face
I catch a smile and I understand
The spirit of Nature in Summerland.

Mrs. Hagon-Jackson, who represented the Vermont State Spiritualists' Association, the States of Michigan and Texas, and her country generally, then gave a message of love and goodwill to the Congress, and to the greatest city in the world, London. She eulogised the work of Mrs. Cora Richmond in high terms of appreciation.

Mrs. M. E. Cadwallader, representative of the first Society of Spiritualists in Philadelphia, in a bright speech conveyed a cordial message of greeting and loving recognition, from the oldest Society in the world devoted to the study and promulgation of psychic sciences. Founded in 1841, to study psychology and mesmerism, the members, hearing of the Hydesville rappings, endeavoured to obtain spiritual phenomena, and after patient effort were rewarded. Nearly fifty years ago the society became one of *Spiritualists*, and ever since it has bravely upheld the truth and been a stronghold of the Cause. [We are delighted to see that our old friend, Capt. Keffler, is president.—Ed. T. W.] She earnestly pleaded for the protection of mediums, and while admitting that counterfeiters may exist, she contended that 'where fraud came in mediumship went out.' Defend, sympathise with, and support the mediums, she said, and you will have still more wonderful results. She graphically depicted the fact of human responsibility, and used the illustrations in the ancient Egyptian Book of the Dead, showing their conceptions of how rewards and punishments were meted out after death to prove that they were Spiritualists, and knew that spirits could revisit their friends on earth. Spiritualism, she contended, was a great consoler in times of sorrow and bereavement.

Dr. Peebles caused laughter and applause by his quaint and pithy observations. He did not talk of what he *believed* but of what he knew! Once he preached about faith and lived as preachers do, on faith and donations, but now he had added to his faith knowledge. 'Paul was a medium, he had trances, saw angels, heard a voice, and was knocked down—and I am glad of it!' Many people needed a knock-down blow before they could be awakened to the truth. He was charmed because although there were people present of many tongues, 'all our hearts are one.' He urged that people should proclaim the truth, cling to this great gospel, and, above all, LIVE IT.

The chairman, Mr. Robertson, was greatly pleased with the success of the Congress. Spiritualism was a living force that would conquer the whole world. 'It is true, and when I know it is true I know it has the omnipotence of God on its side.'

Mrs. Richmond moved a vote of thanks to the London Spiritualists' Alliance, to its president and other officers, for the great happiness they had conferred on the visitors.

Mrs. J. H. Jackson seconded, and the resolution was carried with acclamation.

The President replied and said: 'If you are satisfied, I am gratified. If you are gratified, I am satisfied.'

Mr. Delanne, speaking in French, conveyed to the Alliance the felicitations and fraternal greetings of the French visitors; and the proceedings of the most memorable series of meetings ever held in London on behalf of Spiritualism, terminated amid hearty congratulations and expressions of unqualified pleasure on all sides.

On Friday evening, some eleven hundred ladies and gentlemen thronged the large St. James's Hall, and enjoyed to the full the opportunity afforded for social interchange of thoughts and ideas. During the evening, Mr. William A. Dunn gave a number of very fine selections on the great organ. Mr. Dunn is a composer and an accomplished musician, and gave his services freely, adding greatly to the pleasure of the audience. The vocal and instrumental music included the following items:

Violin Solo, 'Gipsy Air' (*Sarascle*) Signorina Della Rocca; Song (arranged as Trio), 'Shew me the way' (*T. C. Della Rocca*) Signor and Signorina Della Rocca and Miss Manners (this song, composed by Signor Della Rocca, and words by Ella Wheeler Wilcox, is dedicated to the London Spiritualist Alliance); Song, 'Come back to me' (*Walter Slaughter*) Miss Manners; Violin Solo, Andante from 'Mendelssohn,' Signorina Della Rocca. The audience was delighted with the really splendid performances of Signorina Della Rocca. She has been thoroughly trained on the Continent, is a born musician, and has already made a reputation, and will in all probability rise to the top of her profession. We trust she will.

Mr. Morse announced that he had received a cablegram from the President of the National Spiritualists' Association of America and Canada, Mr. Harrison D. Barrett, the Editor of the *Banner of Light*, viz:—

'Deeply regret absence. Greetings to Congress. America says, "All hail!" Barrett.'

Mr. John Page Hopps made the only speech of the evening. On Sunday he had to say a few words of welcome, and now he had to give a farewell word or two and a benediction. On the first day of the Conference somebody mentioned that the English and American flag should have decorated the hall, but as this was an International Congress, Mr. Hopps thought that if flags were used at all for that purpose, they should be the flags of all nations. What Spiritualists desired was a universal brotherhood. During the Congress there had been different explanations of different facts, but only one deep faith. It was the mission of Spiritualism to make known the fact that the universe had a spiritual and ethical basis, and that there was progress or evolution for every form of life. He felt that the Congress had been a foretaste of what might be expected in a brighter world, where all would know each other, and meet in a brotherly and sisterly spirit. He then closed with an impressive benediction, and bade farewell and Godspeed to all the friends and visitors, on behalf of the London Spiritual Alliance and Spiritualists generally.

Striking Testimonies to Phenomena.

By JAS. ROBERTSON.—Continued from page 387.

WHAT COUNTLESS myriads of human souls had, on this earth of ours, in spite of Christian revelations, lifted up their anguished faces and beseeching eyes and praying hands, wrestling with agony in the very furnace of affliction when the great darkness opened around them, and some beloved face entered the cloud and passed from their sight. These would have given worlds for one look, one word, some sign of assurance that all was well with their dead. And here was the bright consolation of fact come, like the Jesus of old, from humble conditions. It was, indeed, a tremendous revelation, to come in this obscure way. Of old, we are told, the Spirit of God passed over the pride of Greece and Rome, and revealed the light of truth to the son of a carpenter and a few unlettered fishermen. Is it anything more wonderful for the new light to have passed over consecrated churches and seats of learning, and brought the unspeakable knowledge to outside humble folk? There were not even signs in the heavens, which could be seen of men, though doubtless there were rejoicings in spirit-life when the living demonstration was born. We do not need to accept the statement that Franklin was the inaugurator of spirit sounds. It is sufficient that the raps were heard, palpable to all understandings. No religious revival could have been of half the service of these manifestations; they put a new soul into belief and at once gave a clear idea of the resurrection. They convinced the people who had no faith that the angels of God were human, and had at one time dwelt in the flesh. The new light was not too favourably received in some quarters; the young girls were tested by the most sceptical, but the intelligent sounds continued. Soon those who sat found they had similar powers, and thus slowly the violent scepticism and hostility was bent down. Before three years had passed some of the most intelligent of Americans had become converts—judges, senators, doctors, lawyers, merchants, and authors.

Judge Edmonds was among those who at first thought his superior judgment would find out the deception, but instead he became a brave champion of the new truth. No amount of education, of legal, medical, and scientific training, was proof against the overwhelming facts. Judge Edmonds said, 'I complied at first more to oblige a friend and while away a tedious hour than with any hope that there could be given any knowledge of the future life, and I look back sometimes now,' he continued, 'with a smile at the ingenuity I wasted in devising ways and means to avoid the possibility of deception. Every conceivable objection I could raise was, first or last, met and answered.' As the phenomena spread, the atmosphere was soon filled with individual private experiences, the best of which could not be divulged or made public property in the press. The spirit rap was of immensely more value at the origin of the movement than the most superior mental phenomena could have been. The raps were of all kinds, from a tiny tick to a loud crash, and each sound had a distinct individuality. (Those who are familiar with them soon recognise that they are governed by an intelligence apart from the sitters.) These individual characteristics are maintained at all times. You could

not mistake one friend's raps for that of another—there is as much variety as in the tones of human voices. When my friends come I know them by the specific quality or tone of their rap. Most Spiritualists of note have tested them in every conceivable way.

Robert Dale Owen, in the presence of Mrs. Underhill, walked over the whole house, asked the spirits to give their messages on the floor, then on the walls, then on the ceiling, then on various articles of furniture. There was no special spot on which they could not give forth the token of their presence. He has tested them on the rocks by the seashore, and felt the distinct vibration or concussion of the rock. At times he saw a light, which came in touch with the material object, and heard the raps, loud or soft, as he might ask for them. When Spiritualism was first heard of in this country, the spirit raps were almost the sole phenomenon. It was after hearing these, in the presence of Mrs. Hayden, the first American medium who came to this country, that Prof. de Morgan said: 'I am perfectly convinced that I have seen and heard, in a manner that should make belief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake.' He points out that mediums scattered through the world oppose the current orthodox ideas regarding the future state, and says, 'Surely they could not have combined to bring this about in order to gain belief.' In his preface in 'From Matter to Spirit,' this distinguished mathematician sets down the varied satisfactory statements he got through the raps. The present Earl of Crawford and Balcarres, who has vouched for some of the most marvellous manifestations of Home, told the story before the Dialectical Society of how he went to a Mrs. Marshall, a medium for rapping phenomena, an account which brought conviction to many.

The Earl was asked if he had ever obtained any information not known to the medium or anyone present at the time, when he made the following statement: 'A friend of mine was very anxious to discover the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls, and we had a seance. We sat at a table, and soon the raps came. My friend then asked his questions *mentally*. He went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel. The name of the street and the number of the house were given. We went to Whitechapel, found the man, and subsequently through his aid obtained a copy of the draft. He was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of *no avail*, as all the questions were *mental ones*.'

All this betokens that our friends in spirit life will at times extend their help to friends on earth. The stories by Mrs. Oliphant of a spiritual nature, like 'Old Lady Mary,' have evidently had their source in the facts of Spiritualism, which the novelists of to-day continually utilize.

[To be continued.]

Items of Interest.

HO FOR KEIGHLEY!

NOTICE.—Mrs. C. L. V. Tappan-Richmond, of Washington, U.S.A., will lecture in Newcastle-on-Tyne, Sunday, July 10, and Monday, 11th. Subjects next week.

THE PRESENCE OF DR. J. M. PEBBLES, Mrs. JACKSON, and Mrs. CADWALLADER, at the National Conference, should inspire some friends to make a supreme effort to be present.

MANCHESTER FRIENDS, PLEASE NOTE.—Dr. J. M. Pebbles, Mrs. J. H. Jackson, and Mrs. Cadwallader are coming to Manchester next Tuesday. Let us give them a hearty welcome! (See page 432.)

THE NATIONAL FEDERATION OF SPIRITUALISTS.—The committee of Keighley society earnestly desire all delegates, associates, and friends, to bring with them their jubilee medals for use during the procession.

TO CORRESPONDENTS.—*R. Bullen*: The suggestion has often been made and more than once tried, but for a variety of reasons it has fallen through. *R. Catling*: It was an American friend who wished to purchase; thank you.

O.P.S. SICK, BENEFIT, AND PENSION FUNDS.—I have received, with thanks, for Rev. C. Ware, from Mr. J. Bishop, 2s.; Mr. Lee, 1s. 6d. For Mrs. Barnes, from London Cor., 15s. (six months' subscription).—Mrs. M. H. WALLIS, Hon. Secretary.

CAVENDISH ROOMS, 51, Mortimer-street.—Splendid meeting with Mrs. Richmond. Address (subject chosen by audience), 'The need of the age,' followed by answers to questions and impromptu poems. Intensely enjoyed by the crowded audience.—L. H.

SOUTH-EAST LANCASHIRE DISTRICT COUNCIL.—On Saturday last, June 25, a meeting of delegates in connection with the above Council was held at Oldham, Bartlam-place. An excellent tea was provided, and a pleasant evening was spent.—FRANK SHAW, Sec.

It is to be regretted that Saturday is not available for the business of the Conference. The Executive will do their utmost to prepare the way for work, and the reports and balance-sheet being printed (see last week's *TWO WORLDS*) will save a lot of time.

If ANY opportunity is given for speeches on Saturday night, we should suggest that one or two of the members of the Executive should take the opportunity to explain the nature and meaning of the various provisions of the Deed Poll—it would pave the way for the work the next day.

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?

GOOD NEWS.—We are glad to announce that Mrs. Cadwallader, Mrs. Jennie H. Jackson, and Dr. J. M. Pebbles, 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 HOPE delegates will come prepared to vote upon the provisions of the proposed Deed Poll. The 'Model Trust Deed' is not a part of the Deed Poll. It is merely issued to help the *local societies*, for their guidance in framing trust deeds for their own properties.

A GOOD SUGGESTION.—You will know of the *Clarion Van* that is going about the country. Would it be too much of a dream to hope to ever see a Spiritualistic Van going about on similar lines to the *Clarion Van*, preaching to the people in the villages, and giving out literature?—R. WOLSTENHOLME.

MR. JAS. ROBERTSON, speaking from the Chair at the Congress, regretted the absence, through illness, of Mrs. Emma Hardinge Britten, and expressed his sympathy with her and appreciation of her great services to the Cause. The audience testified their appreciation by loud applause.

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.

WE HAVE received a lengthy 'Jubilee Ode,' given in Rochester by Mrs. Richmond (who regrets exceedingly her inability to attend the National Conference at Keighley). Owing to the crowded state of our columns, and the great length of the 'Ode,' we are quite unable to use it; possibly, we may be able to find space in a few weeks.

MRS. RICHMOND was warmly welcomed by her London friends. She was looking extremely well, and spoke with all her accustomed grace and eloquence. She will speak at Cavendish Rooms next Sunday, and at Newcastle-on-Tyne on July 10. No doubt all friends would have been glad to see and hear her at the Keighley Conference, but our loss will be London's gain.

I HAVE read the *TWO WORLDS* for a considerable time, and I think the last issues among the (if not *the*) best I have seen. If the principles of your leader for June 18 were carried out by all your readers, unbounded happiness would follow. It is a first-rate article, and I should like to see it printed at a cheap rate and used by Spiritualists and forward thinkers, for enclosures in letters, etc.—GEORGE OSBOND.

THE ISLE OF MAN.—Our friend, Mr. A. Knibb, of 142, Bristol-street, Birmingham, writes: 'I am contemplating a visit to the Isle of Man about a fortnight hence. I think we have a few Spiritualists on the Island! Need I say how pleased I should be to make their acquaintance during my visit, and if opportunity offered, to exercise what gifts I may possess in a little progaganda work, in the hope that permanent good might result.'

NORTHUMBERLAND, BLYTH.—I am directed by several enthusiastic Spiritualists in this district to invite all Spiritualists and investigators to join us in our picnic to the picturesque village of Mitford, 1½ miles West of Morpeth, weather permitting, on July 9. All clairvoyant, speaking, and other mediums, who can make it convenient to join us, will receive a hearty welcome, as we intend holding a meeting in the old castle after tea. Those who intend joining us can either have their tea at the village price, 1s. each, or bring their own victuals with them. To meet at Mitford at 1-30 p.m.—CHAS. H. E. WILLIS.

THE visit of Mr. G. Featherstone to the B.S.U., last Sunday, was much appreciated by the members. The evening meeting was devoted to answers to questions from the audience, and they were admirably dealt with. Cogent, clear, concise, and couched in appropriate language, were the replies to questions that covered a wide range, and involved a consideration of some abstruse philosophical points. One question, sent up by the writer, was a request for the control to reconcile evolution and progress through man's efforts, with the apparent fixing of our destiny, as indicated by the facts of prevision and prophecy. While not exhausting all points, the reply was such as to give satisfaction, not to say pleasurable surprise, to all who listened to it, amongst whom was yours fraternally.—T. H.

A WRITER in the *Referee* regrets his inability to attend the Congress, and says: 'I do not share the belief of the Spiritualists, but I find them a very sincere and interesting folk. . . . Certainly it is a huge mistake to suppose that nine-tenths of the London Spiritualists are not a very straightforward, honest set of people. I believe that their senses play them false, but then they hold exactly the same belief about myself and other outsiders.' He says, 'This is a question of evidence, and that the weight of testimony is against the Spiritualists.' Why, the testimony to the occurrence of the phenomena by those who have investigated, and, too, by those to whom spontaneous phenomena have occurred, is *positive* and affirmative. The *disbelief* of those who have not investigated is not testimony at all, and has but little 'weight.'

LANCASHIRE LYCEUM DEMONSTRATION.—The sixth Annual Demonstration will be held on Saturday, 9th July, 1898. Lyceums to assemble in Stevenson-square, at 3-30 p.m., when they will sing two hymns, and, when arranged in order, will march (four deep) along Hilton-street, Newton-street, Piccadilly, and London-road, to Ardwick Green Park, where marching and calisthenic exercises will be given. Order of Procession:—Broughton Brass Band. Chief Marshal, Mr. J. B. Longstaff. 1, Manohester (blue); 2, Salford (crimson); 3, Pendleton (salmon), 4, Bolton (bright red); 5, Bury (violet); 6, Hyde (Campbell tartan); 7, Ashton (pink); Ardwick Public Brass Band; 8, Hollinwood (white); 9, Stockport (haliotrope); 10, Hulme (cerise); 11, Longsight (pale green); 12, Collyhurst (primrose); 13, Broughton (Stuart tartan). Marshals—Gregson, Martin, Stafford, Cordwell, Taylor, Shelmerdine, France, Cartwright, Nield, Lamb, Pearson, Burkett, and Bracegirdle, who will march at the right side of their respective Lyceum. High-class tea provided for friends in Co-operative Hall, at 1s. each. Tickets may be obtained from delegates and at the doors. All friends of the Cause are invited to walk with the children, after each Lyceum.—J. B. LONGSTAFF, hon. sec.

Personal Sincerity and Example Needed.

By A. C.

THE STATE, bordering upon fanaticism, in which some of the Christian sects believe in Christ, as recorded in the four Gospels, makes one wonder whether these people ever seriously consider what are the bases of their belief in a future life. The Christian religion to-day is very far from what it was even fifty years ago. Since the time of Nero, when the primitive Spiritualism of the Nazarenes was destroyed, and superseded by the system now recognised as the Catholic Church, we have had rituals, forms, and ceremonies in the churches that were originated and practised in Pagan temples, in Egypt and the East generally, ages before the Christian era.

If the teachings of Jesus, who is recorded as doing good and preaching his Universal Brotherhood, were truly followed we should not have the difference in classes—the wealthy idlers and poverty-stricken workers of to-day. Jesus undoubtedly had not the intellectual development and fulness of thought required to enable him to leave an account of his doings. Like all other human beings, he had his limitations, but he never feared to face the opposition.

As, however, we have no direct proof that Jesus ever lived at all, or that the Gospel records are true, we cannot do better than follow out the noble utterances which, to my mind, is the mighty lever destined to reform the social and religious states of the future, viz., 'Love one another.' The feeling for the welfare for others before ourselves, the doing good and kindly actions to those in less fortunate circumstances than ourselves, the educating our mind to make all allowance for the unfortunate environments of others, will reach those who need help in the great struggle for existence. The reforms mentioned must necessarily start by looking to ourselves first. Spiritualism has demonstrated that man is not merely an aggregation of atoms, but survives physical dissolution, and inasmuch as when we separate the spiritual from the material body we stand as we *are*, not as we appear to be, we carry all our fancies and desires, wishes and aspirations, with us into that sequential state where we are enabled to progress and perfect those higher and nobler desires of our better self. Hence the necessity for the spiritual life, here and now, that we may affect the environments of others, and by our example and love help on the great work of reform and progress, then others shall say: 'He has fought the good fight. Go and do likewise. Love one another!'

Soul and Spirit: What are They?

(Continued from page 388.)

Now, I wish to interpolate a thought here. We may have a little clearer idea of the relations of atoms to each other than those old philosophers and their successors; but, going to the root of the matter, what is the difference between their central idea of the 'original element, pregnant with vital energy and capable of infinite transmutation,' and the 'indestructible atoms,' which are 'centrestances of force,' of Tuttle and the Evolutionists? You will notice in the Grecian speculations that their definitions of the human soul were practically the same as Cruden's—to them it was a spiritual, rational, immortal substance, like its source—whatever that source, or sources, may be.

Pythagoras (580-500) taught that Nature was a harmonious whole, and the Sun the central fire, the embodiment of the principle of heat, vivifying all things. Demons were a race between gods and men. The ultimate causes were Destiny and Deity. The soul was an emanation from the central fire. The understanding and the intellectual faculties (nous), the Pythagoreans placed in the brain; the appetites and will in the heart; they distinguished between a rational and animal soul. Their special virtue was self-command.

Heraclitus (500 B.C.) also believed the elemental principle was fire, the foundation of all things and the universal agent. 'The universe, that is the all, is made neither of gods nor of men, but ever has been, and ever will be, an eternal and living fire kindling and extinguishing in destined measure—a game which Zeus plays with himself.' The principle of force and energy he asserted to be also the principle of thought. The soul, by its consanguinity to the Divine Mind, is capable of perceiving the universal through abstraction; whereas by the organs of sense it perceives only what is variable and individual.

Anaxagoras (about 500 B.C.) taught that matter, surrounded by air and ether, was animated by nous (intelligence), producing motion. Nous, simple and pure, refined from matter, pervading all things, was the principle of life, sensation, and thought.

Socrates (470 B.C.) considered the soul to be of the divine essence, or partaking of the divine nature. He believed it to approximate to the divinity in respect of its reason and invisible energy, and on this account he considered it immortal.

Plato (430) considered the soul to be a self-acting energy, viewed as combined with the body; but distinguished it into two parts—the rational (nous) and the animal. It is said we owe to Plato the first formal development of the spirituality of the soul and demonstration of its immortality.

Aristotle (384 B.C.) said the First Being, who is the author of all movement, is *not* Himself a part of the world. The soul he pronounced to be exclusively the principle of life—the primitive form of every body capable of life in an organism. The faculties of the soul were sensation, thought and will. The thinking faculty is an energy distinct from the body, derived from without, resembling the elementary matter of the stars.

Epicurus said the soul was of a corporeal nature, as is attested by its sympathy with the body, but more refined. The soul and body are intimately united; the former is born and perishes with it.

Zeno (the Stoic) held that all that is real, all that can act or suffer, is corporeal. There are two eternal principles—matter, passive; the other, active, the divinity, pneuma, or spirit. The soul is an ardent spirit (pneuma), being a portion of the soul of the world, but like every other real individual being, is corporeal and perishable.

THEOLOGIANS.

Philo, of Alexandria, some years before and after Christ, taught the duality of things—divinity and matter. The divinity was the primitive Light and infinite Intelligence, from whom are derived, by irradiation, all finite intelligences. In the soul of the divinity are concentrated the ideas of all things possible (Platonic).

I feel tempted to introduce here the doctrine of the Logos, introduced by Heraclitus, developed by the Stoics, adopted by Philo and the Alexandrian Jews and Christians, and applied to Christ by John, but its bearing on the soul theory will not be easily understood.

The Cabbala proclaim that all things that exist are of a spiritual nature. Matter is a condensation or attenuation of the rays of light, forming, as it were, the embers of the divine nature.

The Fathers of the Church, we are told, discussed whether man was composed of two or three essential elements—body, soul, and spirit, as Justin and his immediate successors asserted. The human soul was at first thought to be material; subsequently it was pronounced immaterial and immortal by the Platonist fathers. The immortality of the soul was believed by some to be inseparable from its essence, by others to be the peculiar gift of God—I suppose to those whom he foreknew and did predestinate.

What saith the Scriptures? In the New Testament, I am informed, pneuma, or spirit, occurs almost 400 times, and psuchee, or soul, 105 times. Pneuma is never translated soul, nor psuchee spirit. In the 393 occurrences of pneuma, in the apostolic writings, it is applied to the Spirit of God 288 times, to evil spirits 30 times, to the human spirit 40 times, and to a significant temper or disposition 17 times. From an analysis of the numerous occurrences of the word spirit, and its different acceptations, one important fact was derived—when anyone in dying gives up himself to the Lord in such words as he 'gave up the ghost,' or 'Father, into Thy hands I commend my spirit,' psuchee, or soul, is never used, but always pneuma. Nepesh in the Hebrew, psyche in the Greek, anima in the Latin, and soul in the English represent animal life, and sometimes a human spirit; whilst ruach in the Hebrew, pneuma in Greek, spiritus in Latin, and spirit in English represent the rational and moral nature of man. Hence the Holy Spirit, the spirits of the just, angelic spirits, are never represented by psuchee, or soul, while the term spirit in not one case is ever said to be destroyed, to die, or cease to exist.

I am not going to vouch for the accuracy of the analysis given by this Christian scholar, but he was acquainted with the Hebrew, Greek, and Latin languages and literature, was college-trained for the ministry, and ought to know a little of the subject

'BEHIND THE VEIL.'

So much for the historic epitome of the searchings after definitions of what is beyond the physical; and, again, we may say that up to now the terms 'soul' and 'spirit' seem to be 'almost synonymous.' It seems to me that the difficulty arises from the efforts to make an essential difference between man and animal, and also to exclusively link an invisible portion of his nature to that Divine Force, which, though in matter, is supposed yet to be distinct from it. My reason echoes the words of Laing, in his 'Modern Science and Modern Thought,' which in turn repeat the conclusions of certain ancient sages, and I 'frankly acknowledge that the real essence and origin of things are 'behind the veil,' and not knowable or even conceivable by any faculties with which human-kind is endowed in its present state of existence.' Neither is there any clear indication that they are knowable in any other state of existence.

SPENCER AND TUTTLE.

Spencer states that throughout all the transformations of universal phenomena there is 'that which persists'; but he also states that it is Unknowable. In his 'First Principles,' chap. xii., after stating that 'matter is indestructible, motion continuous, and force persistent,' he says that 'the sphere of knowledge is limited to the phenomenal,' but 'co-extensive with all modes of the unknowable that can affect consciousness. Hence, wherever we find Being so conditioned as to act on our senses, there arise the questions—how came it thus conditioned, and how will it cease to be thus conditioned?'

Into the question whether the Over-soul is 'so conditioned

as to act on our senses,' and thus give us knowledge of Him, I decline to enter, except to repeat that I'm an Agnostic. The ancient and the modern, Deists of various grades have predicated of him Intelligence, Love, and other attributes; but so far as they have distinguished Him from matter He is only said to be Spirit, which is not really understood to signify that His substance resembles breath, but only to indicate that he is an Invisible Permeating Energy. His intelligence and love are also so different to ours as to be by many intelligent people denied and by others termed transcendent.

As a matter of reason, I decline to call God either spirit or soul, akin to the human soul, except in terms of Force. As a matter of faith, I'm yet a good deal of a Theist.

Leaving the nature of the Divinity, which nevertheless largely affects the issue, as indicated by the definitions and opinions of the various believers in souls and spirits, why not turn to the scientific side of our philosophy? If there are souls and spirits, have they become 'so conditioned as to act on our senses?' And if so conditioned, what can we ascertain as to the nature of their substance, rationality, forcefulness, and duration of 'conditioning.' In other words, what are their nature, history, and probably destiny? These are the questions which we Spiritualists are supposed to understand more about than the older philosophers and theologians, though some of them were Spiritualists also, and possibly knew a thing or two more on some points than the moderns. J. T.

(To be continued.)

Christian Warfare.

'NOT PEACE BUT A SWORD.'

By P. GALLOWAY.

AT THE END of the nineteenth century the civilised and enlightened nations of the world are, it seems, unable to settle their disputes in any other method than by that common to the savage tribes of all ages. Never before in the history of the world can we conceive man more infected by the war fever than he is to-day: a fever indeed that is destroying the very vitals of the nations. Its ravages are perverting the very knowledge of good and evil, and instead of its being feared as a sign of viciousness which wants curbing, this fever, to be continually epidemic, is accepted as a proof of high civilisation and commendable. The millions of 'heathen' lands are being exploited and plundered because they cannot fight as well as the good 'Christians.' The apostles of 'peace on earth and goodwill' are the champion men of war the world over! China is to be carved and pillaged without heed of her protests; and upon her people will follow the usual doubtful blessings of Christian interference: great wealth, grinding poverty, unnamable diseases, crimes of all degrees, gradual extinction, and very little sainthood.

While America and Spain, two Christian nations, are settling their disputes in the old and usual manner, the rev. gentlemen who attend at the court of heaven, 'the servants of the most high' (the official go-betweens), instead of moving heaven and earth to show the curse of war, to make it impossible, are praying for victory to the one side or to the other—according from which side comes their bread and butter! Catholics, on the Spanish side, pray for power to be given the Spanish arm, so that it can deal the most deadly blow; and in the States they are as fervently imploring Divine Assistance to enable the Americans to be the most successful at killing.

What a muddle! 'O, God (who is the Father and Mother of all men) give our armies Thy help to kill Thy children our brothers the enemy: to make widows and orphans, to fill the workhouses with hungry and ruined families, the streets with little children and grown girls, and the prisons with desperate men and women; give us help to make a wilderness where there were smiling cornfields, and to Thee shall we give all the glory! World without end.' 'Holy Willie's Prayer' is not a patch on it!

Does it not show how absurd are the pretensions of priest-craft, and how poverty-stricken their conceptions of deity must be? It is past all comprehension how men, who profess to know so much of God, can be so dulled to all the higher instincts of human life as to think for one moment that the Creator will listen to their requests—it matters not how long or loud they may be—that He may help man to successfully slay his brother man. They tell us 'God is a spirit, and must be worshipped in spirit,' yet they bless the armies in His name, consecrate the banners and battleships of the nations, and pray to Him as the old pagans prayed to their 'gods of battle.' They tell us he never changes: 'He is the same yesterday, to-day, and for ever,' 'full of long suffering and plenteous in mercy,' and yet they beseech Him to come down and kill! 'He is almighty, all powerful, omnipotent'—if we fly to the uttermost ends of the universe he is there; if we make our bed in hell he is there also, but searching cannot find him out. But our brother is at our door, the same to-day as he was yesterday; not almighty, but to all appearance weak and very much needing assistance. He is hungry, and very few care; naked, and no one clothes him. He is homeless, and we put him in prison. Unfortunately he is also ignorant and 'common,' and, it may be, a little unclean (but, as good old Abraham Lincoln said, 'God must have loved the common people,

he made so many of them'), perhaps because he has had to bear most of the heat and burden of the day, and of every day; but he has great possibilities stored up, and we can help him to develop them and grow out of his ignorant condition if we will. He is a slave to his passions and his fellows; he suffers, and sweats, and toils, and is bound hand and foot to the weary grind, year in and year out, and all the weary years of his earthly pilgrimage. We can free him if we would! And the pity of it! he does not always know that his condition is so very unsatisfactory, nor is he willing to do much for himself—but the smallpox and the fevers remind us that he is there, needing attention, and that they are no respecters of persons.

His children are caged in mills and factories when they should be out in the fields; they are in the murky, oily atmosphere of the mill when their little bodies should be sweetening in a sun bath, and their lungs being strengthened with the pure air of heaven. They are toiling for food before they are well free from their mother's milk; they are more familiar with tears than with laughter, they suffer before they ought to know what sorrow means. They grow up stunted and dwarfed, and sickly in body and in mind, for they have no room to grow. In the day time they are herded together without breathing space, and at night are huddled together without room to stretch their weary limbs. For them life has little beauty, and the fair earth is too often represented by a cinder heap, or endless vistas of dirty and noisy streets. All these horrible wrongs at home are left unrighted while the manhood of the nation goes galavanting round the world shaking 'mailed fists' into the face of other nations, and greedily grasping all that comes in their way. They leave undone what needs doing so much at home, while they parade themselves like turkey cocks in all their summer plumage before the weaker communities as models for them to follow; and before the Creator they bare their strong arms demanding, because of their well-developed biceps, His assistance in their crusade to reform the heathen (and annex his country) who, by the way, does not want their reforms nor their interference in any way.

The really religious men and women who could do so much towards ending all such evils which afflict humanity and their immediate neighbours so adversely, are wasting energy and life itself in trying to fathom the unfathomable, and to find God outside themselves or their fellows. The real heroes of humanity, the men whose goodness of life have been wept over with joy, and whose memory loved with a passion beyond expression, were those who found God 'among the weakest of their brethren,' and for whom day by day they laboured and sacrificed themselves willingly. The priests who pray for victories, who bless armies and warships; the 'mailed fist' heroes, and the selfish recluse who runs away from the pain of the world without helping to ease it, die and are forgotten; but the Christs of all lands and of all times, the heroes of 'the common people,' live forever! Such lives must be part of the true life, because they still live—death itself dulls not their glory nor lessens their influence. An influence clothed with immortality—like the grass of the field which has its seed within itself—it is growing and sowing, sowing and growing forever. Would that men were as ready and earnest to fight against ignorance and folly, against selfishness and tyranny; and to spend money and time, thought and life, for Justice, Knowledge, Righteousness, and Brotherhood!

HONESTY is one of the brightest jewels in the intellectual crown. It is the handmaid of truth. To be honourable in our actions with mankind is at least one of the main features which should go to make up the life of any individual. He that is honest can go through the world with head erect, fearing no man, for he has the satisfaction of knowing that he is endeavouring to live up to his ideals and convictions. Honesty, like all other faculties of the mind, is inherent; all that we have to do is to get the jewel to glitter and shine, so as to brighten the lives of others.—W. H. Evans.

IMMORTALITY.—Is it fact or fiction? The answer to this will fit the other question, so often asked, 'Is life worth living?' Ask your spiritual teachers, who will not say fiction, because they preach it as fact. Ask them for proof, and they can only refer you to the testimony (opinions) of unknown scribes of two to four thousand years ago. Ask the Spiritualists, 'If a man die, will he live again?' and he will tell you, 'Yes,' a thousand times yes; for he has seen, heard, felt, spoken to not a few friends and dear ones only, from the immortal shores, but multitudes, and is ever ready to help others to the same comfortable, joyous knowledge. Friends, come, when you can, to our meetings and have the blessedness we enjoy. We are, and all Spiritualists should be, Altruists.

THE Christian doctrine of the constitution of man is concisely stated by Paul (Thess. i. 23): 'The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.' Here, as in every other instance where the spiritual nature of man is spoken of, the doctrine is not affirmed dogmatically, but is assumed as a fact of which the Christian brethren were well assured. It was no new revelation introduced by Jesus or his apostles, but was more or less known to the Jews and taught by Gentile philosophers. Even in the story of the formation of man in Genesis there is clear reference to a threefold life of man in harmony, with the testimony of the Apostle. A body formed of matter—dust of the ground, a soul (aepshen) in common with the previous animal creation, and a spirit (ruach) of the very substance of Deity through which man became 'a living soul.'

The Old and the New: A Contrast.

II.

It is sometimes said, 'You thresh a dead horse when you oppose the Bible; no one believes in plenary Inspiration now.' But such people make a mistake, and judge of the mass of people by themselves. By the bulk of Christians the Bible is still regarded as sacred, the actual *word* and *will* of God, the 'Law and the Testimony,' in the most literal sense, as the following will show: 'The chief reason for believing Spiritualism to be of the devil is because it is forbidden by God in the following *strong language* of reprobation.' Then follow quotations from *Exodus, Leviticus, and Deuteronomy!* as if they were actually reported verbatim from the lips of the Infinite!

There are many people who cherish the Bible as being divinely true, and equally authoritative in every verse and chapter. The fact is, every Church appeals to 'the Law and the Testimony' for authority and sanction for its doctrines and creeds to 'God's Word' for support for its dogmas—to doubt which is regarded as the unpardonable sin.

'All Scripture is given by inspiration' was the old text. By 'Scripture' it is generally supposed that Biblical writings are meant, although the Bible, as we have it, was not compiled until James I.'s reign.

The Revised Version says, 'Every scripture inspired of God is profitable,' which leaves it an open question for each one to decide for himself what constitutes the proof that any writing is 'inspired of God.' It is the duty of the believer to prove inspiration; then supply the evidence that it is *Divine* inspiration, and then discover wherein it is 'profitable.' Or suppose we reverse the process, and 'read, mark, learn, and inwardly digest' by the light of Reason and Conscience, that we may discover wherein the writing is profitable, and if we find that it serves to mentally educate, morally strengthen, and spiritually enlighten and bless us, that will be the evidence that it is inspiring and good, but that will not prove that *God* caused it to be written. 'Every record of man's act, opinion, or emotion relating to Spiritual things is profitable. All books that deal with spiritual experiences are valuable, and the Bible is rich in these. Its value is just what we can get out of it, and we get out of it always *what we put into it.* As stated last week, many persons discard the Old Testament, but cling to Jesus. He is, to them, an indisputable authority, 'very God and very man.' The Bible teaches his supernatural birth, sinless life, and bodily resurrection, but 'Was there ever such an individual as the Jesus of the Gospels?' Such a Jesus as the literal reading of the gospels give, and as Christians believe, we have no hesitation in saying, did not and could not exist. The literal statement that he was born without a human father stamps the whole as unnatural and impossible.'

'But,' says an apologist, 'is it not possible that many of these marvels, such as the Immaculate Conception and the miracles, have an inner significance, are symbolic expressions not to be taken literally, are figurative metaphors of speech which would be understood by the early readers, and not to be read by the vulgar in literal sense?' Admitting that it may be so, you mean that the Bible is a book for the adept, requires an interpreter whose interpretation shall be a revelation of the revelation; until then, it is to remain a sealed book, eh? 'Why, yes, I suppose!' Ah! we thought as much. A priesthood is needed whose word shall be final, and whose aid is indispensable. Thus has it ever been: truth has been hidden, not revealed, by these symbols, which may mean much or little, read and misread according to the man who reads, and how much he intends to explain.'

Let us suppose that we have a perfectly accurate translation of a completely reliable and authentic report of the sayings and doings of Jesus; let us *suppose*, too, that Jesus *did* teach the Trinity, Fall, Atonement, Justification by Faith, Devil, Hell, and Eternal Damnation; are we *bound* to accept them because *he* taught them? The matter lies in a nutshell right here; this is the issue we must fairly face. Was he a human being or a

* Rabbi Wise is quoted as most excellent authority on Josephus: Why is he not just as good authority on Jesus? In his volume, entitled, 'The Martyrdom of Jesus' (from the press of 'The Bloch Publishing Company, Cincinnati, Ohio'); he says on page 134: 'Intelligence believes no longer in Jesus or the gospels, although faint shadows thereof still hover on the imagination of unclear and undecided thinkers. As it was at the end of Roman Paganism, so it is now; the masses are deceived and fooled, or do it for themselves; and persons of vivacious phantasies prefer the masquerade of delusion to the simple sublimity of majestic but naked truth. Therefore fanaticism is in the minority and without energy, so that the Church is subjected to the State in Berlin and in Rome. The decline of the Church as a political power proves beyond a doubt the decline of Christian faith. The conflicts of Church and State all over the European continent, and the hostility between intelligence and dogmatic Christianity, demonstrate the death of Christology in the consciousness of modern culture. It is useless to shut our eyes to these facts. Like rabbinical Judaism, dogmatic Christianity was the product of ages without typography, telescopes, microscopes, telegraphs, and the power of steam. These right arms of intelligence have fought the Titanic battles, conquered and demolished the ancient castles, and remove now the debris, preparing the ground upon which there shall be reared the gorgeous temple of humanity, one universal republic, one universal religion of intelligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity.'

God; infallible or erring; a spiritual teacher or *the* Divine Spirit; a man among men, spiritually illumined to the measure of his capacity, or the 'Very God' manifest on earth?

Jesus is frequently spoken of as our Exemplar, 'a man of sorrows and acquainted with grief,' 'made perfect through suffering.' But his example is valueless to us if he be God. The Absolute cannot fail of success; to err is human. But if he is a 'man approved of God,' then his successes, goodness, sweetness, and love are invaluable to us, as aids to our own comprehension of right, truth, and goodness, and as helps to encourage us; not to 'be like him' as imitators, but to develop our own spiritual powers, and let the Divine life speak in us that we may to 'ourselves be true.' It matters not what priests may teach, Churches enunciate, the Bible contain, or Jesus or Moses utter or dictate. They may (or may not) *teach* Eternal Torments, Personal Devil, or Vengeful and Offended Deity; if our own Conscience and Judgment tell us that such statements are contrary to truth and degrading to both man and God, then we will heed the 'spirit of Truth,' and think and act in harmony with the 'light within.' 'But Jesus did not teach faith in him alone, even the imperfect records we have do not make him preach "Vicarious Atonement" or the Fall,' some friend whispers. We do not find that he did, but if he had taught such doctrines we should simply say we believe he was mistaken.

But, says another, Jesus taught purity, love, brotherhood, goodness, sympathy, and righteousness. That God is a spirit to be worshipped in spirit and in truth! Yes (if he did not someone else has done so in his name). But he is not the only one; before his day those ideas were common property, and many others have set good, noble, and self-sacrificing examples, and rendered valuable services to mankind.

That Jesus taught high moral truths does not make them his, nor are they any *more* true, nor necessarily true *because he* taught them. They are eternally true! The Divine Moral and Spiritual laws and principles express the Absolute Wisdom of the All-in-All. All truly earnest, spiritually-minded truth-seekers of necessity, sense them and recognise their responsibility to conform to these eternal verities. It would be as wise to propound a mathematical problem to a horse as try to teach man morality and religion if man is not naturally moral and religious. The very elements and essence of morals and religion are *in* man, therefore, he recognises moral principles and religious obligations; because of this men naturally love and rejoice in the character and goodness of Jesus, whether real or ideal. Nay, they rob him with the very ideals of their best moments and truer selves, and then set him up and worship him, crying, 'behold a God.' For just what you take to the Bible you will get out of it.

SAPERE AUDE.

SOME few weeks ago we received a kindly and welcome letter from Mr. J. Bowring Sloman, of Toowoomba, Queensland, enclosing subscriptions (£1 for the Jubilee Fund and 10s. for Mr. Ware), which were duly acknowledged. He said: 'I hope your Jubilee Bazaar will be successful beyond anticipation, and that more unity will prevail in future in the ranks of Spiritualists. It is only by union we can make good progress and utilise our force to the fullest extent. I would like here to express the pleasure I feel in reading "Our Paper." You have indeed made it an organ of the Cause, of which Spiritualism ought to feel proud. Your printers, too, deserve great praise; they are evidently practical men, who know their work, for its "get up" and printing would be hard to beat, and its cost to readers only a penny for such a mass of good reading matter! Its circulation ought to be double what it is. I hope every success will attend the efforts of those who are working for the success of the Jubilee. But don't you know we poor Spiritualists are all wrong as to the origin of the modern movement? We shall have to correct our data and start afresh. I wonder your sharp eyes have not discovered it, for I have not seen any reference to it in our Spiritualist papers, so I suppose it has only recently been brought to light. For full particulars I must refer you to "The Astral Plane," by C. W. Leadbeater (edition 1895), pp 77, *et seq.*, a copy of which was recently lent me, from which I here make a short digest:—The modern Spiritualistic movement was originated by the members of an Occult Lodge that has existed through the ages, originally existing in the lost continent of Atlantis, in a certain part of America, then tributary to one of the great Atlantean monarchs, "The Divine Rulers of the Golden Gate." It has had to "pass through many and strange vicissitudes, and although it has had to move its headquarters from country to country, as each in turn was invaded by the jarring elements of a later civilisation, that Lodge still exists even at the present day," observing the same old-world ritual, and "teaching as a sacred and hidden language the same Atlantean tongue used at its foundation so many thousands of years ago." Well, the chiefs of this Lodge, some half century ago, in despair at the rampant Materialism pervading Europe and America, determined to make a novel attempt to combat it by starting the present Spiritualistic movement. "The method adopted was to take some ordinary person, after death, arouse him thoroughly upon the Astral Plane, instruct him to a certain extent in the powers and possibilities belonging to it, and then put him in charge of a Spiritualistic circle." He in turn "developed" others, they in turn ditto, etc., etc., and so on, and so the movement spread. That members of the original lodge occasionally manifested themselves in astral form at seances, etc. (Must refer you to the *brochure* for the full text.) What do you think of that, now? Ought you not to be thankful for the information!' [Spiritualists are supposed to be a set of credulous dolts, but we doubt if there are many who are prepared to accept this story about an Occult Lodge. We want *proof!*—Ed. T.W.]

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, JULY 1, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

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

What Do You Think?

As a first result of the call to arms, made by Dr. A. R. Wallace at the Congress that Spiritualists ought to do something, as a body, to help secure equal justice and opportunity for education, health, and happiness for all, we suggest that every Spiritualist who feels the truth of his words, and the necessity for effort in this direction, should send us their name and address upon a post card for enrolment in the Spiritualists Social Brotherhood. Steps could then be taken to co-operate for educational propaganda work of spiritual principles as applying to the solution of social problems. Perhaps the National Federation will take this matter up!

Education Here and Hereafter.

ALL CHILDREN, said Dr. Alfred Russell Wallace, speaking at a meeting of Spiritualists in St. James's Banqueting Hall, should start equally in life, receiving the same nurture and education. It was a crime not to give the best possible training to a child until, at any rate, it reached adult age, and became an independent unit of the social union. Their duty as Spiritualists was to work strenuously for the improvement of the social conditions which would render it possible for all to live a happy life, developing to the full the faculties they possessed, and preparing themselves to enter the higher progressive life of the spirit world. It was sad to think of the millions of men, women, and children who were yearly sent to the spirit world before their time, through the want of necessary means of healthy life, and by the various diseases and accidents forced upon them by the vile conditions under which they lived. It was a sore burden, too, to the more advanced spirits who had to take charge of these millions of undeveloped and degraded spirits, and complete their development. Some form of Socialism was the only complete remedy for these evils, and Socialism he defined as the organisation of labour for the highest common good.—*Daily Telegraph.*

An Important Matter.

DR. J. M. PEEBLES, Mr. Jennie Hagon-Jackson, and Mrs. Cadwallader, who have been sent from America as a delegation to the International Congress in London, have signified their willingness to attend the National Federation Conference at Keighley, and will be with us there on Saturday, Sunday, and Monday. They will, we feel confident, receive a right hearty North-country welcome, and be able to report to our American comrades regarding the growth and enthusiasm in the Cause.

A RECEPTION IN MANCHESTER.

On Tuesday, July 5, in the Co-operative Hall, Downing-street, at 7-30 p.m., a grand public reception and welcome will be given to the veteran 'spiritual pilgrim,' Dr. J. M. Peebles, Mrs. Jennie Hagon-Jackson (inspirational speaker and poetess), and Mrs. M. E. Cadwallader (of the oldest Spiritualist Society in the world), representatives from America to the International Congress and National Federation Conference. Among other mediums and speakers who will be present and speak will be Mrs. Emma Hardinge Britten, Mr. Will Phillips, Mr. J. B. Tetlow, Mr. and Mrs. E. W. Wallis, and Mr. S. S. Chiswell will preside.

We hope that all Spiritualists in Manchester and district will avail themselves of this opportunity to do honour to our guests, give them a heartfelt welcome and loving greetings, and hear their inspired utterances. The ladies are both eloquent and charming speakers, and Dr. Peebles needs no recommendation, being too well known and loved to require it. We are heartily glad he will be with us once again, and trust the Co-operative Hall, Downing-street, will be crowded. Admission free, collection. A few reserved seats sixpence.

Congress Jottings.

WE congratulate the promoters upon the success of these memorable gatherings.

MR. FIDLER's spirit photographs created a great deal of interest, and were quite a centre of attraction.

THE acoustic properties of the hall did not seem to be good. There were numerous complaints of inability to hear.

THE audiences were wonderfully patient, sitting for hours listening to the somewhat dry and very lengthy papers.

THE *Manchester Guardian* and *Evening News* have devoted considerable space to excellent reports of the Congress, for which they have our thanks.

THE WEATHER was fine, the people cheerful, and the audiences fairly large. About four to five hundred people attending at most of the sessions.

THE opportunities afforded for discussion were all too brief, owing to the great length of the documents. It would have been more generally interesting if they had been limited to twenty minutes or half-an-hour.

THE LONDON PAPERS sent reporters, and some of them gave very fair notices of the proceedings. One or two tried to be funny, and succeeded in being vulgar and misrepresenting us; but, the writers knew no better and are more to be pitied than blamed.

SPIRITUALISM to be practically applied for social reform. The heartiest applause greeted the clear-cut enunciation, by A. R. Wallace, of the duty of Spiritualists to take up the important and pressing work of social reform, to secure equality of opportunity for all.

WE are pleased to announce that Mr. E. Dawson Rogers, President of the London Spiritualists' Alliance, has kindly promised to favour us with full reports of the various papers read at the Congress to appear in our columns simultaneously with their presentation in *Light*.

SPIRITUALISTS could not fail to rejoice in the thoroughly representative nature of the gatherings, which were, we hope, a prelude and a prophecy of the humanising and spiritualising results which will flow from the wider spread and adoption of the principles of the Spiritual philosophy.

THE Congress clearly brought out the fact that Continental Spiritualism is largely didactic: more theoretical and speculative than practical and scientific. Still, our spirit and aims are identical, viz., Love, Liberty, and Immortality, and our opponents are the same in all lands, Materialists and Priests.

THE first International Congress of Spiritualists has been a splendid success. The audiences were remarkable for their representative character and the good feeling which prevailed. Everything passed off most happily, and a very pleasant memory remains with us of the whole proceedings.

MR. HOPPS, in his speech on Sunday, pleaded for rational application of Spiritualism to the improvement of the social conditions of the great mass of the people. Surely this is our gospel and the work of the hour. Can we not have a Social League or Brotherhood, and enrol the name of every Spiritualist?

THE CONVERSAZIONE was a most enjoyable way of spending the evening. The hall and platform were well lighted and decorated with flowers. The ladies in their fashionable dresses, the gentlemen of all ages, the foreigners and Britishers from all parts combined to make up a truly remarkable and striking assemblage.

UNIVERSAL BROTHERHOOD is the ideal of Spiritualism, and this International Congress has shown that the 'oneness' of spiritual experience and revelation is deeper and stronger than racial feelings, and sectarian barriers. Spiritualism will yet unite the people of all nations, in amity and works of Love and Righteousness.

THE Conversazione on Friday last was a brilliant affair. About eleven hundred friends thronged the St. James' Hall, and entered into animated conversation with each other. Greetings, good wishes, hearty hand-shaking, and pleasant interchange of thought, smiling faces, and a kindly spirit were the order of the hour.

IT WAS a pity that the remarkable paper by Dr. Langsdorff terminated in the report of his son's insanity, as it gave countenance to the idea that mediumship causes insanity, whereas, on inquiry, the Doctor (for whom the deepest sympathy was felt and expressed) denied that mediumship was the cause—as it had been induced by his mode of life in other respects.

THE GREAT NEEDS, for 'home circles,' for the development of more and better mediums, for more scientific investigation, for more determined and thorough application of our principles to life, and as a main spring to conduct and the development of character—for more active and zealous propaganda of our faith, for the sinking of minor differences, and unity in common aims and efforts for brotherhood, were clearly apparent.

MR. J. J. MORSE was fully employed and did his work in his usual capable and successful style. He had no less than five of the addresses to read and presided twice, Dr. Peebles causing no little merriment on the latter occasion by abruptly vacating the chair and calling upon Mr. Morse to preside in his stead so that he might participate in the anticipated discussion on the 'Successive lives' doctrine, but his hopes were doomed to disappointment as there was no opportunity after all.

THE venerable A. R. Wallace touched our hearts to the quick, and brought us out of speculative assertions into the realm of facts—the hard, cruel facts of poverty and suffering, of injustice and social slavery. His speech pointed the way for *work*, for future organised effort of Spiritualists to actualise the sentiment of brotherhood, and *realise* in daily life the claim of the toilers for justice.

WE NOTICED friends from almost all parts of the United Kingdom, and there were representatives from nearly all the countries of the Continent, except unfortunate Spain (and greetings from Societies in that country), as also the delegation from the American National Association, viz., Mrs. Richmond, Mrs. Jackson, Mrs. Cadwallader, and Dr. Peebles, and representatives from Africa and other colonies.

Sympathy with Mr. Stead.

A unanimous vote of sympathy with Mr. Stead was passed at the Congress, to which he sent the following reply, which was read by Mr. E. Dawson Rogers:

Mowbray House, Norfolk Street, Strand, London, W.C.
 'Dear Mr. Dawson Rogers—I acknowledge with great gratitude the resolution passed by the Conference of sympathy with my accident. I am getting on all right, and soon I hope the mishaps will only be a matter of grateful reminiscence. It has brought only one irremediable loss, and that was by compelling my absence from the Conference, otherwise, I hope everything will come right.—I am, yours sincerely,
 'June 23, 1898. 'W. T. STEAD.'

Mr. Timothy Judson, of Keighley.

IT IS FITTING that we should this week present to our readers the portrait of one of the earliest and oldest English Spiritualists—almost if not quite the only survivor of those who held the first seances in Keighley. Quietly, steadily, and faithfully for upwards of forty years Mr. Timothy Judson has pursued his way, living an industrious, thrifty, honest, and manly life—a true man, and a worthy Spiritualist, winning respect and good will from his townsmen, and living to see the local society, united and prosperous, in the possession of a suitable hall for its services, and many of those who were members of the local Lyceum as children now grown to be men and women and sending their little ones to learn the gospel of Spiritualism which blessed their lives.

We have known Mr. Judson for over twenty years, and many times in the old days, found shelter, rest, and kindly ministrations in his hospitable home from his good wife and himself, and we are well able to bear testimony to his work and worth.

We are pleased to give space to the following all too brief sketch from Mr. J. Whittaker, of Victoria Road, Keighley, himself an ardent and faithful Spiritualist and worker:—

Mr. Timothy Judson was passing my house a few days ago, and I called him in to have a chat as to his connection with Spiritualism, as Mr. Wallis desired the biography of this genial old gentleman, who still occasionally visits the meetings of the Keighley Society. He said: 'Forty-five years ago I became acquainted with Mr. David Richmond, David Weatherhead, Dick Naylor, and John Wright, who have all passed on. Very few now remain of those who took part in those meetings. Our investigation was carried on with the table, and for two years we continued our sittings without the aid of any medium or speakers, as at that time there were none. After we had investigated a considerable time, we asked the spirits if they could use other means, and they said they would endeavour to entrance one of the sitters. Mr. Weatherhead at that time began to publish the first Spiritualist paper. It was the *Spiritual Telegraph* (1857), for sale and distribution. I have been connected with the Keighley Society since its commencement, have passed through all offices, and am still a member of the Society and committee. Our first meeting was attended by twenty persons, who used to meet in a room called Rushworth School-room, about three storeys high. Then, through the increase of visitors we removed to a larger room. After this, Mr. Weatherhead offered us the Working Men's Hall, rent free, if we would keep it in repair. From there we went to the Albion Hall, afterwards the Lyceum, erected for the use of the Spiritualists on the site where the first paper was printed in connection with Spiritualism. Our first entranced speaker was Dick Naylor, who spoke in a very able manner.' Mr. Judson went on to say: 'I was brought up a Methodist, but could never see the reasonableness as to souls being lost, and I could not reconcile our loving Father casting all His children into eternal perdition; but what a glorious change came over me when the light dawned that our friends could and did return. I am pleased to state that all through my work for the Cause of Spiritualism I had not the same opposition to endure that my friend Mr. John Wright met with—he was mobbed several times. How glorious to think we have struggled on, and see the results of our labour, and know that the heart of many a bereaved one has been cheered by the knowledge that there is no death.' Mr. Judson is now in his seventy-ninth year, still hearty and active, and from all appearances the Society will long be favoured with his presence in the body.

So mote it be!

In our issue for May 14, 1897, we printed the portrait and sketch of Mr. Joseph Clapham, of Keighley, and we are pleased to reproduce his kindly features on the cover this week. We hope to be able to give the portrait and sketch of Mr. David Weatherhead shortly.

National Federation of Spiritualists.

THE NINTH ANNUAL

CONFERENCE

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. Whittaker. 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.

WHAT WOULD YOU THINK?

If an inspired master-hand should trace
 And carve, all patiently and with skilful care,
 The perfect features of a perfect face,

Until it stood before him, passing fair;
 And, when completed, he should fiercely take
 His hammer, and, with unremorseful blow,
 Into confused and formless atoms break

The shapely image we admired so,
 What would you think, my friends?

And if an artist on his canvas drew
 A picture which the critics joined to say
 Was true to Nature—from the sky of blue
 To the small grass-blade growing by the way;
 And then, in frantic mood, his brush should fling
 Upon the painting, blurring from the sight
 All of the beauty that had made a thing

Of purest rapture and of chaste delight,
 What would you think, my friends?

And if a man should think a lofty thought
 That would become a blessing to mankind,
 And into rhythm the idea wrought,
 In language from all foreign dross refined,

And then should hold it to the candle-light
 While the white parchment into blue smoke curled,
 Till naught was left us of a song that might
 Have sung itself forever 'round the world,

What would you think, my friends?
 And if a builder reared a temple, white,
 Superb and beautiful, with dome and tower,
 And shrines that blazed with many a jewel bright,
 And pillars twined with many a gracious flower;
 And then himself should take a torch, and fire
 The structure he had made with pain and cost,
 And while the flames were wrapping base and spire,
 Should look with calmness on the marvel lost,
 What would you think, my friends?

Then, if a God of mercy and of love
 In His own image should a man create,
 Furnished with life from altar flames above,
 And yet the helpless toy of trifling Fate;
 Suppose this man, all full of life, and strong
 And loving, in a frenzied moment fell,
 And that his Maker for this only wrong
 Should damn him to the very depths of Hell,
 What would you think, my friends?

The statue fair, the picture and the verse,
 The temple, too, you all would mourn; and then
 Creators and destroyers you would curse
 As the most foolish or the worst of men.

And yet some men have dared to say
 That God is like to these; that He will fashion
 A host of human beings from the clay,
 But to condemn them in an hour of passion!

What do you think, my friends?
 —W. H. HERNAN in *The Coming Day*.

The Professor's Tales.

STORIES FOUNDED ON FACT. XIII.—'THE HAUNTED GRANGE.'

By W. A. CARLILE.

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

'This is a strange fancy you have taken into your head, Frank,' began the Professor, in relating to the Doctor the story of 'The Haunted Grange.'

'What is there strange about it?' queried the other with a laugh. 'Is it not natural enough for an exile to return to his ancestral home?'

'Yes, but this return by stealth is one of your eccentric freaks, for if you had only let the people know when you were coming, you would have had a right royal welcome.'

'That's the very thing I didn't want, George. I regard the occasion as one of mourning, and not of merriment. A band, with banners, and a public reception would seem sacrilegious, for they would reveal a son rejoicing over the death of his father,' and Frank sighed as he spoke.

For a time the young men walked on in silence through the shades of the evening, which were closing round. Frank was the first to break the silence. 'I have never told you the secret that has borne so heavily upon me for many years.'

'I only know that you and your father had some disagreement, that you left your home in consequence, and enlisted in the regiment that I was in. There we became close friends and have gone through some stirring scenes together. But now the death of your father has placed the old Grange in your hands, and you are "master of all you survey,"'

Frank smiled faintly at this attempt of his companion to rouse him from the melancholy mood that had taken possession of him.

'But I never told you the whole story George.'

'Never mind about that now, we will talk of some pleasanter subject. Do you remember?'

'I don't remember anything but what I am now going to tell you, so you may as well listen patiently.'

'Go ahead then old fellow,' answered George with an air of resignation, 'but I hope you are not going to make me as melancholy as yourself.'

'You know that I left home on the night that my mother died.' George nodded, and the other continued more rapidly. 'That night I was aroused from sleep by a slight noise. I listened intently to try and discover what it was; but, as the old house was full of all sorts of curious noises at night, I turned over, and was about to go to sleep again, when I heard a loud creaking noise at the farther end of the passage. That sounds like some one stepping upon a loose board, I thought, and, springing out of bed, I quickly opened the bedroom door, which was never locked at night. A faint gleam of light appeared at the far end of the passage. Some one has opened the parlour door I thought, as through the window at the other side of the room I could see the stars shining, and a moving object passing in front of them. Thoroughly mystified as to whom the nocturnal wanderer could be, I stepped rapidly but noiselessly to the door of the parlour. It was, however, too dark to choose my steps, and just before I reached the parlour, I stood upon a loose board, and instantly a loud and dismal creak warned the intruder of my presence. There was a low cry and a heavy fall, and, as I sprang forward into the parlour, I heard my father's footsteps approaching along the passage. He had been roused from sleep by the tell-tale board. Had it not been for his approach, I would hardly have dared to enter the room alone, for I was little more than a boy then, and knew that I would be no match for the burglar, if the intruder should be of that fraternity. But the form lay motionless upon the ground, and I waited beside it until my father had come in with a light. The next moment he was stooping down and looking into the face of the unconscious man. He started back, and at the same instant I recognised my brother's face. It was of an ashen hue, and I instinctively knew that he was dead.'

'We carried him to his room and sent for a doctor, but on his arrival he pronounced life to be extinct. "A *post mortem* will be necessary," said the doctor, "though everyone knows that he had heart disease."'

'My father motioned with his hand, and taking the hint I turned to leave the room. As I turned something fell from my pocket to the floor. I gazed at it as if spell-bound, for it was the leather scabbard of a dagger, which my father always kept locked up in a safe in his bedroom, owing to its great value.'

'Where did you get this, Frank?' asked my father sternly.

'I don't know, sir,' I faltered, for I felt the eyes of the doctor upon me as well as the stern and suspicious gaze of my father.

'Come this way, Frank,' and my father led me towards his bedroom, with the doctor following close behind. There we found the safe standing wide open, and it was soon seen that the dagger was gone. "What have you done with it?" and my father's voice was hoarse with rage. I was too terrified to speak, and the next moment I was roughly seized, and the contents of my pockets were emptied on the floor. The first object that appeared was a bunch of keys, among which was the key of the safe, but the search was not rewarded by the discovery of the missing dagger.'

"Go to your room, sir," said my father, who was trembling with rage, "and I will yet force you to deliver up what you have stolen."

'As in a dream I turned and left the room. What horrible nightmare was this that had seized me, I thought, perhaps I am mad and have really stolen the dagger: the I have killed my brother with its poisoned blade, and I will be hanged. I shuddered at the vision which my fancy had conjured up, and at that time my mind was in such confusion that it closely bordered upon the madness that I thought had claimed me as its own. I dressed myself rapidly, and softly opening the window I lowered myself to the ground, and plunged under the shadow of the trees. Through the long hours that

followed I ran on, hardly knowing where I was going. I reached the railway station at daybreak, and after bathing my face in a brook, I entered a station and took a ticket for Bridgeport, which was twenty miles distant. There I stowed myself away upon an outward bound vessel, and after many adventures, now find myself the owner of the old home.'

'Did your father not seek to find you?'

'Yes, but he dreaded the disgrace of publicity; for our family for generations had borne an unsullied name, and the matter was kept secret.'

'And what did the doctor say about the cause of your brother's death?'

'Failure of the heart's action.'

'And did you never solve the mystery of the stolen dagger?'

'No, and I am afraid it must ever remain in mystery. But we are now at the house, and shall enter by the back way.'

Frank produced a key with which he unlocked the door, and the two comrades entered the dwelling. A light was struck, and George glanced round.

'This ought to be a haunted house, Frank. I never saw a more ghostly place in my life.'

'They say it is haunted,' answered the other abstractedly, for his mind was busy with memories of the past. 'This is the room where my brother died, and there is the table beside which he fell.'

George, with a strange feeling of awe, looked in the direction indicated. He had seen death in many forms, but a feeling of solemnity now oppressed his spirits. He glanced at the candle in Frank's hand with a feeling of relief, for the light partially dispelled the gloom of the place, though on the other hand the dark, fantastic shadows, which moved on every side, appeared as if endowed with life. But as George glanced at the flame it was suddenly extinguished. Frank uttered an exclamation of annoyance while he fumbled for his matches.

'What are you doing, George, moving about the room in that stealthy way?'

'I haven't moved an inch,' answered George. 'I thought it was you who were moving about.'

'I haven't stirred,' answered Frank, as he struck a match and applied it to the wick.

'Let us have a look at some of the other rooms,' said George, who was anxious to get away from this. They left the room, and then Frank stopped abruptly in the passage, and held up a warning hand.

'What is that?' whispered George.

'It sounds like the heavy breathing of a sleeper,' answered the other in the same low tone.

The two companions listened attentively, and then blowing out the light they cautiously approached the room from which the sound proceeded. The faint light of the stars prevented the room from being wholly in darkness, and upon a bed was seen in dim outline the figure of a man whose regular breathing told of deep slumber.

'Some tramp has got into the house,' whispered George. 'Shall we waken him and turn him out?'

Frank's grasp tightened upon the arm of his companion, as he pointed to another part of the room. A slight sound was heard as the door of the safe swung open on its hinges. Frank drew George to one side of the passage, for the intruder now approached them.

'Let him pass, George!' whispered Frank in the ear of the other.

The man took no notice of the two watchers, but as he passed the bed of the sleeper he paused for a moment, and the faint gleam of steel was seen in his hand. The pause was, however, only momentary, and the man approached the open door. Then he passed out, but though he was close to the two young men he took no notice of them, but moved softly to the door of another room. As he passed by, the watchers saw that he held a dagger in one hand and its sheath in the other, but as the man came out of the room the sheath was no longer to be seen.

'He is going to the parlour, Frank,' and with noiseless footsteps the youths followed behind the mysterious visitor.

Hardly had he reached the door of the parlour before a plank in the floor creaked loudly; but the man paid no heed as he stepped towards the mahogany table in the middle of the room. He was bending over the table when George reached the door, and trod upon the loose plank. The man turned quickly round at the sound, and then, with a groan, he fell heavily to the ground. The watchers sprang into the room, and darted to the spot where the man had fallen, but, to their amazement, no trace of their mysterious visitor could they see. The candle was relighted, but the closest scrutiny failed to reveal the object of their search.

'It was a visitor from the other world,' said George in a low tone, 'let us get away from this horrible room.'

'I am going to try and solve the mystery of the dagger' first,' answered Frank resolutely, though his own voice had a strange unnatural sound, and his knees trembled under him as he spoke. In a moment Frank was kneeling upon the spot where the figure had disappeared, and with the candle in his hand he made a close examination of the mahogany table.

'Try the inside of the flap,' suggested George. Frank passed his hand under, and uttered an ejaculation.

'There is a knob here,' and as he spoke Frank pressed upon it. The sound of a sliding panel was heard, and the next moment Frank sprang to his feet with the long-lost dagger in his hand. 'The mystery is solved,' he exclaimed exultantly, 'and now we can leave this room of horror.'

With a quick step the young man passed along the passage. Then he threw open a door, and with George following close behind he entered the large dining-room of the Grange.

'He stole the dagger, George, and hid it there just before he was struck down by death.'

'I don't understand you, Frank. Our fancy played us a trick, and there was no one in the room at all.'

'What we saw was the apparition of my brother, and in this marvellous way has the secret been revealed, a secret which he took to the grave with him.'

'But what was his object in stealing it?' answered the other in bewilderment.

'His motive is plain. He sought to drive me from the house so that the inheritance might be his alone, and had not death stricken him down his plot would have succeeded, for my father was of a stern and unforgiving nature.'

'You will of course make the matter public?'

'Why should I do so? The secret was known only to my father and the doctor, and as they have both gone to the other world I shall tell no one of what has happened, but I am confident that the haunted Grange will from this day forth be haunted no more.'

Societary Doings for June 19, etc.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD: Henley Hall, Henley-street: Our social teas on Sunday afternoons, for Park workers and friends, bids fair to become a permanent institution. We give a first-class tea for 4d. Evening: Miss Marsh gave clairvoyance and psychometry; Mrs. Boddington gave a solo. After-circle was a great success. *Open-air Work:* Usual trinity of Battersea societies' speakers secured a good hearing, Mr. Adams making a good show from the Psychical Research Society's records. Mr. and Mrs. Boddington followed.—**BOW:** Mr. Sloan gave an address and psychometry, and Mr. Janet gave an address on 'His experience.' Wednesday, also, we had a very good meeting; we had also a very successful meeting in Victoria Park.—**CAMBERWELL, Surrey Masonic Hall:** Morning circle was well attended, Mr. R. Bell conducted; good conditions for clairvoyance prevailed, several descriptions given were recognised. Children's Lyceum is better attended of late. At evening service we had a small attendance, due to a large number of our members attending the conference. Mr. Bell presided, and dealt with 'The advantage of Spiritual truth over the orthodox teachings.' All seemed very much interested.—*33, Grove Lane:* Mrs. Holgate's guide spoke of 'The Gods of the Old Testament.' A brief address was also given by Mr. Funnell, on 'Man's place in Nature.' Good clairvoyance by several of the members at the after-circle.—**CANNING TOWN, 116, Barking Road:** 16th, the clairvoyant tests given by Mrs. Weedemeyer, at her own house, are pronounced marvellous. *2, Ford's Park Road:* On Sunday, Mr. Drake gave a splendid address. *Braemar Road:* 16th, the guides of Mrs. Phillips and Mrs. Whimp gave earnest addresses and clairvoyance. 19th, Mr. Walker surprised strangers by the accuracy of his psychometry.—**EDMONTON:** Mr. Rainbow, in Mr. Webb's absence, gave an address on 'Mediumship,' and Mrs. Webb followed with convincing psychometry and clairvoyance.—**FOREST GATE:** 14th, Mrs. Barrel was the medium, and in her usual good way was very successful. Sunday morning a good discussion, 'Can we see spirits?' We give a hearty invitation to all. Mr. Bell has begun (starting on Sunday morning, June 26) a series of five discourses, open for discussion. Sunday night we had Mrs. Hollier, who gave a good discourse. All clairvoyance recognised but one. *Manor Park Centre:* 13, Mr. Peters gave a very impressive address, and his guides after gave clairvoyance. 17th, Mr. Sloan gave a very instructive and impressive address, with grand clairvoyance and psychometry. The audience thoroughly enjoyed the meeting. 19th, Mrs. Woods was with us; we hope to have her again shortly. *29, Ramsay Road:* London Spiritualist Conference. By a resolution passed at above-named Conference, it was decided to hold an annual outing, and that we go to Epping Forest this year, on the 10th day of July. All interested in Spiritualism ought to be present, as several of the societies are prepared to give up the meetings at night in the halls. We wish to give an invitation to all Spiritualists and societies to assist us to make this outing a grand success. London Spiritualists please make a note of this, and make arrangements to be with us on that day.—**FINSBURY PARK, Open-air Work:** Good audience heard Messrs. Thompson, Jones and Brooks. At the hall addresses were given to the Lyceum by Messrs. C. E. Smith, of Birmingham, and A. Clegg, of Stratford.—**HACKNEY, Manor Rooms:** Our open-air meeting in Victoria Park on Sunday morning last was very successful. We used our new platform for the first time, which enabled us to get at the people better. A good audience listened very attentively to addresses by Messrs. Neander, H. Brooks, Clegg, and Emms. Answers to questions were given by Mr. Barrill and others.—**SHEPHERDS BUSH, 73, Becklow-road, W.:** Mr. Davis was with us for the first time. He gave us an interesting account of how and why he became a Spiritualist, and answered questions. Hope to have him with us again.—**STRATFORD, E:** Interesting, edifying, and instructive discussion on 'Prayer.' Text read from a back number of the Two WORLDS. Our Sunday morning class bids fair to be of use to the Cause. *Workmen's Hall:* 16th, Mr. Gwynn's guides gave a very interesting address. Mr. Peters gave an interesting address, followed by clairvoyance and psychometry, 14 descriptions recognised.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping Street: 15th, Mrs. Hyde, although not very well, succeeding in giving very convincing tests of spirit power in her clairvoyance and psychometry. 19th, Mr. R. C. Craven should have been with us, but owing to illness of his wife, Mrs. Morley took the afternoon, and Mr. Taberner the evening service, both being very good with addresses and clairvoyance, for which the committee thank them very much.—**COLLYHURST ST.:** 15th, Miss Knight gave good clairvoyance and psychometry. 19th, Open Session by the Lyceum children, quite a treat to see the children go through their marching, etc. Evening, Mr. Taylor gave a grand lecture, after which Mr. Percy Bewick gave clairvoyance. *Lyceum:* 19th, Open Session, morning, 60 present, usual routine done very well. Recitations by Cissie Smith and Arthur Arundale. Afternoon, 130 present, marching and calis-

henics done splendidly. Recitations by Amy Wills, Esther Rogerson, and Arthur Arundale. Evening, short address by Mr. Taylor; clairvoyance by Mr. P. Bewick. Closed very satisfactory.—**ECCLES:** 15th, Mrs. Williams gave remarkable clairvoyance and psychometry. 19th, Mrs. J. A. Johnston gave earnest addresses, 'Psychometry, is it convincing?' and 'God is Spirit.' Appreciated.—**HIGHER BROUGHTON:** 16th, Good address and clairvoyance by Madame Henry. 19th, *Lyceum:* Morning sessions, 41 present. Recitations by the children, marching and calisthenics very good. Open session in the afternoon very much appreciated by a number of friends. Great credit is due to Miss Garner for the way she led marching and calisthenics. Evening, Mr. Smith gave grand address; good clairvoyance by Mrs. Williams. After-circle conducted by Mr. Smith.—**LONGSIGHT:** 19th, Mr. Kay gave an instructive address; also clairvoyance. After-circle good, our president giving us some good advice.—**OPENSHAW, Granville Hall, George-street:** 16th, Mr. Bewick gave good clairvoyance and psychometry. 19th, Mr. Moorey being indisposed, we had the kind assistance of Mrs. Brown; she gave a short address on 'Holy Spirit kindly bless us.' Remarkable clairvoyance. After-meeting, Mrs. Brown and Mr. A. C. Powell, good impression on sitters.—**PATRICROFT:** 14th, Mr. Kay a success. 19th, Mr. Gibson gave two interesting addresses and good psychometry. Many thanks for practical sympathy.—**PENDLETON:** Mrs. Berry gave two good addresses on 'Truth' and 'Open the door for the children.' She showed how to cultivate the minds of the children, and also named three children. Very good clairvoyance. Our young friend, Master Beswick, sang a solo, very appropriate for the occasion, in a pleasing manner.—**SALFORD:** Evening, Mr. B. C. Wallis gave an address on 'Conscience, its power and authority in the light of Spiritualism,' showing the relation between man's judgment, reason, and conscience; and impressing the necessity—especially to Spiritualists—of all actions being in conformity with the highest ideals and aspirations.—**SOUTH MANCHESTER:** Thursday, 16th, Mrs. Peters gave a good address and clairvoyance. 19th, Mr. Macdonald gave an excellent address and clairvoyance.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: 19th, Mrs. Whittaker, of Accrington, with whom we had a right down successful day; subjects 'Onward' and 'Where are the world's great heroes gone?' Clairvoyance was very successful. After-circle, well attended, was a success. *China Street:* On June 5, Mr. R. C. Craven gave us a grand lecture on the 'Tendency of religious thought.' Clairvoyance fair. 12th, Mr. C. Hoskyn's control was appreciated for good lecture on 'Psychology,' fair clairvoyance. 19th, Miss Knight gave good clairvoyance, almost all recognised. In sensing people's surroundings and mental condition she is clever. *St. James Street Temple:* 19th, We again had Madam Henry, when she delivered two splendid addresses, along with very successful clairvoyance and psychometry. A good after-circle. Monday, very successful meeting and good audiences.—**ASHTON-U-LYNE:** 14th, Mrs. Cropper gave excellent clairvoyance, also on Sunday two splendid addresses. Clairvoyance and psychometry very good. After circle was very ably conducted by the same medium.—**BARROW-IN-FURNESS, Psychological Hall:** Sunday and Monday, 12th and 13th: Mrs. Wallis, of Manchester, gave inspiring and eloquent lectures to good audiences. Week-night answers to questions highly satisfactory. Clairvoyant descriptions excellent.—**BLACKBURN, Freckleton-street:** Flower service, hall beautifully decorated. Mr. R. A. Brown gave addresses on 'Spiritualism the voice of Nature' and 'The jubilee of Spiritualism.' The choir also rendered solo and musical reading from the Manual, 'Stand for the right.' Mr. Arthur Holt, the organist, presided, and read the connecting readings, credit being due to the chairman and the choir. Miss Harrison presided at the organ, and Miss Wilkinson was the soloist. Miss E. Gerrard gave several clairvoyant delineations of spirit friends, which were readily recognised.—**BLACKPOOL, Albert-road:** Our old friend, Mr. Wallis, just previous to his departure for the U.S.A., gave two earnest and eloquent lectures on 'Spiritualism its message to man' and 'What has Spiritualism revealed?' Mr. Musgrove ably presided. At the close of the evening service, Mr. Wallis bid an affectionate farewell to the audience, but hoped to be back early next year greatly strengthened. God be with him till we meet again.—**BOLTON:** June 12, Mr. Brown gave grand lectures in his usual intelligent and enthusiastic manner. 19th, Miss Jones spoke well and gave good psychometry. **BOOTLE, Masonic Hall;** Mr. Henry Jones, of Liverpool (ex-Vice President), gave good address on 'Spiritualism as an aid and method of human progress'; well received. Miss Williams sang two solos in excellent style.—**BURNLEY:** Mr. Riding conducted our services on Sunday, all day, very successfully.—**BURY:** 15th, Successful circle conducted by Mr. T. Lloyd. 19th, Good clairvoyance by Mrs. Best.—**CASTLETON:** Miss Barlow's clairvoyance was remarkable, as usual. Mrs. Barlow and Miss Barlow sang a duett. Mr. Hollows was very good in clairvoyance.—**DUKINFIELD, Railway-street:** 10th, Mr. Crompton gave good address and clairvoyance. 16th, Miss Halkyard gave good address. Clairvoyance was excellent; full names given; all recognised. After-circle, Mrs. Peat.—**HEYWOOD:** Mr. Lloyd, of Bury. Afternoon, public circle; evening, address 'The Lord's Prayer.' Our service on Sunday night was of the right kind, earnest and spiritual, and characterised by a hallowing influence.—**HOLLINWOOD:** 14th, Mr. Pearson conducted the circle; clairvoyance very good. 19th, Mr. Wood conducted the services; clairvoyance and psychometry. *Lyceum:* very good marching and calisthenics, gone through very well.—**LIVERPOOL, Phoenix Hall, Low Hill:** 20th, Musical etc. entertainment, by the Lyceum members and friends in aid of the Lyceum picnic fund, realised the handsome sum of £1 rs. 6d. Artists unanimously volunteered to repeat the entertainment on the following Monday evening. Friends may anticipate a treat. *Spiritual Evidence Society:* June 8, Mr. H. Crichton gave a very interesting paper on the development of clairvoyance. 15th, Mr.

J. Berry's trance address and clairvoyance gave much satisfaction.—MIDDLETON: Mr. R. Hughes gave a good address in the afternoon on 'If a man die shall he live again?' evening, questions from the audience. Also good clairvoyance and psychometry.—MILNROW: Mrs. Hamer's guides gave two nice, interesting addresses on 'Welcome to this world again' and 'Our Father God, for this we pray, that we may bear Thine image more.' Miss Holt gave clairvoyance.—OLDHAM, Bartlam-place: Grand time with Mrs. Newton, of Stockport. Clairvoyance very much enjoyed. *Bleasby Street*: 15th, Miss Halkyard gave good clairvoyance. 19th, Mr. Hilditch gave a good address, clairvoyance, and psychometry for sickness.—ROYTON: Mrs. Mort, clairvoyant, gave clairvoyance of an unmistakable character, and we wish her every success.—PRESTON, Central: The speaker gave splendid addresses on 'Man's future home,' and 'The river of life.' He also named the baby of Mr. and Mrs. Harrison, Emma, spirit name, 'Patience.' Good and convincing clairvoyance RAWTENSTALL: 12th, Mrs. Robinson, of Rochdale, gave addresses on 'The wages of sin is death' and 'Is it necessary to pray?' Clairvoyance after each service. 19th, Mr. Ormerod's afternoon subject was 'The spiritual nature of man.' Evening subject [not supplied.—Ed. T. W.] Mrs. Mamsley gave clairvoyance afternoon and evening.—SHAW: 14th, Miss Knight gave excellent tests in psychometry, pertaining to a young man who had got hurt in the mill; she also gave clairvoyance to a good audience. 19th, Mrs. Hyslop gave two splendid discourses and good clairvoyance.—SOUTHPORT, Foresters' Hall: Mrs. Green, of Manchester, addressed good audiences on 'The spiritual world' and 'The teachings of Spiritualism,' both discourses being delivered by her guides in their usual clear and definitive manner, followed by a number of clairvoyant descriptions. On Monday another of the series of teas and social evenings was held at the residence of Mrs. Whatham, Lord-street, tea being provided by the hostess for the benefit of the building fund, which was thus considerably augmented. *Hawkshead Hall*, Hawkshead-street: 19th, Mr. Mayoh gave two philosophical addresses; subjects, 'Who was Jesus?' and 'Spiritualism as a reformer.' The chairman expressed the sympathy of the congregation in the bereavement that necessitated the postponement of Mr. Bibbings' lecture to the 28th.—STALYBRIDGE, Trinity Street: 15th, Mrs. Cropper gave a short address and good medical psychometry. 19th, Mrs. Fielding spoke well on 'What constitutes a Spiritualist' and 'Make use of me my God' and gave good clairvoyance. After-circle Mrs. Giggie and Mrs. Hulme.—STOCKPORT: Miss Allen's controls gave sympathetic addresses on 'What do we meet when we pass to the other side of life?' and 'What shall it profit a man if he gain the world, and lose his soul?' followed by good clairvoyance. After-circle conducted by Messrs. Jackson and Rowlinson, and Miss Allen.—TODMORDEN: We had a good day with Miss M. E. Nuttall, who delivered addresses on 'The world beyond' and 'What is Spiritualism.' Clairvoyance good.—WARRINGTON: 19th and 20th, Mr. E. Marklew answered questions at each meeting, giving in response capital addresses. Sunday evening, a little clairvoyance. Monday, psychometry acknowledged good.

NORTHERN COUNTIES.

CROOK, Mechanic's hall: 13th, Mrs. B. Johnston, of Gateshead, discoursed on 'The Bible and Modern Spiritualism,' after which she gave good psychometry. 19th, Mr. R. Mercer gave two excellent addresses chosen by the audience, and Miss Smith, who is promising to make a very good medium, gave good psychometry.—CARLISLE: Mr. Jackson, Preston, gave two splendid addresses and remarkable clairvoyance and psychometry. He is here for a week's mission. Meetings every night, and having a good time.—GATESHEAD, 97, Coatsworth Road: 13th, to a good company, Mr. Stevenson made some remarks on the debate between Mr. Stanton Coit and Mr. Long (on 'Trance Mediumship'). Advice was likewise given on healing to a young healing medium. Several ladies and gentlemen took part in the meeting. *St. Cuthbert's Hall*: Mr. William Penman, of Gateshead, gave a short address, followed by clairvoyant delineations: all well received. *I. L. P. Hall*: Mrs. Young, of South Shields, gave a short address on 'How Spiritualists should conduct themselves in their earthly career, and work out their own salvation.' She afterwards gave very good clairvoyance, twelve descriptions fully recognised out of sixteen given. An early visit of Mrs. Young is again hoped for.—MILLOM: Mr. Todd spoke well on 'Spiritualism: its uses and abuses.'—NEWCASTLE-ON-TYNE, Good Templars' Hall: Mr. T. O. Todd, of Sunderland, gave us a fine lecture upon 'Beams from the light of Asia.' 3, *Addison Road*, Heaton: 18th, Mr. Shadforth addressed a good meeting on 'What is truth?'—NORTH SHIELDS: Successful meetings still continue here. The guides of Mrs. Yeeles lectured on 'Theosophy and Spiritualism,' also 'Spiritual Gifts,' both well delivered, especially the former; afterwards Mrs. Yeeles gave remarkably good clairvoyance.—SPENNYMOOR: Brother Grey, of South Shields, answered several questions in the afternoon. Evening subject, 'Immortality: its basis and evidences.' Very interesting, and well appreciated by the audience.—WEST HARTLEPOOL, Spiritual Hall: June 12, at 2-30 and 6-30, Mr. W. D. Todd delivered addresses; he was extremely good at night. 19th, Mr. Mackellar gave inspirational address on 'My destiny, in the light of Nature and Spiritualism.' Very fine, a hearty invitation to return was given.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 12th, The controls of Mr. Lote, of Derby, delivered splendid address on 'Spiritualism, the redeemer,' which was very ably treated; and was very successful and useful in medical psychometry. 19th, Mr. Swinfield's guides gave an excellent address on 'Is life worth living?' with successful clairvoyance, afternoon and evening, all recognised. *Camden-street Board School*: Mr. Findley gave one of his splendid addresses, well appreciated by a large audience. Mr. Ryley gave successful spirit

descriptions.—DERBY, 1A, Normanton-road: 12th, Mrs. College of Leicester, gave addresses and clairvoyance; in the evening named child of Mr. and Mrs. Taylor, Florence Annie. 19th, Geo. Smith gave excellent discourses and successful psychometry. *Traffic Street*: The guides of Mrs. Foster gave earnest, helpful addresses, with clairvoyance and psychometry, assisted by Mr. J. Prestedge, of Burton, and two friends. Mr. P. pleaded for mutual forbearance, unity, and earnestness of purpose in spreading spiritual truths.—KNIGHTCOTE: Two very interesting meetings, Mrs. Lloyd the medium. Friends expressed themselves well satisfied; her clairvoyance being mostly recognised.—LEICESTER, Queen Street: Mrs. College's guides gave a helpful and instructive address on 'Who are the angels?' She also gave successful clairvoyance at the close. *Liberal Club*: The controls of Mrs. M. H. Wallis spoke very intelligently on 'Spiritual Powers,' and 'Spiritualism, its application to this life.' Also on the 20th, 'Mental science and soul growth.' Successful clairvoyance.—LONGTON: Our local medium, Mr. Holdcroft, gave an address, which was attentively listened to, and followed by excellent clairvoyance. All recognised. NORTHAMPTON: June 12, Mr. Swinfield, of Leicester, gave address and clairvoyance. 19th, Mr. Lote, of Derby, gave some interesting and instructive addresses to very fair audiences.—RADCLIFFE-ON-TRENT: The new hall was opened on the 14th by Bro. Bibbings. Had we gathered in the old room it would have been crowded, but the outlook is very promising, notwithstanding Conformist and Nonconformist opposition. To the honour of our Primitive Methodist friends, it should be known they announced Mr. Bibbings' lecture, 'The effects of Spiritualism on character.' Yesterday, Bros. Harvey and Leigh paid us a visit of a satisfactory character. We shall be pleased to receive help from other volunteers in this lovely village, in the cause of truth.—SMETHWICK, Central Hall: 20th, Our kind friend, Mrs. Groom, answered questions from the audience, afterwards giving clairvoyance. She has our most hearty thanks.—WALSALL: Mrs. Place gave good addresses, with very convincing clairvoyance. 19th, Mr. Swindlehurst gave stirring addresses, which secured the attention of his audience.—WISBECH: Mr. D. Ward gave an interesting address to rather small audience, followed by clairvoyance, well recognised.

WALES AND WESTERN.

BARRY: Mr. W. Evans gave a good address on 'Love ye one another.' Afterwards, Mrs. Blackmore, of the Cardiff Society, gave good clairvoyant descriptions, six being immediately recognised. Very large meeting.—BRISTOL: We had again the pleasure of a visit from Mr. Allan Fisher, the divine healer, and although notice of the meeting was sent to many only a very few came. The powers for healing of our friend seem to be great. We trust the room will be filled next Sunday evening, it being his last visit with us. All are welcome.—CARDIFF, 18, Charles-street: June 13, the guides of Mr. E. Oaten gave short but interesting address on 'Revelation,' which must be gradual, as we are able and ready to receive it. As we obtain it, our duty is to help others less favoured, even as the spirits come back and tell us of their experiences and enlarged knowledge. Psychometry and clairvoyance by Mrs. Dowdall's controls given with usual success. 19th, Mr. A. Allen's controls gave an instructive discourse, addressed more particularly to the male portion of the audience on 'Belief in God,' asserting women, as a rule, have an intuitive belief in the deity. The subject was treated from three points: atheistic, agnostic, and the deistic, and showing that modern science tends toward the proof of a God. Men may come in contact with their God, and bend down in lowliness and adoration before Him. Miss Johnson gave excellent clairvoyance.—*St. John's Hall*: Mr. E. G. Sadler conducted the evening service. Subject, 'The consolation of believing in the goodness of God.'—198, *Cowbridge Road*: 19th, Trance address through Mrs. Preece, and very good clairvoyance.—DOWLAIS: By special request Mrs. Billingsley, of Merthyr, kindly gave her services to spread the cause of Spiritualism, by her most remarkably successful clairvoyance and psychometry. Her clairvoyant descriptions with the exception of one, were all recognised, and her psychometrical readings were all admitted as most marvellously accurate.—MERTHYR TYDFIL: Mr. Hemmings having recovered from his recent indisposition, gave an appreciative address on 'The Prodigal Son.' The strike interferes greatly with our meetings now. [You have our deepest sympathy.—Ed. T.W.]—PLYMOUTH: 15th, Mr. Sammells gave address on 'Spiritualism, the key to the life hereafter.' 19th, 'The Pilgrim's Progress, from a Spiritualist's standpoint,' by Mr. Kenward. Mrs. Trueman gave clairvoyance, mostly recognised. Lyceum progressing.

SCOTLAND (GLASGOW).

June 19th, The holiday season again furnished us with two speakers who are new to Glasgow audiences. Mrs. Batie, of Halifax, and Mrs. Nock, of Liverpool, generously sacrificed a couple of days at Baltimore to give us of their best. Mrs. Batie spoke morning and evening, and Mrs. Nock, in the evening, gave a short address, characterised by much aptness and beauty of illustration, on 'The power of divine love in humanity.' Mrs. Batie's addresses were designed to make her hearers realise the power of thought, and to apply the knowledge which had been communicated by the spirit world to the upbuilding of individual character and the reform of society. The inceptive stage was the point where thought should be concentrated in order to produce the best results. 'To cleanse the fountain is to make the stream pure,' and if women could realise the power of thought, and exercise it wisely, children would be half educated before they were born. The sensitised soul of the child took pictures of the mother's thought, just as the sensitised photographer's plate took pictures of the sun's rays.

Special reference was made to the ladies of the society, who, the speaker was instructed to say, had a mission to fulfil. Many of them, she said, had the gifts of seeing and of speaking, and they should hesitate no longer to make public use of them for the good of others. Mrs. Batie is a speaker of more than average power and

ability. Possessed of a good presence, an excellent voice, energy that is contagious, and strong individuality of style, she seems specially adapted for public work, and her talents should find her continuous employment. Her services, and those of Mrs. Nock were highly appreciated by fairly large audiences.—J.S.

YORKSHIRE.

ARMLEY: Mrs. Falla's guides gave very good addresses on 'Sow in the morn thy seed' and 'Death, where is thy sting?' which were very much appreciated, especially at night, by a well-behaved audience. Clairvoyance good and clear.—**BARNSELY,** Cook's Buildings: A splendid time with Mrs. Levitt and guides, who gave interesting addresses on 'Light, more light!' and 'This is my commandment: "That ye love one another."' Clairvoyance at the close of each service; highly appreciated. Good after-circle. Miss Cox's guides gave very good clairvoyance. All well satisfied. *George Yard:* Mrs. Stretton's guides for subjects, 'What have you met together for?' and 'Where have our loved ones gone?' Excellent clairvoyance, and good advice to our young medium. Good after-circle by A. Bradburn.—**HULL:** Good addresses by Mr. Philips, of Nottingham, on 'The power of spirit,' and 'The school-house of time.' The earnestness of the speaker puts him at once in touch with his audience, and fails not to bring round him a large number of sympathetic friends.—**HUNSLET,** 3, Bottom of Joseph Street: We spent a good time with the guides of Mrs. Eastwood, who gave two very good addresses on 'Spiritualism and its teaching,' and 'Shall we meet beyond the river?' Good clairvoyance at after-meeting.—*Williamson's Buildings,* off Dewsbury Road: A good time with Mr. Secamer; good addresses and very good clairvoyance and psychometry. *Goodman Terrace:* A glorious day with Mrs. Shulver, who gave a very good address on 'The world hath felt a quickening breath. Clairvoyance good. Hope to have her again. **LEEDS,** 28, Back Adelphi Street: We had a good time with the guides of our friend, Mrs. Parker, splendid address and clairvoyance; good after-meeting, Mr. Sutherland.—**MEXBORO:** Miss Ethel Barlow gave good clairvoyant descriptions very few not recognised. Splendid duets were sung by Miss Barlow and her mother.—**NORMANTON:** A very good day and beautiful discourses by our friend, Mr. S. Featherstone, on 'Spiritualism' and 'The great reformers of ages gone by,' listened to by an intelligent audience. A good number stayed to the after-circle; excellent clairvoyance by Mrs. Baker. We are progressing wonderfully. Tuesday, developing circle. *13, High Street:* A newly formed society, 'semi-public' at present for want of a room, where our worthy friend, Mr. J. Johnson, is still carrying on his good work. He has recently developed another phase of mediumship under suitable conditions, and we can realise now what 'talks with the so-called dead' mean. Through his mediumship we have had that privilege.—**ROTHWELL:** We had a good time with Mrs. Beardshall, she spoke beautifully, both afternoon and night, on 'Beautiful world of light,' and 'Charity.' Clairvoyance very good and clear, hope to have her again soon. 19th, We had another good time with Mrs. Harrison, who spoke very well in the afternoon on her experience. Evening subject, 'Heaven Revised,' both subjects very well treated. Clairvoyance and psychometry beautiful and clear, all recognised but one.—**ROTHERHAM:** June 12, Mr. H. G. Hey spoke well on 'Is Spiritualism a science or a religion,' and 'The regeneration of man.' 13th, A social experience meeting; Bro. Roddis delighted the company with his past and present experience, Orthodox and Spiritualistic, clearly showing the superiority of the latter.—**SHEFFIELD,** Langsett-road: Our first Lyceum anniversary has been a great success. Upwards of fifty children, the girls in white dresses, looked very attractive on a platform erected by our good friends, Messrs. Judson and Bellamy. The singing, conducted by Mr. S. Brooks, of Attercliffe, was excellent, and revealed careful training. Mrs. Markham ably presided, her addresses and clairvoyance being given in her usual happy vein. Delightful recitations by the children. Attercliffe friends are heartily thanked for their kind services. Collections splendid. Thank you friends!—**SKIPTON:** We had two splendid services with the guides of Mr. Hartley Nelson, subjects: 'What shall I do to inherit eternal life,' and 'Death and its mission.' Psychometry very good.—**WAKEFIELD,** Queen-street: In the absence of Mr. Wood, Mrs. Myers' inspirers gave their experience, and spoke well on 'A charge to keep I have.' Clairvoyance by Miss Myers and Mrs. Smith successful.

REPORTS FOR JUNE 26.

LONDON NEWS AND NOTES.

BATTERSEA PARK ROAD, Henley Hall, Henley-street Sunday, Mr. Paskell related his conversion to Spiritualism. From opposing the speakers in Battersea Park, he was induced to form a circle composed entirely of sceptics. Result: the whole circle are now confirmed Spiritualists. Mr. H. Boddington took a question: 'Is mediumship morally or physically debasing?' Used rightly he maintained it was a blessing, not only to the medium but to thousands besides. Abused, the faculty might become injurious physically, as all other forms of overwork, and possibly assist as a factor in moral degradation, if the medium himself chose to use it consciously to his own downfall. Mr. Stebbens and Mr. Adams also gave short addresses. Mrs. Boddington, who presided, kindly favoured us with a solo: 'Something sweet to think of.' Open-air Work: The society's speakers had their usual interested and appreciative audience. Mr. Day very ably presided.—**BOW:** 26th, Mr. Moody gave phrenological delineations to an appreciative audience. Wednesday, very good meeting.—**CAMBERWELL,** Surrey Masonic Hall: Evening, hall packed with members and friends to hear Mrs. M. E. Cadwallader (vice-President and Conference Delegate of the first society of Spiritualists in Philadelphia), who kindly consented to address us on 'Spiritualism in America.' It was very interesting from beginning

to end. Her strong point was that there were no fraudulent mediums among Spiritualists, there was not such a thing; there may be imitations, but they were not mediums any more than a counterfeit coin could be a sovereign; the bank would say such stuff is not ours, and Spiritualist say imitations are not ours, we have only the genuine. Mrs. M. E. Cadwallader also recited a poem, 'A mother's prayer answered.' A unanimous vote of thanks, and a lasting round of applause, closed a very agreeable evening. American Spiritualists may well be proud to have such eloquent representatives as Mrs. Cadwallader. (Verax).—**CAMBERWELL,** 33, Grove-lane, S.E.: 26th, A good meeting, several inquirers present. Addresses by Mr. Funnell and Mrs. Holgate to an attentive audience. *Note.*—No meeting July 10, on account of annual outing.—**CANNING TOWN,** 2, Braemar-road: Miss Marsh's guide was wonderfully successful in her clairvoyance, several strangers being convinced for the first time of the truth of Spiritualism. *Ford's Park-road:* Tuesday, Mr. Peters gave excellent clairvoyant tests. Thursday, Mr. and Mrs. Barrell and friends gave a concert, to assist to clear off the debt. Sunday, Mrs. Wood gave good psychometry. Some questions were dealt with by Messrs. Knight and Allen in a very satisfactory manner.—**EAST LONDON,** Workman's Hall, Stratford: 26th, Mr. Davis gave a very able address on 'The Benefits of Spiritualism,' and good psychometry. **FOREST GATE,** Liberal Hall: Tuesday, meeting well attended and good clairvoyance. Sunday morning, Mr. Bell read an article on 'This earth, what it was, is, and will be?' open for discussion. Spiritualist friends, come along on Sunday morning at 11. Evening, in the absence of Mr. Davis, Mr. Gwynne gave a good address under control. **MANOR PARK CENTRE:** 20th, Mr. Davis gave a very enjoyable address; his guides gave very successful clairvoyance and psychometry. Mr. Peters, having terminated the agreement for Monday meetings, our kind friend, Bro. Davis, has offered his services on Mondays. Mr. Sloan was also present, and gave some good tests, June 26, Mr. Bullen gave an impressive address, and his guides clairvoyance. *Prospective:* A developing circle will be commenced, at Temperance Hall, White Post-lane, Manor Park, E., as soon as the list of members are completed, on Thursdays, at 7-30. Mr. and Mrs. Noyce, from Australia, has kindly offered to conduct it. Any member wishing to join can have particulars by applying to secretary. (555).—**HACKNEY:** Mr. H. Brooks spoke on 'Our duties as Spiritualists.' Mrs. Mason, of Clapham, gave clairvoyant descriptions. Her control related some of her earth experiences. Mr. Rist kindly gave a beautiful pianoforte solo. Open-air meeting in park at 11 a.m. We shall be glad of some speakers to help. Annual outing to High Beech, July 10.—**SHEPHERDS BUSH,** 73, Becklow Road: Mr. W. T. Sherwood lectured on 'Animal magnetism, and its relation to Spiritualism.' He traced the knowledge of this power from the world's earliest history. Continued on his next visit.

STOKE NEWINGTON.—Mr. Alfred Clegg is anxious that a Spiritualist society should be formed in this district, and would be pleased to hear from friends who will co-operate. Address: 37, Kersley-road, N.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 22nd, Mr. P. Bewick gave very good clairvoyance and psychometry. 26th, Mr. Marklew, in the afternoon, gave an address; in the evening he answered written questions from the audience in a very able manner.—**COLLYHURST-STREET—Lyceum:** Usual routine done well. Recitations by Ethel Wills, Esther Rogerson, and Amy Wills. Very harmonious session; 60 present.—**ECCLES:** 22nd, Mr. E. Marklew gave a powerfully presented lecture, 'The Claims of Spiritualism,' to a good gathering at Eccles Cross, and answered questions very satisfactorily, showing himself a capable advocate. 26th, Mr. Taylor gave good addresses and excellent clairvoyance.—**HIGHER BROUGHTON,** Hilton-street: 23rd, Mrs. Porter gave short address and good clairvoyance and psychometry. Sunday, *Lyceum* still improving. Recitations by children, calisthenics, etc., excellently led by Miss Garner. Mr. Moorey being ill, Miss Chadwick gave us help in time of need; a short address and clairvoyance. Solo by Miss Garner. After-circle conducted by Mr. Smith.—**LONGSIGHT,** 24, Grey-street: 26th, Mrs. Lamb and Mrs. Eastwood kindly gave services, for which we cordially thank them.—**OPENSHAW,** Granville Hall, George-street: 23rd, A pleasant evening; Mrs. Newton gave good clairvoyance and psychometry. 26th, Short address by Mr. Hall. Mrs. Morley gave satisfactory clairvoyance and psychometry. After-meeting, Invocation by Mr. Blood; excellent clairvoyance to strangers by Mrs. Brown.—**PATRICROFT,** New Lane: 21st, Mr. Young's psychometry and clairvoyance very good. 26th, Mr. Plant's addresses and clairvoyance gave satisfaction.—**PENDLETON:** Mr. C. L. Hilton gave good addresses on 'Love,' and 'Life and death.' This is his first time at Pendleton.—**SALFORD:** On Sunday evening Mr. Will Phillips spoke inspirationally on 'Conversions,' showing how necessary are the 'conversions' or progressive changes in the operations of Nature, and how equally necessary were 'conversions' in the minds of men for the more progressive and broader views of truth. A fine address. The solo, 'He shall feed His flock,' was rendered with much taste by Miss Davies. *Prospective.*—Next Sunday, at 3 and 6-30, Mrs. Brookes.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: 19th, Mr. Adams, of Horwich, gave good addresses and clairvoyance. 26th, Miss Knight gave splendid clairvoyance, everything recognised; she is, indeed, a marvel. Mr. G. Ormerod at night gave a splendid address on 'Spiritualism: its philosophy and its phenomena.' Good audience. Mr. Ormerod willingly gave his services. After-circle well attended, conducted by our local mediums. **BRIDGE-STREET:** Miss Nuttall, of Bury, gave very good addresses on 'To whom should we pray?' After-circle well attended, conducted by Mrs. Scott, Miss Melling, and Miss Bruce. **CHINA-STREET:** Especially good

discourses from Mr. J. B. Tetlow, on 'Life, death, and immortality,' and 'Mediumship and its sequences.' In the afternoon his psychometry was marvellous.—**BOOTLE**, Masonic Hall, Mer-ton-road: 26th, Mr. P. Lee, of Rochdale, gave an excellent address, 'Spiritualism, scientific and religious,' much appreciated.—**BURNLEY**, Guy Street: Mrs. Allerton, of Accrington; clairvoyance very good all day.—**BURY**: Wednesday, a successful circle conducted by Mr. Golding and Miss Leak. Sunday, Mrs. Whittaker, nice addresses and clairvoyance.—**CASTLETON**: 19th, Mrs. Hollows proved a success. 26th, Mrs. Entwistle's guides gave an excellent address on 'What is the spirits' mission in returning to earth?' Remarkably correct clairvoyance.—**CLITHEROE**: Miss E. M. Booth, on what should have been her first visit, did not arrive. We had thus to give our local mediums a chance, with whom we had very encouraging and successful meetings.—**DUKINFIELD**, 58, Brunswick-street: 24th, Mrs. Veat gave short address and Mrs. Horne clairvoyance. 26th, Mrs. Sellars gave good address and clairvoyance.—**HOLLINWOOD**: 21st, Mrs. Greenlees conducted the circle; clairvoyance very good. 26th, Mr. Davis conducted the services; it was his first visit, and he made a wonderful impression on the audience, Clairvoyance and psychometry very good.—**LEIGH**: Mr. Wilsby gave short and pleasant addresses on 'God is Love' and 'Love is God'; good after-circle.—**MACCLESFIELD**: The Rev. A. Rushton gave an address on 'Fight the good fight of faith' with humour and earnestness, dealing with the facts of the present day; very much appreciated.—**MIDDLETON**: 26th, Mr. H. Allen discoursed well on 'Heaven: where is it? Hell: what is it?' and 'What do you think of Christ?' Good psychometry.—**MILNROW**: 26th, The guides of Mrs. Tetlow gave short addresses on 'Life is onward; let us use it!' and 'God's message to man.'—**OLDHAM**, Bartlam-place: 26th, Miss Halkyard gave very good addresses and good clairvoyance. *Temple Society*: 26th, Mr. Young gave good clairvoyance and psychometry. *Bleasby-street*: 22nd, Mrs. Beresford gave good clairvoyance and psychometry. 26th, Miss Jackson gave excellent addresses, clairvoyance, and psychometry.—**PRESTON**, Central: Mrs. Berry's guides gave splendid addresses on 'What is it?' and 'The truth shall make you free,' and good clairvoyance.—**SHAW**: Tuesday, Mr. Hilditch gave excellent clairvoyance to a very fair audience. 26th, Mrs. Brooks gave sympathetic addresses. Good clairvoyance and psychometry.—**STALYBRIDGE**: 22nd, Pleasant and instructive evening with Mrs. Greenlees. 26th, Mr. Pickthall gave grand addresses on 'Harmony,' and 'Religion and Revelation,' to good audiences. Good after-circle.—**STOCKPORT**: A splendid time with the inspirers of Mr. J. C. Macdonald in a nice address, and an intellectual treat from written questions, which were admirably dealt with, followed by good clairvoyance. After-circle conducted by Miss Richardson.—**WARRINGTON**: June 25 and 26, Services conducted by Mrs. Hyslop, who gave capital addresses and very good clairvoyance. In consequence of secretary leaving town, secretary pro. tem. is Mr. G. Willcock, 131, Liverpool-road.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden Street Board School: Mr. Terry related experiences. A good audience. Mr. Ryley gave descriptions of spirit friends. *Prospective*: Our first picnic will be held at Hampden-in-Arden, on July 9. One of our members, a good friend of Mr. Long, of London, has provided a tea at 9d. (the total cost is 1s. 9d.). Will friends from Smethwick, Bloomsbury, and Walsall join us? Let this be our Jubilee for dear old Birmingham. **DERBY**, 1A, Nornanton Road: Open-air meeting, Market-place. Mr. Geo. Smith gave an able and forcible lecture on 'Modern Spiritualism, its phenomena and philosophy.' An audience of 300 listened attentively. Our principles, and the truths of our beautiful philosophy were expressively expounded. Mrs. France addressed the meeting. Her kind and sympathetic manner at once reached the people, and her appeal to them to think and act for themselves to push forward the principles of humanitarianism and brotherly love, to investigate and inquire into the facts of Modern Spiritualism, closed a most successful meeting. We heartily thank Mrs. France and Mr. Smith for their noble efforts and kind assistance. Mr. Muggleton, the blind medium, gave trance discourses, which were highly appreciated. Successful psychometry. *Traffic-street Mission*: Interesting addresses by Mr. Inman on 'Mediumship' and 'Salvation and inherited sin,' followed by good clairvoyance.—**LEICESTER**, Queen-street: 26th, Address by Mr. Moody, clairvoyance by Mr. Iliffe.—**LONGTON**: A good time with Madame Henry and her spirit guides: Sunday evening's subject, 'Inspirations of the nineteenth century,' cleverly dealt with. Monday evening devoted to phenomena, results very satisfactory.—**SMETHWICK**: 26th, Service of song, 'The story of a strike,' rendered very effectively by the Lyceum choir. Organist, Miss George. Musical conductor, Mr. Lynch. Mr. A. Morris proved a pleasing and sympathetic reader.—**WISBECH**: Mr. D. Ward delivered an excellent address from these words: 'Thou art the life and light.'

NORTHERN COUNTIES.

CROOK, Mechanics' Hall: 26, Mr. J. Eales, of Auckland Park, gave splendid addresses on 'Spiritualism, its use and abuse,' and 'Man's Spiritual being.' Psychometry by a lady member, both much appreciated.—**GATESHEAD**, St. Cuthbert's Hall: Mr. Davison spoke to a very attentive audience on 'Spiritualism: its duties,' following in after-meeting with recognised clairvoyance. 47, **KINGSBORO' TERRACE**: Mr. James' contrls gave a good address on 'Spiritualism is the light of the day,' to a good audience. **I.L.P. HALL**: Mr. J. Stevenson gave a fine address on 'Spiritualism, the last and final revelation to mankind of his continued existence in other planes of being than the one he now enjoys' He explained how the spirit world had given knowledge to the benefit of mankind, especially to those who investigated thoroughly into the truth of a future life, and to nature's laws. He also answered questions from the audience. Good after-meeting by other mediums.—**LINTZ**: Good meeting at Mr. Frank Barnes's. The guides of

Miss Lilly Barnes spoke well on 'Good and evil.'—**MONKWEAR-MOUTH**, Miners' Hall: 26th, A large audience assembled to hear the guides of Mr. Penman.—**NEWCASTLE-ON-TYNE**, Good Templar Hall: June 26 and 27, We were favoured with short addresses, followed by successful clairvoyance, by Mrs. J. A. Green. 3, *Addison-road, Heaton*: 26th, Mr. Easthope delivered an address. Afterwards psychometrical tests were given to an appreciative audience.—**PERKINS VILLE**: Mrs. Farien, of Gateshead, spoke well on 'Who and what are the angels?' to a full hall, and named a member's child in a very pleasing manner; Elizabeth, spiritual name 'Lily.' On 10th July our place will be closed for Aldin Grange Camp Meeting.—**SPENNYMOOR**: Bro. Westgarth, from Byker, gave grand addresses, well appreciated by the audience.

WALES AND WESTERN.

BRISTOL, 24, Upper Maudlin Street: Mr Allan Fisher, healer, treated several cases. Splendid address from Mr Hemmings, the room was quite full. Next Sunday we hope again to have Mr. Hemmings, of Merthyr, and hope their will be a large attendance. Two WORLDS always on sale.—**CARDIFF**, St. John's Hall: Sunday evening, The service was conducted by Mrs. M. A. Sadler, who gave an interesting address, subject: 'Perfection through suffering,' to a good audience. 198, *Coubridge Road*: Trance addresses through Mrs. Preece and Mrs. Williams, subjects: 'Forward,' and 'Mediumship.' Good clairvoyance from both ladies.—**MERTHYR TYDFIL**, Central Hall: A large audience listened to an admirable address by Mr. E. W. Oaten's (Cardiff) guides upon 'Religion is life,' followed by some good clairvoyance from Mrs. Billingsby.—**PLYMOUTH**: First anniversary. Wednesday, June 22, the meeting proved a complete surprise, the efficiency of our Lyceum in physical drill and general good conduct (under Messrs. Forbes, Evans, and Trueman), considering it is only a few weeks' old, was astonishing. A beautifully illustrated address was presented by the committee to our esteemed clairvoyant, Mrs. Trueman, in appreciation of her valuable services. After a few stirring remarks from members of the committee, Mr. J. Evans was presented with a gold chain and pendent (subscribed for by the members) as a token of esteem for his valuable services as platform speaker and activity as president. The musical arrangements under Miss Jewell (combined with light refreshments) rendered this one of the most successful meetings. 26th, An able address by Mr. J. Evans, also clairvoyance by Mrs. Trueman.

YORKSHIRE.

ARMLEY: Miss Hunter's guides gave very thoughtful and forcible addresses to fair audiences. She improves as a speaker.—**BARNESLEY**, George-yard: Mrs. Halliday's guides spoke on 'In the midst of life we are in death,' also excellent clairvoyance. After-circle by A. Bradburn.—**DEWSBURY**: 16th, Public circle: Mr. Kitson and Mr. Walker gave good addresses, and Mr. Walker good clairvoyance. 19th, Mrs. France gave good addresses, clairvoyance, and psychometry. 23rd, Mr. T. Collier, Mr. Walker, and Mrs. Buckley gave good addresses, and Mrs. Cranshaw good clairvoyance and psychometry. 26th, Mr. Duffy (Manchester) gave good addresses on the 'Lyceum,' and 'Is Spiritualism a true religion?' and good clairvoyance and psychometry. All well pleased. Hope he will be heard again soon.—**HUNSLET**, 3, Bottom of Joseph-street: Mrs. Paton gave very interesting addresses on 'Is life immortal?' and 'There are angels hovering round.' All well pleased; good after-meeting.—**LEEDS**, Psychological Hall: 19th, Mr. J. C. Spencer gave good addresses and psychometry. 26th, Lyceum anniversary. Owing to storm, audiences very small, which was to be regretted, seeing a grand programme had been arranged. Mr. Hanson, an old worker, kindly presented the prizes to successful scholars, and read service of song, 'An Angel in Disguise; or, Did He Atone,' which is to be given again on July 10, when a good muster is expected to make amends. 28, **BACK ADRLPHI-STREET**: A good time with Mr. and Mrs. Marchell, and hope to have them again soon. **MEXBORO'**: Mrs. Summersgill gave a good address on 'What are the objects of Spiritualism?' Psychometry very fair.—**NORMANTON**: Mrs. Myers and her daughter rendered good services. Very good after-circle. Tuesday, Developing circle.—**PARK-GATE**: Mr. E. W. Wallis spoke on 'Man-made religions and the religion of man' and 'Spiritualism the basis of the religion of the world.' Two able and practical addresses, much appreciated. Also good remarks and encouragement for the workers at Parkgate. Public circles, Sunday and Wednesday, at eight o'clock.—**ROTHERHAM**: 19th, Short reading by Mr. Roebuck, and short addresses by Mr. Rands. Evening, Mrs. Lambert gave excellent clairvoyance in her usual successful style at both services. 20th, before excellent company, a most enjoyable evening. Mr. George Featherstone's remarks were bright and brief. Mr. S. Lambert's clairvoyance was very striking.—**SHEFFIELD**, Hollis Hall, Bridge Street: 26th, Mr. Frank Hepworth, in his usual lucid and forcible manner, spoke on 'What spirits say of themselves,' and 'Spiritualism and 50 years ago.' 27th, Mr. C. Shaw spoke on subjects from audience, and gave psychometry; subject and tests being excellent.—**SKIPTON**: Splendid discourses from the guides of Mrs. Russell, Bradford, clairvoyance very interesting.—**WAKEFIELD**, Queen Street: Mrs. Smith's guides gave a splendid address on 'Where are the dead, and what are they doing?' Clairvoyance good.

RECEIVED LATE.—**Leeds**, Progressive Hall: Mr. Lewis and Mr. J. Grattan gave satisfaction. *Heywood*, Discussion Hall: Mrs. Fielding gave touching addresses and good clairvoyance. *Oldham*, Bartlam-place: After a successful financial year, Mr. J. W. Britland was appointed president; Messrs. Wilkinson, Platt, and C. Shaw, vice-presidents; Mr. Platt, cor. sec.; Mr. Millington, financial sec.; Mr. G. Hodgson, reporting sec.; and Messrs. Wheeler, Sutton, Monk, Palmer, Lee, and Barrett, and Mesdames Britland, Palmer, Wilkinson, and Robinson, committee. *Southport*, Foresters' Hall: Mrs. W. Stansfield's guides delivered good addresses and exceptionally convincing clairvoyance and a striking impersonation scene.

A TEST WITHOUT MIND READING.

For re-mailing my spiritual papers to those in darkness, after I get through with them, I was recently rewarded by an absolute test.

Being four hundred miles away from home I called on a medium whom I never saw before. In the course of the sitting she said, 'A tall man comes to you, who says he used to know you, and that you were in one choir together.'

I replied that there were several tall ones in the choir, but would like to know his name. 'Yes, his name is "David E. Abel,"' she replied. 'Why, he is in earth life,' I said. 'You must be mistaken, for I spoke to him but a short while before leaving home, and then he was in good health.'

'But he tells me he has just gone to spirit life, and comes here to thank you for those spiritual papers you sent him while in the body,' reiterated the medium.

When I returned home the news of his death was confirmed as given by the medium. As neither I nor the medium knew of this fact, it was no mind reading, but a very simple spirit test, and that man continues to live after physical death.

Middletown, Conn.

—Light of Truth, June 4.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.

The United Demonstration of the various Lyceums forming the above Council, held at Blackburn, on Saturday last, was unanimously declared on all sides as an entire success. Nearly 850 Lyceumists and friends took part in the procession. Great credit is due to the various Lyceums for the enthusiastic manner in which they entered into the demonstration. Strong contingents hailed from Colne, Nelson (Bradley Fold), Burnley (Hammerton-street), Rawtenstall, Acorington (Argyle and China-streets), Darwen, Blackpool, and Clitheroe. Owing to the half-day holiday trips being stopped from Blackpool, they were not as largely represented as they wished to be. After the arrival of the last Lyceum, preparations were made for forming the procession. Unfortunately at the time the weather was anything but favourable, but after a short time spent in waiting it cleared up somewhat. Finally a start was made, and the procession, headed by the police (as escort), followed by Messrs. Mason and Brindle, wended its way through some of the principal streets, in fine weather.

Spectators lined the whole of the route, many pleasing remarks being overheard about the procession. Our medal was fully in evidence, nearly all carrying out the expressed desire that all should wear the medal. Four beautiful banners, supplied by Blackburn, Darwen, Rawtenstall (new), and Colne, were interspersed in the order given in the procession. Blackburn led the female portion, and Rawtenstall the male portion. On the return of procession, bun and coffee were freely partaken of by all, after which, and a good rest, the exhibition, marching, and calisthenics, were gone through by several hundreds of the Lyceumists. Mr. M. Brindle, ably assisted by Messrs. W. Mason and A. Holt, creditably officiated as conductor. The desire was often and freely expressed that it may become an annual affair.

—THOMAS WILKINSON.

UNFURLING OF A NEW BANNER AT HYDE.

ON JUNE 25 an excellent tea was provided, to which 280 persons sat down. Owing to the large sale of tickets, the Lyceum committee had decided to engage the Labour Church, George-street. The after-meeting was ably presided over by our Lyceum conductor, Mr. Alphonso Whitehead, supported by the Rev. H. Enfield Dowson (Gee Cross), Mr. J. B. Tetlow (Manchester), Mr. I. Pickthall (Stockport), Mr. Wallace (the veteran Pioneer of London), Mr. Johnson and Mr. France (Hyde). Mr. Whitehead said it was a little over four years since Mr. France and himself commenced the present society. It used to be no uncommon thing to be shouted after in the street, 'there goes a spirit-rapper,' 'there goes the chairman of the spirit-rappers.' But that state of things had changed. We have been able to conduct ourselves so that we find that we are honoured by the presence of the esteemed minister of Hyde Chapel, Gee Cross, who has so kindly consented to perform the ceremony of unfurling our new banner.

Mr. Dowson said it gave him very great pleasure to come among us, to hold out the right hand of fellowship; that we were all fellow-seekers after truth, and if we did not stand upon the same wooden platform, we did upon the spiritual one. It is thirty-eight years to-morrow since I stood by the lifeless body of my mother. I remember how sad I felt, and I went into the garden that surrounded our home. The birds were singing, the sun was shining, and I wondered where was my mother. I seemed to hear her voice give back the answer. That was a revelation of Spiritualism to me!

The rev. gentlemen then went on to say that he believed in Whit Friday processions, and he liked to see the children turn out and look the smartest. It is the first time I have had the honour of unfurling a banner, and if I do not do it properly you must forgive me. That banner represented the nations they love, that ours would represent that we belonged to the Hyde Spiritualists' Society. He then stepped down from the platform amid the applause of the assembly, and unfurled the banner, which has been made by Riley and Co., of Leeds, at a cost of £22. It is very handsome, and has a light blue background, with amber border. On the Lyceum side is a picture—two children pointing to a spirit mother, with the word 'Truth.' Upon the Society's side is a verse:

'Ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe is life—
There are no dead.'

Mr. Johnson, in proposing a vote of thanks to Mr. Dowson, presented him with a text book, 'The Lyceum Manual.' The motion was seconded by Mr. Pickthall.

There was also another interesting presentation of a Jubilee silver medal to our conductor, Mr. Whitehead. Letters of apology were read from the Rev. W. Z. Tucker and Mr. R. A. Brown. There were

speeches from Mr. Tetlow and Mr. Wallace. Songs, pianoforte solos, recitations, etc., by Mrs. McEwen, Hyde; Miss Ward, Newton; Miss Whitehead, Miss Walton, Flowery Field; Mr. Howarth, Mr. Thornton, Mr. Armitage, Hyde; Mr. Ashworth Holt, Stockport; Mr. Walter and Herbert Booth, Openshaw.

Correspondence.

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

THE GOLDEN RULE.

SIR,—Why do you so carefully ignore the question at issue *re* the Golden Rule? See tenth line of my letter of May 27, from the top. Here are the words: 'Where is the practicability of the above rule?' referring to 'Do All for Others.' I then challenge anyone to prove it workable 'according to the letter,' see line 11. Why do you not do so? There is no getting away from the fact, sir, that the rule, 'according to the letter,' is unworkable, whereas 'Do as you would be done by' is a rattling good rule of life, cannot be misunderstood, is by far the best of the two rules, and, therefore, should be the Golden Rule of Spiritualism.

Consett.

A PRACTICAL MAN.

MR. BIBBINGS' REMOVAL FUND.

SIR,—I have much pleasure in acknowledging the following donations, and also in sincerely thanking the kind senders, I trust I shall receive further amounts in the next few days, as Mr. Bibbings wishes to remove at once. Let us do all in our power to help our mediums: in helping them we are helping ourselves.

26, Mapperley-road, Nottingham.

J. FRASER HEWES.

Spiritual Hall, Bolton, per Mr. Rothwell, £1; A. W. Orr, 10s.; 'A Sometimes Visitor,' 5s.; Mr. Jas. Wilson, 1s.; Mr. J. W. Gott, 1s.; Sowerby Bridge Progressive Lyceum, per W. Greenwood, 10s.; Spiritual Evidence Society, Normanton, per Mrs. Backhouse, £2 2s.

AN APPEAL FOR HELP.

SIR,—Having learned that one of our workers (Mrs. Griffin, of 13, Waterloo-road, Burnley Wood, Burnley) has become straitened in circumstances through being broken down in health, thus having to give up public work for a time, and other causes, we venture to appeal to the great body of Spiritualists and friends for some assistance on her behalf to tide over the present difficulty. We may state that Mrs. Griffin has given a considerable amount of time and talent to the movement free.

No doubt her friends will be pleased to hear that Mr. G. H. Bibbings, B.A., has generously proffered to give a night or two for her benefit. Who will emulate his benevolent example? Contributions to above (which will be acknowledged in the Two Worlds and Light) can be forwarded to the undersigned: Thos. Sheppard, 57, Shear brow, Blackburn; David Hy. Wilkinson, 62, Glebe-terrace; William Pickup, 6, Hulling-lane, Burnley; William Mason, 31, Belgrave-street, Burnley; Thos. Woods, 127, Fishwick Parade, Preston; Thos. Banks, 3, Waverley-road, Preston; Jas. Whitaker, Ivy-terrace, Salmon-street, Preston; Jas. Tomlinson, 3, Primrose-terrace, London-road, Preston.

THE DEED POLL.

SIR,—Our friend and brother, Mr. J. H. Bunn, thinks he finds a definition of 'A Spiritualist' in the proposed Deed Poll. I wish I could so heartily rejoice with him in his supposed discovery, but I cannot. It is true that the 'Model Trust Deed' declares Spiritualists to be 'Protestant Dissenters from the Established Church of England,' but there is neither a declaration of our principles nor a definition of the word 'Spiritualist' in the same. Calvinists, Methodists, Unitarians, Salvation Armies, etc., are all 'Protestant Dissenters from the Established Church of England,' but that does not constitute them Spiritualists, as we understand the term, or Spiritualists to be Methodists.

For a clear definition of our Spiritualism, for a declaration of our principles as Spiritualists, we shall not have to turn to the Proposed Deed Poll as at present fashioned. *It does not contain them!* But I have faith in the delegates and associates who will assemble at Keighley, and I am sanguine enough to anticipate that when the Conference warms to its task and duty, there will appear in the Amended Deed Poll a clear declaration of our principles, and a definition of Spiritualism to satisfy the most fastidious member of our ranks. Meanwhile, let us read, mark, learn, and mentally digest the 'Draft of the Proposed Deed Poll.'

JAMES SWINDLEHURST.

'THERE IS NO DEATH'?

SIR,—Will you permit me to say a few words in answer to a letter in your issue for 17th June? The writer, who signs his communication 'D. Chambers,' objects to our use of Longfellow's famous phrase, 'There is no death,' on the score that death was never, in any case, other to the majority of thinkers than the separation of soul and body.

Mr. Chambers' stricture seems to me to take from us one of the most precious phrases I know. True, it is a *mot*, and no more, but what a beautiful, what a powerful one! If death, to the dark ages of so-called faith, did not mean to the understanding the annihilation of the existence, it meant to the heart the annihilation of all human love, or rational hope; of all that makes life life, or man man. The 'naked, wandering, melancholy ghosts' of Homer are themselves something more real, more human than the celestial pew-holder and palm-bearer of an eighteenth century sermon.

That such a hope was utterly worthless the exceeding horror of antique symbol in the sepulchral art of our fathers bears ample and terrible witness. Let any one wander, as the writer of this line has

often done, through the 'storied urns' and not very 'animated busts' of some great cathedral. What sermons in stones are here! Everywhere are depicted the ghastliest emblems of terrible death: the scythe, the skull, the spade, matlock, and coffin—the crude, common places in monkish and barbarous Latin. One has left such a place chilled to the very heart. Materialism has never given to its unthinkable and literal annihilation a tithe of the terrors that surround the real annihilation which destroys all that man is, has been, or hopes to be, and leaves him just sufficient of himself to realise his own destruction!

'Talk not of reigning in this dolorous gloom,
Nor think vain words,' he cried, 'can ease my doom;
Rather I'd choose laboriously to hear
A weight of woes, and breathe the vital air,
Slave to the meanest hind that toils for bread,
Than reign the sceptred monarch of the dead.'

—Homer's Ode (Pope's translation) 'Descent into Hell.'

I am, Sir, yours respectfully,

W. P.

THE NATIONAL CONFERENCE AND THE JUBILEE.

SIR,—In priority of importance and intensity of interest the coming Conference should, for many reasons, eclipse and overshadow all previous gatherings of its kind. In the first place, this will be the Jubilee celebration of Modern Spiritualism, and the meetings of the National Conference will be held at Keighley, the birthplace of Spiritualism in the British Isles. In view of this important celebration I would suggest that some impromptu action be taken by those attending the Conference, whereby some means might be adopted of raising a fund for the dissemination of our literature freely among the people. The Two Worlds leaflets, for instance, can be had for so little that, say half a million, or even a million, might be purchased for this purpose, and be one of the best means of celebrating the Jubilee. We keep crying out, 'Educate the people, educate, educate,' and as a rule we offer no other inducement to this end than the Spiritualist meeting house. In carrying out such a suggestion as the one I name, Societies might form themselves into evangelising agencies, hold open-air meetings, distribute freely, and where open-air meetings are not held, Societies should supply every stranger and visitor with something to read; and members of committees and others desirous of helping should carry these leaflets or other literature in their pockets, for the purpose of enlightenment where they find the need.

In the second place, the necessity for securing property in the movement is an imperative one, and should secure the adhesion of all who are interested in the development of a knowledge of Spiritualism. Immediately this security is an accomplished fact, an immense stride will be made in the advance of our social and religious position in the eyes of the world. Again, the success of this property scheme will also aid in a great measure the removal of the legal disabilities from which our mediums, at present, are suffering under. There are many other important aspects of our work that need special attention, but the above are, of necessity, of present moment, and need the careful attention of the coming Conference. Let a steady, watchful devotion to the Cause be the mainspring in every heart, with a brotherly confidence that all, though differing, are thoroughly conscientious and desirous of the utmost possible good being accomplished.—In hopes that the Conference will find that right royal Yorkshire welcome typical of its historical past, I remain, in true fraternity,

WM. STANFIELD.

'DEATH.'

SIR,—I quite agree with Mr. Chambers as to the impropriety of the phrases, 'there is no death,' 'there are no dead,' and 'we do not die,' which one hears with such nauseating frequency. All over the world, and all through the ages, death has been regarded as merely the final separation of the spirit from the body, and not as a termination of man's existence, although here and there individuals have given it the latter signification. Why, then, should we, the vast majority, abandon the word to the materialist, and virtually say, 'You are right. The word "death" does mean extinction, but, of course, we hold that there is no such thing.' No one now knows what the word 'death' originally signified, but this is of no consequence. We know well what it has come to mean. It is what words stand for, and not what they may once have meant which regulates their use. The word 'manufacture' once meant 'made by hand,' as its derivation shows, but it now means 'made by machinery.' The word 'death' simply stands for a fact familiar to us all, although we are not all agreed as to the full significance of that fact, and we should therefore go on using the word in its universally accepted sense. When we mean extinction let us say so, and then we shall not need to explain our meaning. We are not likely to find a single word to take the place of the one now in use, and we cannot fabricate one; there is no ambiguity in our use of it. Does anyone suppose that when we say 'so-and-so is dead' we as good as affirm that he has ceased to exist, and should explain and qualify our assertion? The phrase 'the change called death,' which some speakers are fond of using, is an admirable one to which there can be no objection, although its too frequent use grows tiresome; but the phrase 'so-called death' is about equal to 'this so-called nineteenth century,' a slip of the tongue which an unwary speaker once made.

A very persistent, insistent, and consistent attempt has been made by a whole body of religionists to force the meaning of 'extinction' into and out of the word 'death.' They are never weary of asserting that death means death, and when the Bible says a man is dead it means what it says, namely, that he has ceased to be. This is merely assertion and assumption, and a talking for granted what we ought never to allow—that death implies cessation of existence. That they are in error is proved by the simple fact of the practice of necromancy, that is, divination by the dead, which existed in Bible times. The people who consulted the dead couldn't possibly have regarded them as non-existent. It is true that some opposed the practice, not because the thing was impossible, but because they considered it undesirable, which is quite another matter.

We do not want to strengthen the hands of the Materialists, whether Christian or non-Christian, by abandoning to their use, and inviting them to take possession of words and phrases which do not belong to them, and to which they have no right. RICH'D. PHILLIPS.

SCIENTISTS AND SPIRITUALISM.

SIR.—The evolution of opinion in current literature—especially that of the 'Press'—forms an interesting study to those who watch the flowing tide towards spiritual thought and psychic investigation. I quote the following from the *Manchester Evening Chronicle* of June 16, 1898:—

'PSYCHICAL PHOTOGRAPHY.—Special interest, from the standpoint of materialistic science, should attach to the address by Col. de Rochas, of Paris, on "The Borderland of Physics." It is confidently expected that ere long the existence of man's psychical organism, if spiritual form and "sphere" can be called an "organism," will be demonstrated as a perceptible substance by photography. Whether genuine "spirit photographs" be possible or not need not be considered at the moment in this connection: the point is that French scientists claim to have photographed the radiations of man's psychic energy as certainly and as clearly as it is possible to photograph the radiation of any other magnetic energy. If the existence of a spiritual, astral, or thought sphere or aura possessing energy and movement be demonstrable by physical science it is a tremendous blow to materialistic dogmatism. In conjunction with the tardy acknowledgment of the Psychical Research Society—as the result of numerous experimental tests of Mrs. Piper's clairvoyance—that there is something in psychical research after all; in conjunction with the inducement of what is called the superior somnambulism in the hypnotic subjects of the Salpêtrière and Nancy schools, the alleged demonstration might revolutionise modern thought and the Agnostic drift of modern science.'

Here is a journalist who thinks 'special interest' should be attached to experiments made by no less a person than Colonel de Rochas. Spiritualists have claimed to be able to take psychic photographs, and many mediums have seen 'the radiations of man's psychic energy,' and yet it has not been deemed of very special interest to scientists in general or journalists, but has been passed by with sniggering scorn. Of course, the Spiritualist was not a fit and proper person to investigate these matters; he was not qualified, merely a scientific quack!

One is reminded of Mesmer, his colleagues and followers, persons who were considered by the official (?) scientific world to be the most despicable set of charlatans that walked the earth, and Mesmerism all humbug. When medical men tested the claims of Mesmerists they were startled by the results, dubbed the science Hypnotism, so as to rid themselves of the obligations due to the 'quacks' who had taught them. Recently, a learned Italian doctor gravely stated that he had discovered (?) that volatilised oil of mint was good for certain forms of chest complaint, and another—equally learned, I suppose—a Russian doctor, also declared that he had made the discovery that celandine was a remedy for some kinds of cancer! Perhaps they did not know that old Culpeper knew these things before the learned gentlemen were born.

And here is the almost comic aspect of the question, that with learned gravity the scientist declares he has discovered something which the humbler layman has known for, maybe, years. The worst of it is he does not acknowledge the source which gave him suggestions for his experiments. It is ever thus. A great many truths must receive the official hallmark of some scientific idol before many persons will accept them. And then the Press and the public go frantic, and shout 'Bravo! bravo! you are the man for us! You say it is true, it must be so!'

So we Spiritualists must expect shortly to hear that the scientific savants have discovered (?) that man is a spirit, that he radiates psychic energy, that he has a spiritual body, that he can be seen living apart from a physical body, in short that man is a spirit now, and that he lives forever!

Spiritualists, courage, all! let us smile and be content, because truth alone can conquer.—Yours truly,
W. J. LEEDER.

6, Charnley-grove, Blackpool, June 17, 1898.

YORKSHIRE UNION PLAN FOR JULY.

ADWALTON—10, Mrs J Colbeck; 17, Miss Beaver; 24, Mrs Hall; 31, Mrs Harrison
ARMLEY—10, Mr Lomax, Anniversary; 17, Mrs Midgley; 24, Mrs Hardisty, Flower Service; 31, Mrs Camm
BARNLEY—10, Mrs Rodgerson; 17, J C Spencer; 24, Mr Oates; 31, J Grattan
BATLEY—10, Mrs J Waterhouse; 17, Mr Brook; 24, Mrs Stretton; 31, Mrs Hall
BATLEY CARR—10, Mrs Brook; 17, A Walker; 24, J Baldwin; 31, Mr Armitage
BIRSTALL—24, Mrs Shulver; 31, Mrs Smith
BRADFORD—*Boyniton Street*—10, Mrs Whiteoak; 17, Mr Wiseman, Mrs Wright
24, Mr and Mrs Marshall; 31, Lyceum Session. *Milton Hall*—17, Miss Hall; 24, Mrs Greenwood. *Otley Road*—10, Mrs Beardshall; 17, Mr Seekings; 31, J T Todd. *Spicer Street*—10, Y U Conference, annual; 17, J Parker; 24, Mrs Nicholson; 31, Mrs Smithson. *St. James*—10, Mrs Harrison; 17, Mrs Beardshall; 24, Mr Hopwood; 31, Geo Lewis. *Tong Street*—10, Mrs Brook; 17, Mrs Shulver; 24, Mrs J Colbeck; 31, Mr Baldwin.
BRIGHOUSE—10, Mrs Midgley; 17, Mrs Stair; 24, Mrs Falla; 31, Miss Beaver
CLECKHEATON—10, Miss Hunter; 17, Mrs Nicholson; 24, Mrs Crossley
31, Mrs Roberts
DEWSBURY—10, H Crossley; 17, Mr Hopwood; 24, Mrs Midgley; 31, Mrs Nicholson
ELLAND—10, Mrs Berry; 17, Hy Long; 24, A Walker; 31, Mrs Radcliffe
HALIFAX, No. 1—10, G Featherstone; 17, Mrs Berry; 24, J C McDonald; 31, Mrs Midgley
HALIFAX, No. 2—10, Mrs Armitage; 17, Mrs H Crossley; 24, Mr Seekings; 31, Mrs Falla
HUDDERSFIELD—10, Mr Seekings; 24, Mrs Clough; 31, J Waterhouse
KEIGHLEY—10, Mrs Emma H Britten; 17, Mr Watkin; 24, Miss Beaver; 31, Miss Barlow
LEEDS, Psycho. Hall—10, Service of Song; 17, J Johnson; 24, Mr Mason; 31, G H Bibbings and J Johnson
LIVERSIDGE—10, Mrs Shulver; 17, J Armitage, Lyceum Day; 24, Mrs Smith; 31, Mrs Bentley
MORLEY—10, Mrs Nicholson; 17, H Crossley; 24, Miss R E Hall
OSSETT—10, Mrs Robbets; 17, Mrs Falla; 24, Geo Lewis; 31, J Colbeck
ROTHWELL—10, Lycennm Day; 17, Mr Rodgerson; 24, Miss G Hunter; 31, Miss Hall
SHEFFIELD (Attercliffe)—10, Mrs Markham; 17, Anniversary; 24, Miss Patefield; 31, Demonstration
HOLLIS HALL—10, Mr Duffy; 17, Frank Hepworth; 31, Mrs Summersgill
SHIPLEY—10, Mr Hopwood; 17, Mrs Murgatroyd; 24, Mr Armitage; 31, Miss G Hunter
SKIPTON—10, Mrs Gregg; 17, Mr Gratten; 24, Miss Pickles; 31, Mrs Hoyle
SOWERBY BRIDGE—10, Mr Swindlehurst; 17, Miss Cotterill; 24, Mr Parker; 31, Mr Johnson
WEST VALE—10, Mr Lewis; 17, Mrs Waterhouse; 24, Mrs Bailey; 31, J C Spencer
YEADON—10, Mrs Falla; 17, J Smithson; 24, Mrs Shulver; 31, A Walker

THROUGH DEATH TO LIFE.

BURNLEY.—We are sorry to have to record the passing of Ann Crowther to the spirit life, on June 11, aged 64 years. She was interred at Worsthorne Church. Mr. W. Howell gave a good address at the graveside. There was a large attendance of villagers to watch a Spiritualist's funeral.—W. MASON.

I REGRET to have to record the passing to the higher life of our respected brother, William Arran, of 18, West Vale, near Dewsbury, after a long and painful illness, which he bore with great fortitude, and finally passed peacefully to the realms of spirit to continue a noble life.—J. E. A.

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

BOWLING, Harker-street.—3rd, Mr. Bedford; 10th, circle; 17th, Mr. Frith; 24th, circle; 30th, circle. 555

GATESHEAD, St. Cuthbert's Hall, Bensham.—Sunday, July 3, Mr. J. Stevenson, of Gateshead, at 6-30. July 10, the Society intends having the Annual Trip to Aldin Grange in Brake. 555

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—July 3, a lady friend will give an inspirational address at 6-30 prompt. July 6, public circle, 7-30. July 10, no meeting on account of Trip to Aldin Grange. 555

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.

LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m. July 3, Mr. Phillips; 10th, Mrs. Wallis; 17th, Mr. G. H. Bibbings; 24th, Mr. E. Markew; 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.

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, Children's Lyceum at 3 o'clock. Wednesday, July 6, Mr. John Chapman, Phrenology. Monday meetings will be discontinued during the summer months. 555

LEEDS. Psychological Hall.—10th: 2-30, Recitations, Readings, and Solos by Lyceum scholars; 6-30, Service of Song, 'An Angel in Disguise; or, Did He Atoned.' Reader, Mr. J. W. Hanson. 3rd, G. Featherstone; 10th, Lyceum; 17th, J. Johnson; 24th, Mr. Mason; 31st, G. H. Bibbings and J. Johnson. Services, 2-30 and 6-30; public circle, 8-15. 555

MISS H. ROBINSON, 79, Lee-street, Oldham, is now at liberty to conduct week-night Circles in Oldham and surrounding districts.

MR. ISAAC PICKTHALL, Trance Speaker, 14, Heathland-terrace, Cale Green, Stockport, is booking Sundays for 1899. Pleased to hear from old and new friends. 556

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

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton: July 3, Mr. Lashbroke; 10th, Mr. Shepherd, at 6-30 555

NEWCASTLE-ON-TYNE. Good Templar Hall.—July 3, Mrs. Young, of South Shields. Northumberland Hall, July 10 and 11, Mrs. Cora L. V. Tappen-Richmond. 555

NOTTINGHAM. Gladstone Hall, St. Ann's Well Road.—The No. 1 Lyceum will hold their Anniversary Services, on Sunday, July 3, and render that excellent and popular Service of Song: 'A Terrible Lesson.' They hope to see old friends and new, and to receive no less a measure of support than on many previous occasions. Services at 2-30 and 6-30 sharp. Annual Party on Thursday, July 14, at Attenboro', on the Trent side. Weather favourable, a most enjoyable time is certain. Adults: railway fare and tea, 1s. 3d. Children (non-members): 8d. Please make a note of this, and apply early for tickets.

PLYMOUTH, Oddfellows' Hall, Morley-street.—Plan for July. 3rd, Mr. Kenward; 6th, Mr. Stevens; 10th, Mr. J. Evans; 13th, Mr. Sammells; 17th, Mr. Kenward; 20th, Mr. Forbes; 24th, Mr. J. Evans; 27th, Mr. Forbes; 31st, Mr. Kenward. Clairvoyance each evening by Mrs. Trueman. 555

SMETHWICK, Central Hall, Cape Hill (trams to door).—Mrs. Rennie, Trance, Clairvoyant, and Psychometric Medium, July 10th, at 11 and 6-30; and on 11th, at 7-45, Mrs. Place, Trance and Clairvoyant Medium, July 17, at 11 and 6-30, and on 18th, at 7-45. Silver Collection on Monday evenings. 555

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

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PLATFORM GUIDE.

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Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30
W E Leaver, Tues. 7 30
Ashton—Spiritual Temple, 5
Barnley—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, Mr Fielding
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
Bloomsbury: Lyceum 11; 3, 6 30,
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30,
Blackburn—Old Grammar School, Frockleton street Lyce. 9; circle 11; 2 30, 6 30, Choir Services
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, G H Edwards
Booth, **Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, W J Mayoh. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, B Plant
Burnley—Hamerton st., Lyceum 9 30; 2 30 and 6, North street, Lyceum 9 30; 2 30, 6, Mrs Greenlees Tues. 7 45, public circle Wed. 7 30, member's circle
Guy st., 2 45, 6 30, Mrs Forun. Mon. at 8, Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs G Fletcher Wed. 7 30, public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, J G Miles.
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,
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30,
Darwen—Church Bank st., Lyceum 9 30 and 1 45 circle 11; 2 30, 6 30, Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, G Smith. 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, Miss F A Barlow
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen street, Lyceum 10 30; 6 30, J Chaplin. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, Will Phillips. 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, W E Long, trance address. 8, mems circle. Mon. 9 a m, outing to Oxshott. T W and S N E Hymn Books on sale.
Battersea Park Rd.—Henley street, at 3; 7, Mr Peters. Thurs. 8, public circle. Fri. 8, Mr Spencer 'Koran'. Sat. 8, members' social Park at Old Bazaar, 3 30, several speakers
Brixton—3 Mayall stand, 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 Hillier. Tues. 8. T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mr Bullen. Mon. (public), at 8. Tues. members. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Thurs. 8, Mr Sloan.
Forest Gate—Liberal Hall, Sun., Inquiry 10 30; 11, Lyceum 3; 7, Mr Drake. Tues. 8, Thurs. 8, circles at 13, Oakhurst rd
Langton—Post Office Buildings, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 & 6 30, Mrs Peters
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mrs Rennie, 8 30, members' circle. Wed. 8, Mr Pearson. Fri. 8, members
Moss Lane East—Princes Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mon. 8 30, members. Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Wed. 7 45.
Patricroft—New lane, Winton, 3, 6 30, Miss Chadderton. Tues. 8, Mr Savage. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mrs Robinson. Mon. 8, developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Mrs Brooks
Merthyr—Central Hall, 11; 2 30 & 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Geo Featherstone. Mon. at 7 30
Millom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyce 10; 2 30, 6, 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 Young. Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyce. 2 30; 10 45, 6 30, Service of Song, 'A Terrible Lesson'
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Lambert. Mon. 3, mother's meeting. Tues. 7 45, public circle.
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30 and 6, A Tyas and Miss Inman; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, Mr Kenward Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Stevens. T W on sale
Rawtenstall—Lyceum 10 30; 2 30, 6, Mrs Best
Rishton—2 30 and 6, Miss Kate Ribchester

Rotherham—Boro' Temperance Band Room, Lyceum 2; 3 & 6 30, Mrs Markham. Monday, 8. Wed. 8, public circle.
Royton—Hall, Union st, Lyceum 10; 3, 6, Mr Hilditch. Wed. 8, Miss Chadderton
Shaw—Broadbelt's Roms, 3, 6 30, Mrs France. Tue. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mon. 8
Stathwaite—Lalith lane, 2 30, 6,
Southport—Foresters' Hall, 3, 6 30, J Pawson. Wed. 8, Mrs W Stansfield, for building fund.
Hawkshead Hall, 10 45 and 6 30, Mrs Nock. Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mr Duffy Wed. 7 30,
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Miss Schofield. Mon. at 8, Mrs Cropper
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Fielding, and on Mon. at 7 45
Wisebeck—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 Beecroft
*** Armley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Hoyle. Mon. 7 30, circle
*** Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Geo Lewis. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45 2 30, 6, Mr H Crossley Monday 7 30
*** Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Monday, Mothers at 3
Bratall—Railway ter. 2 30, 6, J T Todd Tues. 7 30, public circles
*** Bradford**—Boynon st., West Bowling—Circle at 11; 2 30, 6, Mrs Webster. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, J Waterhouse. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Seekings
Olley rd., Lyceum, 10 30; 2 30, 6 30
Spicer st., Little Horton ln, 2 30, 6,
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, Mr Long. Wed. 7 45
*** Brighouse**—Martin st, Lyce. 10; 2 30, 6, Mrs Hyslop
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Colbeck. 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 Miss Patefield. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Miss E Beavers
Halfax—Winding road, 10 30; 2 30, 6, Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30,
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, A Walker
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
*** Kettleigh**—Heber street Spiritual Temple, 10 45, 6, National Conference. Mon. 7 30
*** Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30 Geo. Featherstone; 8 15, circle. Mon. 2 30, Tues. 8, mems. circle. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs France, Lyceum Anniversery
Morley—2 30, 6 30, Mrs Falla. Mon. 2 30, Tues. 7 30
Normanton—Queen st, Lyceum Anniversery; Mr Inman and Daughter at 2 30, 6; circle 8. Tues. developing at 7 30. Children's treat and tea on Wednesday
Osselt—Queen st. Lyceum 10; 2 30, 6, David Jagger
Rothwell—Lyceum, 10; 2 30 and 6, Mr Pawson. Sat. 8
*** Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, W Mason. After-circle at 8
*** Hollis Hall**, Bridge street, circle 11; 3, 7, Miss Cotterill Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6, Mr and Mrs Marshall
Skipton—Temperance Hall, 2 30, 6, J Back
*** Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, J Baldwin
West Vale—Green ln., 6, Wed. 7 30
Windhill—2 30 and 6,
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mrs Brooks. 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—Princes street, Lyceum, 10; 2 30, 6 30
Barnsley—George Yard Mission Room, 2 30 and 6 J Wilson. 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, Mr Bedford. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30 2 30, 6, Mon. 7 30
Temperance Hall, 2 30 & 6,
Cambots—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, 2 30 and 6, G Adrms. Tues. 7 30 public circle
Crook—Mechanics' Hall, 2 30 and 6
Darnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mrs Foster Mon. and Thurs. 7 30.
Dukinfield—Railway st., 2 30 and 6 30, Mon. and Thurs. 7 30, circles
Dunfermline—Ghillan 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, J Stevenson. Weds. 7 30 (see Prospectives)
47, Kingsboro' terrace.—6 30, Mr McClelland. Thurs. 7 45
I.L.P. Hall, 6 30, A Lady Friend

22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 4 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,
Hollinwood—Factory Fold, Lyceum 10 30;
Hadfield—Salisbury street, off Station rd. at 3 and 6, 7 45. Wed. 7 45
Huddersfield—Quarby, 2 30, 6, Mrs Shepherd
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6, Tues. and Sat. 8, public circles
3, Bottom of Joseph street, 2 30 and 6, J T Todd. Tues. 7 30. Thurs. 7 30, public circle
Goodman Terrace: 2 30 and 6, Mrs Hall. Mon. 2 30 and 7 30, Mrs Harrison. Thurs. and Sat. circles 7 30
Williamson Buildings, Dewsbury road, 6. Circle Mon. Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craftern st., 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Thornton. Mon. 7 45. Thurs. & Sat. 7 30, public circles July 4, Mrs Nicholson
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Crossley. Mon. 2 30 & 7 45. Thurs. Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Monday, 3, circle. Wed. at 8, J Chapman, 'Phrenology.'
Lantz 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).
Boon—193, Bow road, 7, Mrs Barrell. 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, Kenmuir rd, Mars st., 6 45, Mr Sloan. Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air, Victoria Park, at 11; Helpers wanted
Islington—Wellington Hall, Upper street, at 7, Thurs. 8, members, Mrs Branchley
Kentish Town—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. Manor Park—Temperance Hall, 7, Mr Clegg. July 4, Mr Davis, at 8.
Marylebone—Cavendish Rooms, 51, Mortimerst 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 Ladbroke grove, J J Vango, seance, Mon. and Thurs. 8 for 3 30. Sun. 11, clairvoyance
41 Salway rd.—11 a. m. class, Spiritualists invited Wed. and Thurs. 8, Mr and Mrs Webb
Shepherd's Bush—73, Becklow road, 6 30, Mr Bradley. T.W. on sale.
Stratford—Martin st. Hall, Lyceum 11; 7. Mr and Mrs Webb. Thurs. at 41, Salway road
Manchester—Bradford: Church st, Shakespeare st., Lyceum, 2; 6 30. Thurs. 8, public circle
Ocheetham—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45, 6 30, Wed. 7 45
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Madame Henry. Tues. 8 15, members' Thurs. 8, Mr Marklew
Hulme—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mrs Hulme 8 15, circle. Mon. 8, Mr Eastwood. Wed. 8, mems. Thurs. 8, clairvoyance and psychometry, Mrs Eastwood and Mr Blumenthal
Openshaw—Granville Hall, George st, Lyceum 2 30; 10 30, 6 30, Mrs Mellor. Thurs. 8, Mr Hilditch
Longsight—West Gorton, 24 Groyt st, Lyceum, 10 30 and 2 30; 6 30, R Hughes; 8 15, circle. Tues. 8 15, Madame Henry 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; 9 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Minnow—Over the Store, Dale st., 3 and 6 30, Mrs Scott mon. developing circle, 7 45
Middleton—Co-op. Hall, 3 and 6, J T Standish
Monkwearmouth—Hall, Roker avenue, 6 30 Mr Wilson
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 Lashbrooke. 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 Williams. 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, R A Brown; 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. Miss Smith
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,
Tranmere—Lyceum 3; 6 30,
Wakefield—Queen st., Westgate, 2 30, 6, R Watkin. Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30 & 6 30, Mr Brown. Wed. 7 30, public circle
West Pelton—Cottage Meetings 5 30
Whitworth—Market st., 2 30 and 6

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