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PRICE ONE PENNY

Soul and Spirit: What are They?

WHAT DO WE KNOW ABOUT THEM?

BEFORE proceeding further, let me say that I am personally far more anxious to learn 'what are they' (soul and spirit) than to decide on the fitness of the terms. My opinion is that confusion in terms arises principally from hazy ideas of the things talked about. Names are but indices of resemblances, and if we do not know the generic or specific resemblances of material, ethereal, spiritual, or psychical substances, according to their conditions, how can we accurately classify our subjects and label them with their proper names? What do we really know about the spiritual or psychic or etheric realms most closely *en rapport* with us? Very little! How far, then, does that little justify us in fixing a nomenclature, mostly built on the fleeting resemblances or differences that 'little' speculatively bears to the transcendent realms of the great unknown?

It may be true that 'all that is, is material,' or substantial, or corporeal; but it is now generally accepted that all below the ethereal is to be termed 'material'; and all those conditions of substance which affect our senses in the ethereal or rarer states are termed 'spiritual'; because, being in the denser material plane of being, those 'spiritual' states are to our physical senses regions of invisible permeating energy—similar to what we suppose the Divine to be. But when we live in those spiritual states, untrammelled by these denser conditions, we shall find that the invisible has become visible—the once 'spiritual' has become to us material,—and that there are, as indicated even here, more refined and sublimated states beyond the temporary scope of the senses. So that in the sense of progressive possibilities of more refined embodiments, man is much more than a duality or trinity or septary. We may use the term 'soul,' or 'spirit,' to signify 'that which persists' after death, but my opinion is that if we use either term to indicate that any particular embodiment of the soul or spirit resembles the pure essence of the Primal Source, we commit an act of presumption savouring of blasphemy.

From a consideration of the little literature on the subject that I have been able to glance at, it seems to me that the first thing we need to do is to admit at once that all specific terms which we apply to embodiments on any plane are unfit for application to the Unknowable Essence.

Have you lectured on
God, and the world, and all that moves therein;
On Man, and on 'how thought originates,'
And that enigma, man's mysterious nature,
The intellectual and the moral powers—
Have you not dealt in formal definitions
With forehead unabashed, and least undaunted?
Yet, if you did but own the truth, your conscience
Must tell you—does it not?—you know no more
Of all these matters than of Schwerdlein's death?
—From 'Faust.'

'Who has proclaimed it to us whence this world came into being? The great gods themselves were later born. Who knows, then, whence it came? The Overseer that dwells in highest Heaven, He surely knows it; whether He himself was or was not the maker of the whole. Or shall we say that even He knows not?'—*Vedas.*

WHAT ARE THEY?

With these cold-water chills to keep cool our wild speculations as to the nature of the Ultimate and its kinship with the 'divine spark' within us, I go on to quote from a few more authorities—beg pardon, 'writers'—as to the constitution, origin, and probable destiny of the individual. Taking a general view, Tuttle, in chap. iv. of the 'Arcana of Spiritualism,' says that 'the moving powers of the universe reside within the atom.' 'We cannot divest ourselves of the idea of substance.' In his chapter on 'What is Spirit?' he quotes the dictionary definition that it is the 'intelligent, immaterial, immortal part of man,' and asks, 'Can intelligence exist without materiality? Can "nothing" think, feel, reflect?' and says: 'You may as well talk of music existing in the air as of thought standing out disrobed of matter. Matter, according to the definition, is that which is cognisable by form, colour, extension, to the senses; spirit, used in contradistinction to matter, is the opposite. It can have no extension; is not cognisable by the senses. Can a better definition be given of a nonentity? If there are spiritual beings, the fact of their existence proves that they are composed of matter.'

But we must not forget that Mr. Tuttle's definition of matter is a philosophic one: 'The material of which such beings are composed we may not understand. It is different from the matter with which we are acquainted. The fault rests with us, for it is impossible to comprehend that of which we have neither experience nor name.'

'If the spirit exists in the immortal land as an entity, of what material is its body composed? We say body, for again we meet the division of mind and body applying with the same force to the spirit as to the man.' 'The spirit organism is the most subtle form of matter.' 'The matter which forms the spirit organism is refined ultimated matter derived from the progress of the physical elements.'

'With a proper understanding of the words we may employ the terms "matter" and "spirit," the latter meaning the ultimated particles which pervade and arise from, and underlie, the physical world.' 'From the material elements the physical body is created; from the spiritual elements the spiritual body. This dual development commences with the dawn of being, and continues until death.' 'The two forms mature together, one pervading and being the exact copy of the other.'—*Tuttle's Arcana.*

Alfred Russel Wallace wrote that he believed that 'the individual human spirit is developed in and by means of the body. . . . It is the spirit alone that feels and perceives and thinks, though so long as it is in the body it does so by means of the brain and nervous system, which formed an essential condition of its development.'

'The human spirit or soul has evolved from the crude conditions of elementary forces to its present pinnacle through the evolutionary processes of countless ages. . . . The spirit organism originates simultaneously with the physical organism. Man becomes individualised at the time of conception, when the elementary forces of the parents come into a state of equipoise, and produce, by a vito-chemical process, the living germ. . . . The human spirit or soul (synonymous to our understanding) is the real individual. . . . The spirit organism is imperceptible to ordinary vision on account of its higher vibratory action; it permeates the physical body with its vital forces. . . . At the time of death . . . the spirit keeps its individuality as an organised entity of elementary forces. Its condition in spirit life is determined by the degree of its refinement; the coarse and material elements (earth-bound spirits) will be attracted close to the earth, while the finer and sublimated elements (progressive spirits) ascend to a purer and more ethereal atmosphere of the invisible spirit world that surrounds the planet, and wheels harmoniously with it in space. The arising spirit does not take on a new body.'—*Henry Scharffeter.*

'Whenever there is life in the body there is spirit, for life is spirit—not the correlation and co-ordination of forces, elements, and atoms. These are the manifestations of life—not life *per se*—that is the potential force and power which we call spirit. Spirit in this connection we define as intelligence, will, and ether, or sublimated substance, combined, which is animated, and illuminated by the subtle and vitalising flame that we recognise as soul. This spirit is substance, but of such an etherealised character that it can flow into and infiltrate every part and atom of the physical form. . . . When a spirit retires from the body to seek another home, the elements and sublimated atoms that belong to the spiritual body are withdrawn from the extremities upwards, passing from the head. This emanation appears vaporious in character; every part of it is surcharged with spirit-substance, vitalised by soul-force, and when it is entirely withdrawn from the physical body it assumes the shape and features of a human being and becomes the spiritual entity that but a few moments or hours before was clothed with a material frame.'—*Mrs. T. Longley, in 'The Medium.'*

'Spiritual philosophy teaches that the spirit ego organises (materialises) a body through which it may function, and thereby be individualised, attain self-consciousness, and provide for itself the spirit-body in which to continue its education after the death of the mortal body.'—*Nemo, in 'Two Worlds.'*

(It's rather difficult to understand how the 'spirit ego organises' a body for certain purposes before it becomes individualised and self-conscious, but I take it to mean that there is at conception a spiritual germ which operates unconsciously, and, all going on well, the result is that it acquires individuality, etc. This points to a trinity.)

Writing on Re-incarnation, Mr. John Rutherford says that philosophic Spiritualism teaches that the Universal Life becomes incarnated in the embryo, soul, and body, and that the individual spirit thus called into being never before had a personal conscious existence.

Mr. Tetlow states that all force is life—spirit; and all things contain spirit and are spirit. . . . Man generates and radiates a fluidic condition, known as odyle. It is generated in the blood, but becomes food for the sustenance of the spirit-body. . . . While the cells of his being are constantly being thrown away, there is something permanent remains. This permanent something is spirit and spirit-organism. One of the functions of the spirit is will, and it can direct the odyle of the body to any point desired.

In an article on 'The Philosophy of the Spirit Circle,' March 25, it was stated that man's spirit was pure intelligence. We observe that his body is composed of a number of dissimilar structures pervaded by imponderable forces, which, for want of a better name, are called electricities and magnetisms. It is also understood that something analogous to these magnetisms constitute the spirit-body in this life and after death, and these inner electricities connect the inner or spirit body with the outer or physical body. The interior spiritual principle is in like manner connected with the spiritual body by much finer magnetism, and thus the intelligence of man is brought into immediate correspondence with the gross matters constituting the body.

The above article is not signed. I note something more than a duality of conditions here, whatever may be the sameness of substance. There is the physical body and the spirit body, then there is a finer spirit body and the spirit. How the second spirit body and spirit have been discerned I do not know.

Lilian Whiting states that the psychic body is formed—it is already pretty well demonstrated—of magnetic and electric forces. It is simply a finer ethereal replica of the physical body, although it is far more the result of thought force.

TRANSITION.

In an extract from the *Harbinger of Light*, in the Two WORLDS for June 3, a French savant describes a death scene, and he states that 'a delicate column of violet vapour, condensed into a flocculent mass, was clearly seen above and around the body. . . . The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified, until it was as colourless as the most perfect crystal. . . . The form floated at about a foot from the body, to which it was distinctly united by a delicate cord. . . . The bond broke. . . . The form vanished, condensing into a small sphere.'

Mrs. Besant gives a similar description. She says: 'When the soul at death leaves the body of flesh, it is clothed in a violet-grey body made of ethers, or of matter of different densities, all rarer than the gases of our earth.'

DUALITY OR TRINITY?

In the Two WORLDS for June 17 you quote A. J. Davies: 'The soul-structure which covers the spirit is the masterpiece of the physical.' He also illustrates the soul as the silver lining of the outer form, and at death serves as a beautiful body for the clothing of the golden spirit, which is still more interior, and incapable of organisation.

In his 'Lyceum Manual,' Davies says, 'Death is a chemical screen—a strainer. The spirit, with the encasing soul . . . easily pass through, while the physical body and its particles are dropped.'

In a foot note to a letter by Steadman, giving the distinctions in the Hebrew and Greek for soul and spirit, the editor of the Two WORLDS says: 'If soul is a product of the eternal, self-existing principle (spirit), and is, as he contends, animal life, the word soul is but another name for what we call the spirit-body. The real ego, or self, the inmost of all, is spirit. Hence, body, soul, and spirit, are the correct terms to indicate the animal form, the spirit body, and the divine self, the being who is, who knows that he is, and can express himself to others by means of and through the agency of the soul and body.'

To be continued.

I WRITE to congratulate you on the last two productions of 'our paper,' as I have been so pleased with the articles of Mrs. Densmore on 'The Philosophy and Limitations of Mediumship,' also the one read by Mr. Morse, by Colonel de Roches, on 'The Borderland of Physics,' which, with several others, are perfect instructors to every medium or Spiritualist if carefully studied.—R. HUGHES.

ON THE 20th ult., at our usual developing seance for the benefit of our Lyceum, after an invocation, given through Mr. Moulding, Mr. Hope gave clairvoyant descriptions, and Mr. Cordwell gave names in full to the same, after which Mr. Moulding gave clairvoyance and names in full, which is a usual course of his. The writer also had an exceptionally good time, giving clairvoyance with names in full. One instance was of much interest to me, being a young lady playing a Druid's harp, who gave me her name in full. All descriptions and names were recognised, and before closing our friend Mr. Hope, gave us a description of an interesting character. While I (Mr. Wild), Mr. Moulding, and Mr. Cordwell, were sitting at the table, there hung over it a screen made of material so fine that our friend could see through it. Upon the table he saw articles of various colours. The outpouring of the spirit was of such a character that we cannot fully explain the gratitude we feel towards the angels.—B. WILD, Cor. Sec., Pendleton Lyceum.

Striking Testimonies to Phenomena.

By JAS. ROBERTSON.—Continued from page 462.

THERE IS such a thing as spiritual *delirium tremens*? Spiritualism has had its eccentrics and fanatics, like every other system, and from among its mediums have sprung high 'authorities,' who, with mystical and magical claims, overrule the mind and thought of not over robust intellects, who saw oracles in what to the more rational was only jargon.

Madame Blavatsky had long been a physical medium. She advertised herself at Cairo, in 1872, as a medium, working with other mediums to carry on the work of Spiritualism; but suddenly she changed her rôle, adopted an apocryphal history of her previous movements, and turned up in America in 1875. With ideas perhaps not over clear, she gradually invented Thibet and Mahatmas, waved her wand over Spiritualism, and turned it from a sweet revealing of the love of our children to a phantasmagoria of 'elementals' and 'shells,' and taught that some things, not human, low, cunning, and vindictive, produced the phenomena. Of course no one who was ever a Spiritualist from knowledge of the phenomena and intercourse with spirit friends, could be affected by these extravagant hypotheses; they only received them with mild wonder. She might have gone out of sight, with all her genius for advertising herself and her powers, but Col. Olcott (who wrote about 'People of the Other World') got to believe that 'Isis Unveiled' was really a revelation, and not what Emmette Coleman says, plagiarism and piracy, and so he followed the charmer, and sailed on the high seas of Theosophic philosophy. A spirit rap brings a joy which enters into the fibres of our being, when we are familiar with its sound, and can drink in the story which is told, but these unrollings of mysteries, flowing anywhere, with no definite goal or aim, are only for the Spiritual Opium Eater. Then there was, and is, Thomas Lake Harris, who has been all things: banker, spirit medium, wine merchant, preacher, stockbroker, prophet, and now claims to be an immortal, so that the ordinary process of dying will be dispensed with in his case. I scarcely know what is real about these vulgar 'great' persons, who are not as other men. The real kings of earth hide away their crowns, and affect a plain and poor exterior, but the Messiahs of this age come forth with noise, bedizened with sham gold and jewels.

Davis says that at the start of Harris's career he was nervous and impressible, susceptible to the psychological play of spirits, but Davis saw no stability in this erratic preacher, for he said: 'It would not astonish me to hear that he had renounced the spiritual idea of infinite progression and returned to the bosom of the endless punishment church.' The spiritual philosophy which was at first so dear, soured in his brain, and he began to set up claims as a special being, and to rule the minds of those who came under his influence. Swedenborg was modest about the spiritual world and his people, but between the Ruler of the Universe and Harris there might have existed quite a confidential correspondence. No romance ever written would be thought akin to truth that set down the actions of this latter day Messiah. If there can be a personification of mesmeric power it is surely here. Laurence Oliphant, one of the first authorities upon foreign politics, a man who had been confidential with the highest persons in the State, the favourite of Society, a brilliant writer, M.P. for Stirling Burghs, with powers that seemed destined to make their mark on the world of letters or thought or politics, was dragged away from his sphere in similar fashion to what you see in a biologised subject on the stage, and made to perform all kinds of menial duties. Harris's power over him was so great that Oliphant, in his book 'Piecemeal,' actually gives quotations from Harris, and calls him 'the greatest poet of the age,' although then unknown to fame. Gerald Massey, true poet and critic, says, 'We often see allusions to the sublime poetry of Mr. Harris. He claims that the spirits of departed bards took an active part in preparing the volume, that many of the pieces were communicated verbally by individual spirits,' and Massey gives some quotations, and continues, 'Mr. Harris may call it inspiration; we call it plagiarism and mental piracy.' Surely the simplest bit of phenomena, which lifts the veil and reveals our beloved, is worth all Mr. Harris's poetry and 'Brotherhood of the Divine Life.'

Carlyle says that Coleridge used to talk in his vapoury way about 'believing by the reason what the "understanding had been obliged to fling out as incredible,"' and some such mental jugglery as this is needed to accept the assertions of these high priests. Had there been no sensitive Annie Besants or Laurence Oliphants to cause attention, little would have been heard of Theosophy or 'The Brotherhood of the New Life.' Coleridge, according to Carlyle, used to talk in his transcendental vein for hours and convey no meaning, while brilliant young men used to listen admiringly to his glittering words, and thought him a superior being. There was really a danger at one time that his opium inspirations, full of mystery and enigma, might have made a Blavatsky of him, but luckily, there was no forcible Mrs. Besant among those who listened to his misty unintelligible deluge of speech.

The new school of Theosophists are beginning to speak in a kindlier tone of the real value of our phenomena, but their attitude, favourable or otherwise, can have no influence upon the facts. We know that thousands of thoughtful, earnest men and women are conscious of their own dead manifesting their

presence, and can but smile at the hypothesis of Theosophy or the so-called dangers of investigation. We are not going to put out our great light which has shown the way to so many wearied souls, and put in its place a flickering candle which will flutter with every breath.

We are Spiritualists because of the incontrovertible evidences we have received. With such a knowledge we can afford to be called all kinds of names, such as 'spirit rappers,' 'ghost hunters,' 'dreamers,' or 'fools.' We know that our time is coming, that our facts will one day be welcomed with grateful tears and thanks as the highest and most priceless blessings to humanity, revealing the pathway of ascent for all the peoples of the earth to the progressive spheres of spiritual attainment, in the comprehension of, and harmony with, the Supreme Good.

Dark Cabinets and Promiscuous Circles

Paper by Mr. HARRISON-BARRETT (President of the National Spiritualists' Association of the United States of America and the Dominion of Canada, and Editor of the 'Banner of Light'), read at International Congress of Spiritualists, June 1898.

THIS SUBJECT covers a wide field of thought and leads one into deep valleys of doubt, over vast morasses of sorrow, and through many dark chasms of suffering ere solid ground is once more felt beneath our feet.

From the necessities of the case, we must deal with the second part of our subject first, because of the fact that in the evolution of Spiritualism, and spiritualistic work, the circle preceded the cabinet.

Historically considered, we find many interesting adjuncts to this important question. For some years before the advent of Modern Spiritualism and its attendant phenomena, the disciples of Mesmer had journeyed to and fro over America, giving exhibitions, both in public and in private, of the marvels of what we to-day know as hypnotism. These experiments were very crude, and were followed for amusement rather than instruction by the vast majority of those who interested themselves in the subject. It is not our province to consider at any length the outgrowth of these peculiar manifestations. We realise that, through mesmerism or hypnotism, subjects were occasionally thrown into an independent trance, as well as clairvoyant state, and were compelled to utter thoughts far beyond their own and their magnetiser's ability. What this extraneous power was only a very few sought to determine, until the mysterious rappings at Hydesville gave the startled world the positive knowledge of the interference of exanimate human spirits in the affairs of men. Andrew Jackson Davis and Jeremiah F. Carter, two of our earliest and most reliable seers, received their first impress from the spirit world through mesmerism.

When, after the manifestations at Hydesville, on March 31, 1848, it was found to be a fact that an exanimate human intelligence was behind the rap, methods of investigation were at once considered. Almost at the very first, it was determined to form a circle of interested friends to investigate this new marvel that had so suddenly appeared in their midst. It is easy to see the influence of the old mesmeric circles and classes in this decision, for many of the students of mesmerism became earnest investigators of the strange phenomena that were causing so much excitement throughout the land. Perhaps many of them saw the connection between the influence of mind over mind in the body, and the power of an exanimate mind over a sensitive subject on this earthly plane.

From March 1848 circles for investigating spiritual phenomena were formed in nearly every community. At the Fox home the family and their most trusted friends studied the strange occurrences to the best of their ability through the circle. This was the case wherever an interest in the subject was manifested. At first these circles were of a private nature, and were conducted only by the family directly involved. Gradually, as their confidence in the spirit forces and in their own powers increased, they would invite their immediate friends and neighbours to join with them in their study of the great question asked by the man of old, 'If a man die shall he live again?' Fifty years have slipped away into the mystery of the past since the first rap was heard and the first experiment made to demonstrate a conscious immortality for mankind. Yet it is not so long a period of time that some cannot remember the stirring, eventful scenes of 1848. The excitement occasioned by the famous 'Rochester Knockings' ran high; those who accepted the spiritual hypothesis as their origin were subjected to persecution, personal violence, and social ostracism.

We of to-day can scarcely comprehend what the early investigators of the sublime truths of Spiritualism had to face. Knowing the cost as they did, they formed their little family circles (the few zealous seekers for the truth), and prayed earnestly that wisdom might guide them in their deliberations, and crown their efforts with the revelation of truth. Through the formation of these circles, as in the case of mesmerism, sensitives were discovered who were susceptible to the power of the spirit forces, in every instance where a love of truth dominated the minds of the investigators. Various phases of mediumship were the results of these experiments, which, although crude at first, were in the end conducted, in some few instances at least, along scientific lines, and the raps were speedily followed by levitation of ponderable bodies, by trance control, spirit photography, slate writing, spirit messages, materialisation, the passing of matter through matter, and various other phases of mental and physical phenomena.

As time passed on, the scope of these circles was enlarged until, in recent times, the home circle (the scientific circle), save in a few rare instances, has been greatly neglected if not altogether ignored in America. The cause is easily determined. As the circles were enlarged, those who were dominated solely by curiosity were admitted, as well as the seekers for truth; the former wanted amusement in lieu of instruction, and, as they were the most numerous, they attracted spirits who gave them what they wanted. The wiser spirits were driven out, and their truth-loving friends on earth withdrew to carry

on such investigations as they desired in the quiet of their own homes or dropped the matter *in toto*. The latter course was followed by many earnest men and women, whose names were at one time a tower of strength to our cause.

As these circles assumed a promiscuous nature, they were frequently crowded to the uttermost capacity of the rooms or halls where they were held. The leaders, wishing to keep out the rabble, or to add to their own incomes, or both, hit upon the plan of charging a fee at the door. Many mediums went from house to house holding circles to which the immediate family and invited friends were admitted, all of whom were expected to pay from ten cents to one dollar each for what they might receive from the spirit friends. In the course of time this circle assumed a yet more general character, and was held in public halls, to attend which an invitation was given to the public, always at so much per head admission. It must be borne in mind that these circles revealed the latent psychic powers of many sensitives who might, had they developed the same to their fullest capacity, have done good service for the spiritual cause. But many mistook the few crumbs they did receive for the all of mediumship, and at once started out to form and hold circles of their own. It is apparent to us that they were actuated far more by the spirit of cupidity in adopting this course, than they were by their spirit guides, upon whom they laid the onus of their acts.

In the experimental stage in the development of any science the manifestations are necessarily imperfect. This is especially true in Spiritualism. These promiscuous circles have thrown a vast amount of crude, and sometimes worthless, material upon the world, which the half-developed mediums, in most instances, were too ignorant to classify and reduce to orderly form for the enlightenment of their fellow-men. It is true that a goodly number of scientists and philosophers did seek to utilise the material they had gathered in the interests of truth. But the vast majority felt satisfied with the amusement feature of spiritual phenomena, and declined to go beyond their love of wonder-seeking in their so-called investigations. Lack of thorough business-like organisation has also prevented the utilisation of the psychic results received from spiritual sources by the mediums of America. Had there been a strong central organisation half-developed ignorant mediums for either mental or physical phenomena would not have been able to make Spiritualism a mercenary affair alone, nor could they have taken it from the hands of true teachers to make it the sport of the curious and unlettered masses.

The home circle, the private circle, for prayerful, honest investigation, had almost entirely disappeared in American Spiritualism, when our present National Spiritualists' Association was organised five years ago. The loose methods of work had let in a large number of pseudo-mediums, as well as those with real powers, who were unscrupulous in their moral natures, who became veritable vampires upon the Spiritualistic body. Promiscuous circles are in vogue to-day, and while some few of them are conducted by honest mediums, in a truth-loving spirit, the majority must be held to partake more of the nature of a cheap theatrical performance than of the genuine out-pouring of the spirit. Half-developed and irresponsible mediums, who, by the way, through the use of the word *medium*, became objects of endearment to the thousands of Spiritualists hungering for communion with their arison loved ones, infest many cities and towns in this country at the present time. Of late there has been a marked change in the sentiment of our American Spiritualists. So flagrant became the outrages upon the public that the entire Spiritualist Press began a warfare against these fraudulent and questionable elements in our ranks. The *Progressive Thinker* and *Banner of Light* have led in this work, while *The Philosophical Journal*, *The Light of Truth*, *The Medium*, and *The Dawning Light* have not failed to do their whole duty in this same direction.

We are not to be understood as warring against spiritual circles, nor as saying that our Press is against them; but we do refer to the outgrowth of the promiscuous circles, the fraud and charlatry now so widely prevalent in America. Within the last five years, our National and State Associations, as well as our spiritual Press and leading speakers, have advocated a return to or re-establishment of the home circle for scientific investigation and pure spiritual communion. This is having its effect, and we feel that the promiscuous circle will soon lose its character as such in the inductive and deductive methods that will be employed by the honest searcher for truth. It will be a happy day for Spiritualism when its forces will rally around a common banner, united in the defence of a precious truth, instead of worshipping at the shrine of questionable phenomena, or the personality of some self-deceived or viciously inclined medium. Mediums are necessary in the propagandism of Spiritualism, but mediumship should not be taken nor accepted as a license to commit acts of immorality, nor to engage in dishonesty in business, and knavery in the manifestations of their psychic powers.

The history of the dark cabinet is coincident with that of the promiscuous circle, but the former is the outgrowth of the latter. At the very outset, darkness and semi-darkness were found to be conducive to the best psychical manifestations, even in the presence of our finest mediums. Many of them, however, refused to attempt to demonstrate the fact of their mediumship until their manifestations could be given in the light. It is said that some of them sat in the quiet of a darkened room for many months, gradually increasing the light until their spirit guides were able to produce their demonstrations in the full light of day, or in a brilliantly lighted room. To the credit of the psychics of early times, let it be said that they courted investigation, and cheerfully submitted to the most rigorous test conditions for the sake of the truth. The mediums for physical phenomena had their cabinets constructed of ordinary material of a portable nature, and gave every opportunity to investigators to thoroughly examine the same.

The interior of all such cabinets was, of course, very dark, but in early times the rooms in which they were placed were often brilliantly lighted. This is true of the Davenport brothers, the Eddy brothers, D. D. Home, and other eminent mediums of the early days. These mediums submitted to hand-ouffing, tying with ropes, binding with silk thread, sewing into bags—in fact, every test method that human ingenuity could devise, for the sake of proving their own honesty and the truth of Spiritualism.

Mrs. Mary Andrews, has been known to go into a cabinet of plain pine boards, has had her dress nailed to the floor, hand-cuffs placed upon her wrists, silk thread put through her ears and sealed to the wall, her body fastened securely in her chair, while, with the room outside of the cabinet fully lighted, full forms clad in beautiful garments have appeared to hundreds of sitters. These manifestations are attested by scores of the most careful investigators, scientists, and scholars in America. The mediumship of Professor Mumler was tested under fraud-proof conditions in the realm of photography. Even before the law court such overwhelming evidence was given in regard to the genuineness of his mediumship as to win a most unwilling verdict in his favour from a biased and partisan court. Other mediums possessed powers fully as strong, and gave evidences equally genuine, under fraud-proof and truth-seeking conditions. The dark cabinet, under proper conditions, has no doubt a legitimate place in demonstrating psychic truths, provided it is used by honest men and women as instruments in the hands of the spirit world whose servants they are. But, as in the case of the promiscuous circle, owing to the element of curiosity and amusement that displaced the scientific method of inquiry, and to the lack of business-like organisations, the cabinet became, and to-day is, a source of danger to the progress of Spiritualism. Some of those who witnessed the test work of the earlier psychics became interested in knowing what might be made out of such work financially. In the olden times Moses and Aaron went before Pharaoh to show him evidences of their power, but the monarch found some of his subjects who were magicians, and they wrought the same wonders in his presence as did the leaders of the Hebrews; with this difference, that the magicians could not command the invisible forces to demonstrate the higher truths of the spirit. In modern times the necromancers, the soothsayers and prestidigitators, on beholding the wonderful works of those who were wrought upon by the power of the spirit, sought to duplicate them in every possible way. In this they were joined by those who saw in this work an opportunity to make money, through trading upon the emotions and sympathies of those whose loved ones had entered the higher life. They were also joined by many half-developed mediums, who could and would occasionally give a genuine seance, and then resort to the most apparent trickery.

We ask our friends to keep in mind the fact that the genuine cabinet medium has to contend with (a) those who have no medial gifts whatever, the tricksters; (b) those who have a small degree of mediumship, and supplement it with tricks; (c) those who have real gifts, yet resort to frauds, whenever possible, because it is easier. This places the true medium at a fearful disadvantage. It does not matter what his phase may be; the true medium gives quality instead of quantity in demonstrating his psychic powers to the public. The trickster and degenerate mediums give quantity in lieu of quality, which fact is not known to the unthinking public, and many are led to endorse the pretender at the expense of the genuine medium. In fact, these pseudo-mediums, or counterfeiters, by stimulating the love of the marvellous in the mind of their sitters, soon made them dissatisfied with less than twenty-five or thirty manifestations in a single hour, while in some instances the sitters even expected to see four, six, and eight forms (supposed to be materialised) outside of the cabinet at one and the same time.

To meet these varied demands, the pseudo-mediums changed their methods of conducting their seances. Instead of courting the fullest investigation, and welcoming reasonable test conditions, they flatly refused to submit to either: they demanded an almost totally dark room, and arranged a dim light, by means of a slide, through which the room could be made entirely dark, in case of an emergency. People in visiting these rooms were forbidden to sit near the cabinet, and prohibited from touching any spirit that might materialise (?). Despite these precautions, they still felt insecure, so they called in the services of a 'manager,' whose duty it was to sit near the cabinet and announce the names of the spirits that appeared, and to give the messages when the aforesaid spirits (?) were too weak to utter them themselves. The manager also served as a protector to the medium in case of a raid by someone who felt that he had been imposed upon by the 'spirits,' and wished to know if there were any real spirits present. But even the manager after a time was not a sufficient protection, nor could he do all the work required of him at the seance. Regular circle visitors became a necessity, and two or three persons, men and women, were admitted to each seance, under pay, of course, from the medium and his manager. Their duty was to assist the manager in case of an attack, and to acknowledge the 'tests' whenever no one else in the circle was able to do so. It was also their duty to move about among the visitors and to learn, if possible, their names and the names of the spirit friends from whom they wished to hear; also to wind the inevitable musical-box to deaden any suspicious sounds. On some occasions these 'regulars' were expected to play 'spook,' either by personating the arisen friends of some of the visitors, or by passing paraphernalia into the cabinet for the use of the medium in making up a form for the same purpose. In the city of Boston there are men and women whose sole income is derived from the work they do by night at some of the so-called spiritual seances in that city. What is true of Boston is also true, we fear, of many other large American cities. One thing further in connection with these dark rooms and cabinets: some managers and paid 'regulars' are either armed with sling-shots or with revolvers, of course for the purpose of protecting the 'dear spirits' from the cruel assaults of the sitters.

Some dark seances are held for the purpose of receiving messages through the independent spirit voice. When confined to test conditions, we state our firm conviction that genuine messages are received in this way. But that the same are often counterfeited is a fact that must be admitted by every intelligent Spiritualist. Other phenomena also demand the dark cabinet and circle for their production. The materialisation of hands, use of minor musical instruments, and many peculiar manifestations of a physical order, require semi-darkness or a completely darkened room. It should be remembered, however, that these phenomena are often simulated by those who are in Spiritualism for the money there is in it, by those who do not scruple to avail themselves of the opportunity to prey upon the sacred loves of human souls, through the presentation of the shadow

instead of the substance. It is hard to say just where the genuine ends and the fraud begins, because of the fact that so many having genuine medial powers do not hesitate to add to them the counterfeit for the sake of money.

It is necessary to say a few words with regard to transfiguration, etherialisation, spirit lights, and seances for independent writing, drawing, painting, and flowers. Transfiguration is often mistaken for materialisation, and offers an interesting field for study. To make transfiguration successful the room should be either dimly lighted or entirely dark, as the spirit people can thus best manipulate the chemical forces required to produce the phenomenon desired. Instances of genuine manifestations in this direction are comparatively few, but sufficient evidence is at hand to prove that transfiguration is a fact. We have seen it in the presence of non-professional mediums, when their faces would gradually become illumined by a soft clear light, and assume the characteristics, in fact, the exact features, of our arisen spirit-friends. A complete transformation of the mediums would be wrought by some power outside of themselves, and a striking proof of spirit presence be given to us. But this splendid phase can also be counterfeited: a pseudo-medium, by arranging a few masks easily adjusted and some of them transparent, can easily produce bogus phenomena. To make this a perfect success he needs a supply of phosphorous, some illumined paper, and a few cosmetics of a peculiar nature, by means of which he can be transfigured any number of times during a single seance.

It is hardly necessary to speak of etherialisation, save in passing to the next division of our subject. It is based upon fact, but can be so counterfeited as to completely obscure its real value to the thinking world. The use of mirrors, light draperies, to say nothing of certain vapours that are easily produced by a clever manipulator, make it possible for this phenomena to be readily duplicated. It is but another evidence of what can be done in a dark seance or cabinet by conscienceless men and women, who have sought Spiritualism for the sole purpose of filling their pockets with money wrung out of the heart-sorrows of their victims. This same statement is true of the so-called spirit lights. Behind them lies the fact, occasionally demonstrated by the spirit chemists as a test of their power. But their spontaneous production at the beck and call of every person claiming to be a medium is certainly open to question. We believe we are not beyond bounds in saying that fifteen-sixteenths of the so-called spirit lights are mere pretence; with plenty of phosphorus, phosphorescent paper, etc., the production is a matter of the greatest simplicity. Yet this phenomenon is based upon fact, and when obtained under test conditions is valuable to our cause.

We must now speak of dark seances for writing, drawing, and painting. We refer to writing on paper, and not to independent slate writing such as is produced by P. L. O. A. Keeler, Fred P. Evans, C. E. Watkins, W. A. Mansfield, and others. This phenomenon may rest on fact; it probably does, but its presentation so far to us is but a clever trick. [Mr. Barrett explained at some length how the phenomenon is sometimes stimulated by pretenders to mediumship, but we think the explanation may be very well dispensed with, and we withhold it accordingly.—Ed Light.]

In what we have just said, we do not refer to spirit drawings and paintings which are obtained by other methods often in the full light. The genuine drawing and painting mediums allow their sitters to bring their own canvas or porcelain, permit them to hold it themselves, and offer reasonable test conditions to investigators. Instances are on record where exquisite drawings and paintings have been made by mediums whose eyes were heavily blind-folded. Other authenticated cases state that the pictures were precipitated upon the canvas or porcelain without the touch of mortal hands. We are as certain of the truth of these phenomena as we are of the fact of life, hence do not wish to be understood as classing the latter with the former. We simply wish to show that dark seances for writing, drawing, and painting present no evidence of a scientific nature to the careful student of psychic phenomena. Phenomena of a genuine nature may occasionally take place there, but they cannot be accepted as evidence when the conditions under which they were produced are considered.

A few words in regard to dark seances for the materialisation of flowers may be in point here. Only a few mediums have attempted to produce this phenomenon. That it has a basis in fact is generally acknowledged, but the darkness requisite for its production gives it very little scientific value. In the main, it may be safely said that the flowers are taken into the seance room by mortal hands and palmed-off as manifestations of spirit power. It is true that some of the mediums for this phase assert that the spirits bring the flowers after the seance has opened, and have submitted to such tests as have proved the truth of their claims. But, as the counterfeiting of this phenomena is so easy, it leads us to conclude that it possesses but little value as evidence of spirit return.

From what we have said, it will be seen that promiscuous circles, dark cabinets, and dark seances have been, and still are, sources of weakness instead of strength. In the minds of many of the most prominent Spiritualists in America it is a serious question whether the abolition of all three of them would not be advantageous to the cause as a whole. If this were done it is argued that it would bring the mental phenomena prominently to the front and serve to make them the *primum mobile* of the movement, and the case of Professor Richard Hodgson and Mrs. Piper is referred to as evidence of the fact. When the amount of *débris* now encumbering our physical phenomena is considered, such a conclusion is not at all illogical. It becomes the duty of the honest student of psychic science at this time either to find an immediate remedy for existing ills, or to advocate the doing away with every form of manifestation that has brought Spiritualism into disrepute before the world. We have heard many well-known Spiritualists, mediums and laymen, declare that the dark cabinet and seance-room were the 'devil's workshop' in Spiritualism, and express the wish that scientific methods could be adopted in the conduct of the investigations of all psychic phenomena.

To make such a result possible, work is needed along all lines of spiritualistic thought. A change is required in regard to the numerous promiscuous circles, and the same should be interdicted in

so far as public meetings are concerned. This would be a sweeping measure, and would cause much confusion in many directions. We are not prepared to favour the abolition of these circles, but we do favour the adoption of the home or private circle in their stead at the earliest possible moment. We cannot say that we favour the total abolition of dark cabinets and seances, but we do most emphatically favour the doing away with all abuses connected therewith. The great question is—How can this be done? Under existing conditions this is a very difficult problem to solve. Every Spiritualist in America is a law unto himself in defining Spiritualism to the world. He is responsible to no organisation for his actions, save as the civil power of the State represents the organised forces of the body politic to which he is attached. To our mind, the strengthening of the existing organisations is a paramount necessity. We should next put forth a broad, comprehensive and elastic statement of the principles of Spiritualism, and place before the public only such representatives as are actually qualified to teach the spiritual philosophy.

We admit that the dark cabinet and seance room as well as the promiscuous circles of to-day, as they are at present conducted, are injurious to Spiritualism. If they could be placed in charge of truth-seeking, earnest, honest men and women, they could be made, as they were fifty years ago, true sources of strength to our cause. The small, portable cabinet has evolved into the large bedroom or parlour, where the pretended medium has ample opportunity to place all the paraphernalia he wishes, and can conceal all the confederates he desires. From the scientific tests of former times, we find a gradual retrogression, until to-day nearly every dark cabinet or seance-room presents no scientific evidence whatever. The so-called mediums decline to go under test-conditions, making the specious plea that they have once been tested, found genuine, and that should be sufficient. Unfortunately it is not sufficient; a genuine seance to-day by a medium may be followed on the morrow by one absolutely fraudulent; hence it becomes necessary to judge each seance by itself, and to deduce such conclusions from the meagre results as the facts may warrant. If, however, a series of scientific tests could be made, far more satisfactory conclusions could be found than is possible under the present haphazard methods of studying the psychic phenomena of the times.

One genuine phenomenal manifestation proves the existence of an exanimate force at work to produce a certain result. A multitude of kindred phenomena only testifies to the same thing, but when each phenomenon is studied by itself, duly classified, and related in thought to other phenomena, it becomes the key-stone of the arch of spiritual science. Through systematic organisation, the science of Spiritualism, as well as its philosophical and religious tenets, will be properly developed, and ultimately recognised by the world. The fault of the present age is this: Too many Spiritualists are phenomena worshippers instead of careful students of phenomena. Through the public promiscuous circles, dark cabinets and seances, people have been led to believe that phenomena are the all of our movement, whereas the true Spiritualist finds them to be only helps to the understanding of the real teachings of Spiritualism. Despite the present unsatisfactory condition of things, we can report progress in the direction of establishing a rational Spiritualism in America. The number of our local societies increases every year, while our State and National Associations are doing much to dignify and uplift the cause as a whole. We find that more than six hundred meetings are held every Sunday under the name of Spiritualism in the United States. We have about fifty camp meetings, fifteen State associations, and about fifty Lyceums, besides our National Association.

Co-operation is being emphasised from every rostrum, and the demand for a progressive ministry is heard from every enlightened centre of thought. As soon as our people learn that selfishness and individualism are synonymous terms they will be led to see that there is a better way for them, and that is to work together in harmony. Thorough business-like organisations, based upon the principles of equal rights and brotherly love, are giving our cause a higher standing each year in our country. Through its instrumentality we hope to see the promiscuous circle made a help rather than a hindrance to Spiritualism, and the cabinet and dark seance so regulated as to give the world only genuine evidences of spiritual phenomena. When the commercial spirit is removed from mediumship, when our sensitives are properly cared for, and are not compelled to worry about the necessities of life, a better day will have dawned for Spiritualism. That time is coming and will soon be here, otherwise we fail to read the signs of the times aright. Spiritualism has a message for every child on earth, and it is the duty of every Spiritualist to see to it that that message is promptly delivered to those to whom it is addressed. The home circle re-established, local organisation, scientific methods of investigation, a thorough house-cleaning on our part, with scholarly men and women as leaders, and Spiritualism will be triumphant over all the earth. Then Science, Philosophy, and Religion will join hands in the unity of thought, purpose, and effort, and will work together for the redemption and enlightenment of all mankind.

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MEN WHO object to the rule of other people not unfrequently want to rule themselves. It is not that they can find fault with what is done by others, but they want themselves to sit in the foremost seats and exercise authority; and because that authority is not given them they are apt to think it is because they are not rich like their neighbours. Generally speaking, I fancy this is not true. Men who work and who do their work well, men whose hearts are in the cause and whose influence makes for righteousness, men who are willing to bear the burden of responsibility, in a church or community, will generally find no lack of opportunity, and they will get quite as much power as they want. But if a man simply stands on the outside, gives nothing, and does nothing, and then expects that he is to be put in a position of trust, he will most likely find that he will be taken not at his own estimation, but at the estimate of those who are better able to judge of his worth.
—Rochdale Observer.

Mrs. Cora L. V. Richmond at Newcastle-on-Tyne

THIS eloquent lady discoursed in the Northumberland Hall to crowded audiences during her recent visit. On Sunday evening especially, numbers could not obtain admission, the resources of this beautiful hall having been utilised to the fullest extent.

On Monday she named a child amid much reverent interest, and, in addition to a series of complex questions submitted to her inspirers, she, on each occasion, improvised some exquisite poems upon subjects handed to her, and concluded by giving an additional lecture at the Lewis Hall, North Shields, to a good audience.

During the Northern visit, Mr. and Mrs. Richmond were escorted by Mr. and Mrs. Cuthbertson, host and hostess, by steamboat to the lower reaches of Father Tyne, and viewed some of the huge examples of naval architecture in the form of battleships and fast cruisers, now being completed for foreign governments; and also at the big annual flower show they enjoyed seeing some fine specimens of Newcastle horticulture.

I am pleased to announce that there is a possibility of Mrs. Richmond revisiting England for a prolonged stay, and that in this city we are organising a representative working committee for the purpose of placing her inspirers before future audiences throughout Great Britain and even Ireland.

The condition of spiritual thought in most centres requires in order to secure an abundant harvest, a perfect presentation of our science, philosophy, and religion. Subsequent announcements of this matter will be made in due time. Meanwhile, communications from district centres may be made to:—Wm. H. Robinson, 4, Nelson-street, Newcastle-on-Tyne.

Resolution to Mrs. Cora L. V. Tappan-Richmond, of Washington and Chicago, U.S.A., Official Representative to the recent International Conference of Spiritualists held at St. James's Hall, London, from the united members of the Newcastle-on-Tyne Spiritual Evidence Society:

'Beloved Sister, — We beg to tender to your inspirers and yourself at this farewell meeting, our sincere appreciation of the course of brilliant and educational lectures just concluded. Whether considering the constructive and orderly logic of your ideas, your originality of method, or the soul fervour expressed throughout your efforts, all in the trend of unlimited progress, you are to be congratulated upon the results.

'Our prayer, therefore, is that yourself and your dear husband may reach your Western home safely, and that guardian angels may still surround you both. Signed,

FREDRICK SARGEANT, President.

WILLIAM MOORE, Hon. Secretary.

'Northumberland Hall, Newcastle-on-Tyne,
'12th July, 1898.'

This resolution was moved from the platform by the chairman, Mr. W. H. Robinson, seconded by Mr. Thos. Ashton, supported by Mr. H. Glenve, and enthusiastically carried by acclamation.

[We have no doubt that Mrs. Richmond would do a great work by an extended stay and missionary labours in this country. The public are more than ever ready and eager for the clear, rational, progressive, spiritual gospel, and Societies would do well to keep her busy. There is a vast field for special efforts of a 'revival' character just now, and a good deal of virgin soil to be broken up. We should like to see a National Committee. If Mrs. Richmond worked under the auspices of the National Federation, it would be a good thing all round.—Ed. T.W.]

AN AMERICAN MEDIUM IN NEWCASTLE.

Mrs. CORA L. V. TAPPAN-RICHMOND, of Washington, U.S.A. (vice-president of the National Association of Spiritualists of America), in a brief visit to England, is making her only 'manifestation' in the provinces at Newcastle, and on July 10th, 11th, and 12th gave inspirational addresses before crowded assemblages in the Northumberland Hall. Mrs. Tappan-Richmond informed our representative that she was entirely oblivious of anything she said when entranced, and in point of fact, while she had delivered thousands of spiritual discourses she was quite unconscious of anything she said. She is the Spiritualist minister of a large congregation in Washington, and returns the first week in August for what are known as 'camp meetings' in America. Her 'guides,' she said, always gave a prophetic discourse on New Year's Day, and in the last foretold the strife now raging, the combination and extension of the Saxon race in years to come for the betterment of the world, and also the growth of the Japanese into a strong and intelligent nation. Mrs. Richmond wore a black silk robe, with white vest, the former with long loose sleeves, like a college gown, and certain curious jewel decorations, presented to her in America. Her selected subject of discourse was the 'Progress of Spiritual Ideas in the World To-day.' Mr. Fred. Sargent, President of the Society, was in the chair.

Mrs. Richmond, in the course of a forty minutes' address, recognised the lapse of a quarter of a century since her first appearance in England, and said that twenty-five years ago a few voices had been heard in England, a few minds had started out as pioneers of this Cause. Earlier in America the first pulse of this mighty movement had been heard. They had just been celebrating its jubilee, and might venture to say, without contradiction, that no other movement in the history of the world had ever made such progress in numbers and in the diffusion of its ideas in so short a space of time. They might venture to say, without successful contradiction, that no other philosophy had permeated human society as this movement had. Many of them might think that because there was no regular system of propaganda the work had not advanced as rapidly as it might; but a movement that originated in the skies, a movement that had for its sources of inspiration those who were passed beyond the shadow of death and beyond the limitations of earth, could not draw support so well from human institutions as from the aspirations of the human race. Commencing as it did in almost obscurity, it had touched the scientist in his laboratory, touched the clergyman in his pulpit and in his study, and touched the man of learning wherever

he might be. They found a new proposition in the realm of psychics and theology to solve. This new proposition was not only the existence of the human spirit beyond the change called death, but the possibility of the spirits under favourable conditions, unknown to mortals, to impress through substance, to endow physical objects with intelligence, to perform on musical instruments, to levitate physical objects contrary to the supposed law of gravitation, and to do many things which science was totally unfamiliar with. In this a third element entered, namely, the laws of psychology and mesmerism so-called, in the early part of this century, and those various propositions connected with the human mind that had never been solved; propositions that commonly entered into this subject and formed, perhaps, in many instances the stepping-stones to the investigation of Spiritualism. Gradually in the last fifty years scientific minds had been awakened to the knowledge of this higher power and force, which many of them freely admitted must be the force proceeding from departed spirits, and if this was true of scientific research, it was also true of theology. Whilst the systems of religious belief had not essentially changed, theological thought had steadily turned towards the new light. It was still more true among that large majority of the population that belonged to no form of a special worship, amongst literary men and women, the speaker instancing the introduction of the 'weird' into all books of the day. She ascribed to this spiritual growth the awakening of the law of fraternity, the removal of superficial states, and the removal of selfish striving for the welfare of all. Spiritualism kindled anew the altars that had been long deserted, it anew established the gifts long forgotten, and it restored the human soul to its divine inheritance of immortality as known and demonstrated, and it made of human life one of the steps in the great eternity of existence which was here and now.

At the close the audience was desired to give the medium a few topics for impromptu poems, and 'The Philosophy of Death,' 'Charity,' and 'Love' were called out. Mrs. Richmond changed the order, and spoke first on 'Charity,' following this up with the other two subjects, and concluded the interesting service with a benediction.

In the evening there was a crowded meeting, Mr. W. H. Robinson presiding. The medium's inspirational address was on 'The higher teachings of Spiritualism as applied to human life,' and at the close of her address, she answered a number of questions, and afterwards recited an improvised poem, weaving in the ideas of hope, the soul's desire, and the many mansions, these subjects also having been chosen by members of the audience. Solos were rendered during the evening by Miss Sewell and Miss Hilda Heppell.

Monday, 11th, Mrs. Richmond again addressed a large audience on 'Spiritual solution of many problems,' and answered many puzzling questions, declaring that 'ignorance was the only barrier to spirit communion.' On account of the crowds flocking to hear the 'inspirational' medium, who again wove a beautiful poem out of two subjects, 'The probation of mankind' and 'The divine in humanity,' she agreed to speak again on Tuesday, and out of the suggested subjects the audience unanimously chose 'The departure from earth and reception in spirit life of Mr. Gladstone.' The control was declared to be Geo. Thompson, an early social and political reformer. The medium commenced: 'Beloved friends of my native earth-life, I don't appear before you in my own mortal garb, for that some years since was laid away; but this lady has kindly consented that I speak to you with her voice and mind, the intelligence, however, being my own.' He explained that as man and boy he had known English politics and English public men, had taken some part in the affairs of English history, and the anti-slavery work of America. He had been desired by the higher and wiser guides of the medium to speak of the transition and the reception in the spirit life of their honoured countryman, W. E. Gladstone. Among the many to receive him were John Bright, Richard Cobden, and the speaker. A period of introspection or rest followed, into which no other spirit was said to intrude, and then it was not long before he was ready to face with calm, independent countenance, with great wonder in his heart, and gratitude of spirit, all those assembled friends. The speaker would not say that his theological convictions were fully confirmed, whatever expectations he might have had concerning the union and re-union in the spirit state, but his work would be to encourage and help in every way his own and other nations to progress in freedom and fraternity.

At the conclusion, a resolution of thanks to Mrs. Richmond was moved by the Chairman, seconded by Mr. Ashton, supported, and adopted by acclamation.

—Newcastle Daily Leader.

INTERVIEW WITH MRS. JENNIE HAGON-JACKSON.

I HAD the pleasure of chatting with Mrs. Jackson, under the hospitable roof-tree of Mr. James Robertson, President of the Glasgow Society of Spiritualists, an account of whom, and of his flourishing Society, was given in the *Journal* a little over a year ago.

Mrs. Jackson is a native of Michigan. Not being rude, I did not ask her how old she was; but, at a guess, I would put her age down at 30 to 35. She is rather prepossessing in appearance and manner. She had only been a few days in Britain, the visit being her first. She returns to the States on the 12th. 'I hope,' she said to me, 'you will express my delight and pleasure at the kind reception I have had from these Scotch people I have met. I feel I am expressing that most emphatically. I have indeed been most agreeably surprised.' As Mrs. Jackson is one of the best known mediums across the Atlantic, I proceeded to catechise her upon the outlook for Spiritualism there. She imparted a most interesting account of the movement. 'There are,' she stated, 'a great many societies, but the chief Society is the National Spiritualist Association. It has branches in every State of the Union. It alone among Spiritualist bodies is recognised by the law as a religious body, performing religious acts, such as marriages and burials. We are, in short, on the same footing as Presbyterians, Episcopalians, and Methodists. I myself am a licensed preacher of the Association, and entitled to use 'Reverend' before my name.'

'And what is the public attitude towards Spiritualism?'

'The voice of the scoffer is less and less heard in the land. Among the thinking portion of the community the subject is treated with all the gravity it deserves. A very strong feature of Spiritualism is

THE CAMP MEETING MOVEMENT,

which goes on annually in June, July, and August. They have encampments in almost every State. The largest ones are at Cassadaga, Lillidale, N.Y.; Onset Bay, Mass.; and Lake Pleasant, Clinton, Iowa. Besides 'inspirational' addresses and prayers there are music, clairvoyance, and lectures. The attendance is very large. The Railway Companies offer cheap fares.'

'And your own work, Mrs. Jackson?'

'My own work is in Texas, at Fort Worth, where they are building a new church, or temple, for me. The foremost citizens are members of the Committee of management. Spiritualism, by the way, was introduced into Texas by a Scotsman and his wife from the neighbourhood of Glasgow, Mr. and Mrs. Hugh T. Wilson.'

Mrs. Jackson then went on to tell me of the development of her mediumship. She became 'clairvoyant' when a mite of three. At school she was able, she informed me, to read off essays from blank sheets of paper; the words seemed to be written for her to read. At first the master accused her of what he termed 'the meanest offence on earth,' plagiarism, but his extraordinary pupil was soon able to prove her innocence. Latterly, Mrs. Jackson begot a genius for reciting poems, at a moment's notice, upon any subject proposed to her. She says the words pour into her mind. Somewhere—I think it is in his 'Confessions'—Jean Jacques Rousseau speaks of 'the rain of ideas' that characterised his reveries. Is there any analogy between his experience and Mrs. Jackson's? By way of demonstrating to me what she could do, Mrs. Jackson requested me to select a subject for a poem, and she would improvise upon it. She argued that her 'art,' or 'gift,' was identical with the 'art,' or 'gift,' of our ancient Celtic bards and the Italian *improvisatori*. I took 'The War' for my theme; it possessed the most urgent actuality, and Mrs. Jackson was a citizen of one of the nations engaged in the struggle. Mrs. Jackson rose off her chair—we were sitting in Mr. Robertson's drawing-room, Mr. Robertson being the only other present besides ourselves,—and after a second's pause repeated a charming series of lines, perfect in rhythm and rhyme, upon the Hispano-American contest. She was not entranced. There was no hesitation. Candidly, however, the poem lacked verve. Even 'on the other side' the muses nod.

ABOUT WHITTIER AND BRYANT

Mrs. Jackson told me two interesting anecdotes. She was invited to visit Whittier—the Spiritualism of some of whose poems is as marked as the Spiritualism of Tennyson's. It was a snowy day; and when she arrived at the poet's door she was met by Whittier himself, who, brushing the snow from her clothes, exclaimed in his gentle Quaker fashion—'This is welcome! Let us in.' 'Whittier,' said Mrs. Jackson, 'was one of the simplest men you ever saw. His hair was long and white. His face was lightsome and smooth as a child's. He had very bright, expressive eyes. He told me he had been wanting to see me for a long time, and had read one or two little poems of my improvising. He took me to a portrait of Ralph Waldo Emerson, and, standing in front of it, and casting his arm around me, said: "There is a man who lives absolutely above antagonism." The story touching Bryant was this: Mrs. Jackson was lecturing at the place in Massachusetts where Bryant had lived. At one of her meetings Mr. Towers, for a long time Bryant's secretary and intimate friend, gave her a subject to improvise upon. She fulfilled the request, and was informed by Mr. Towers that she had recited a poem which Bryant had left with him incomplete and unpublished. She had completed it, however, and the added stanzas exactly fitted in with those written by the dead poet. Mr. Towers was perfectly astonished. The incident, coupled with others, made him a Spiritualist. Truly, we live in a strange world!—*The People's Journal*.

YORKSHIRE UNION ANNUAL MEETING.

SPICER STREET, BRADFORD, JULY 10.

THE morning meeting opened under lovely conditions, beautiful weather, and a splendid muster of delegates, honorary members, and friends. Mr. J. Smithson presided at 10-30, and opened with a bright and thoughtful address, after singing and invocation. The business was very ably and quickly got through. Election of officers for 1898-9 resulted as follows:—President: Mr. Gavin, Bradford. Vice-president: Mr. Archer, Birstall. Treasurer: Mr. Sutcliffe, Halifax. Secretary: Mr. Whitehead, Pudsey. Executive: Mr. Collins, Mr. Jackson, Mr. Burchell, Mr. Parker, all of Bradford; Mr. Hemingway, Huddersfield; Mr. Smithson, Dewsbury; Mr. Baldwin, Halifax; Mr. Waterhouse, Keighley; and Mr. Pawson, Leeds. The first five named are all elected for two years; the remaining four retire next year. Auditors: Mr. Shephard, Halifax (two years); Mr. Wilson, Huddersfield (one year).

Afternoon meeting:—The business of the afternoon meeting was not altogether of the most pleasant character, and it perhaps will be as well to leave it with those who were present.

Evening meeting crowded. Mr. Gavin presided, and thanked the members for having elected him to the honourable position of President, and gave a short, but very able, address on 'The Broad Principles of Spiritualism,' closing with a powerful appeal to his hearers to forget the differences of debate, and bend earnestly to the work which lay before us. Mr. Barraclough (Armley) gave a bright and particularly happy address on 'Spiritualism and its Critics,' which was highly appreciated by the audience. Mr. Archer next spoke briefly on 'Spiritualism, what has it done for us?' showing that some ten years ago he was opposed to Spiritualism, but about that time he was led by his esteemed wife to investigate, and as a result he found the glorious truth, which has since been a source of blessing and comfort to them both. Mr. Pawson was next introduced as being a veteran in our movement (though still a young man in years), and gave one of his ever welcome, thoughtful addresses. Mrs. Nicholson (Shipley) gave a sympathetic address on the general teachings of Spiritualism, exhorting her hearers to live up to the highest ideals taught from our platform. Mr. J. Armitage, the

veteran of our Union, spoke to us on the illogical teachings of the Vicarious Atonement in his usual happy way, closing with a beautiful appeal to Spiritualists to exert their better nature, and thus make this world better for having lived here. Mr. Smithson next spoke to us in his happiest vein, powerfully reasoning out the principles of Spiritualism, which was much enjoyed by the audience, as was evidenced by their smiling faces. Mrs. Burchell very ably wound up one of the happiest meetings we have ever held. A hearty vote of thanks was tendered to our Spicer-street friends for their very kind catering, to which Mr. Parker suitably responded. Mr. Smithson presided at the organ, and led the singing in a hearty manner. Mr. Collins pronounced the Benediction. Next meeting at Birstall, August 14, 10-30 prompt. Hon. members accepted: Mr. and Mrs. Feltham, Miss Annie and Master J. H. Collins, Miss Julia Burchell, and Miss E. Manders, all of Bradford; Mrs. Oates, of Huddersfield, and Mr. F. Oxley, Stairfoot, Barnsley. Hon. members' subscriptions are now due. J. WHITEHEAD, Sec.

5, Womersley-place, Greenside, Pudsey, North Leeds.

MR. MATHEWS FIDLER IN BIRMINGHAM.

THE International Congress has brought many good things in its train. Not only has London been the centre of fruitful labours in spiritualistic matters, but many of the visitors from distant places have extended their favours to the provinces. During a short stay in Birmingham, Mr. Fidler, in company with his wife and that remarkable medium, Mrs. E. d'Espérance, was kind enough to take part in the services with Mr. E. W. Wallis on Sunday, July 10, at the Masonic Hall. He gave a brief, but most interesting, account of his experiences in spirit-photography and materialisation, which were of a very marked and distinctive nature—so remarkable, in fact, that if not handled in a judicious manner would, to those unacquainted with the subject, be of questionable benefit. But so thoroughly has Mr. Fidler grasped the spiritual significance of these things, and so practical and straightforward are his statements, that conviction is irresistible. Mr. Fidler has a high sense of moral responsibility devolved upon all who are the recipients of this truth, and ever seeks to wield the objective phenomena with a lofty conception of life. It has been suggested that if Mr. Fidler would prepare a series of lectures they would be of inestimable value to the movement. This, I think it possible Mr. Fidler will do in the early autumn, and if those Societies interested will communicate with me arrangements may be made.

A. J. SMYTH,

77, Grantham-road, Birmingham.

Items of Interest.

THE £603, proceeds of the National Bazaar, have been kept apart from the general account, and banked as a Special Propaganda Fund.

THE sum of £4 13s. was handed over to Mrs. Griffin by Mr. Howell, less 5s. paid for advertising, as the result of the South Manchester effort.

O.P.S. FUNDS.—I have received 3s. from the Plymouth Society (quarterly contribution), to Rev. C. Ware's pension fund.—Mrs. M. H. WALLIS, hon. sec.

BIRMINGHAM Spiritualist Union. A farewell social to Mr. E. W. and M. H. Wallis, at the Motopole, High-street, on Monday, July 25, at 7 p.m. Tickets, including refreshments, 1s.

TOO LATE.—Cardiff, Charles-street, Messrs. E. Oaten and S. Longville, and Mrs. Dowdall; and at Preston, Central, Miss Kay rendered acceptable services. The latter named a baby Alice, spirit name 'Lillie.'

WE have been specially requested to announce that a cheque was sent some weeks ago to the treasurer of the Bazaar Committee, with a special request to let it pass through the Two WORLDS, viz., £16 16s. 9d. for goods sold since Bazaar at Walsall.

MR. BIBBINGS' REMOVAL FUND.—I have much pleasure in acknowledging and thanking the senders for the following amounts. Shall be glad to receive further contributions.—Yours faithfully, J. FRASER HEWES, 26, Mapperley-road, Nottingham. Mrs. Ann Meekin, Oldham, 10s.; Mrs. E. Rayner, Oldham, 10s.; Mrs. Walker, Nottingham, 1s.

HALF PRICE!!—'Spiritualism Vindicated.' Some years ago a two nights' debate took place in Leeds between Mr. J. Grinstead and Mr. E. W. Wallis. It was reported at the time, and a large edition was printed as a sixpenny pamphlet. We find we have a few hundreds of these left, and to get them into circulation we now offer them at *threepence each, post free for 4d.* Address E. W. Wallis, 18, Corporation-street, Manchester.

RE MR. J. VEITCH'S TESTIMONIAL.—The following subscriptions have been most thankfully received:

Marylebone Society, per Mr. T. Everitt, £2 10s.; Mrs. Duffy, £1; Mr. Adams, 5s.; Mr. T. McCallum, 5s.; Mr. Deason, 2s. 6d.; Mr. Irwin, 2s. 6d.; Mr. Pritchard, 5s.; Mr. Gibbs, 1s.; Mr. Allen, 2s. 6d.; Mr. Callick, 6d.; Hackney Society, per Mr. Brooks, 13s. 6d.; Mr. Glendinning, 10s.; Mr. Lovell, 5s.; Mr. Hayday, 5s.; Mr. Liawood, 2s. 6d.; Mr. Smith, 1s.; Mr. G. T. Gywnn, 10s.; Mrs. Caulson, 2s. 6d.; Mr. Drake, 2s. 6d.; Mr. and Mrs. Brown, 5s.; A Friend to the Cause, 2s.; J. P. S., Camberwell, 5s.; S. L. S. M., per Mr. J. Payn, £2 10s.; Three members of Executive, Marylebone Society, £1 5s.; J. J. Morse, 2s. 7d.; Mr. J. Headley, 1s.; Mr. Lock, 1s.; Mr. Gibson, 1s.; Mr. G. B., 1s.; Mr. Clayton, 3s. 6d.; Mr. S. Crathern, 1s.; Mr. J. Byford, 5s.; O.P.S., per Mrs. Wallis, £1; A Lady Friend, per Mr. T. Everitt, 10s.; total, £13 19s. 1d.

WE intend to keep the above fund open till September 13, as many of his friends desire us so to do.—Thos. McCallum, 23, Keogh-road, Stratford, E.

MR. WALTER HOWELL is now residing at 3, Thyra-grove, Becon, Notts. Secretaries, please note!

'WERE THE WRITERS OF THE GOSPEL DIVINELY INSPIRED?' Paper, 50 pages, price 4d., post free 4½d. This pamphlet consists of Mr. Kitson's articles, which appeared in the Two WORLDS, and can now be had from this office.

TO POETICAL FRIENDS.—Our space available for 'poems' is necessarily very limited, and latterly the reports of the various Jubilee Celebrations have filled us right up, so that we cannot use the pieces sent to us. We have had an unusual number of 'first attempts' and 'inspired' efforts sent us recently, but they have been crowded out week after week, and we do not see any present likelihood of being able to use them.

RE 'ENGAGEMENTS.'—On page 467 of your current issue, I see a notice stating that Mr. G. H. Bibbings will deliver two addresses in the Alexandra Hall, Leeds, on Sunday, the 31st inst. As Mr. Bibbings, on the 6th ultimo, made an engagement to speak in the Salford Spiritual Church on the same date, I beg to ask him to explain how he proposes to keep both engagements, or which of the two he intends to brook? and his reason for making an engagement which he must have been aware he would not be able to keep? So many Societies have been disappointed by Mr. Bibbings at different times that it is desirable that his peculiar system of making and breaking engagements should be generally understood.—I am, yours faithfully, A. W. ORR, 15, Moorland-road, Didsbury. P.S.—Perhaps the Leeds Secretary would be good enough to say on what date Mr. Bibbings made his arrangement with that Society.

PRESENTATION TO RESPECTED WORKERS.—On Wednesday night, at the conclusion of the Ladies' Sewing Meeting, Good Templars' Hall, Mr. and Mrs. Sedgley were the recipients of a pleasing gift from the members of the Newcastle Spiritual Evidence Society. Mr. H. N. Korse, on their behalf, presented to Mrs. Sedgley a handsome silver teapot, and to the husband a beautiful ebony stick, such occasion being also the golden wedding of these friends, at which supper was provided by the recipients. Mr. Korse, in a telling complimentary address, referred to their long association with Spiritualism in Newcastle, and the sympathy and help they had always vouchsafed to speakers and the society generally, through sunshine and storm, and especially to developing mediums for a long period. Mr. and Mrs. Sedgley suitably responded with thanks, after which the evening was spent in suitable musical accompaniments.

DEPARTURE OF A SEATON DELAVAL SPIRITUALIST.—On Wednesday night, July 13, Mr. Isaac Wardlaw, of Seaton Delaval, left the Central Station, Newcastle, to take up an important position in Borneo at the new mines which are being opened out there. It is exactly eighteen months since the writer prophesied the above situation to him, and also told him who would be the means of getting it for him, and it has transpired as predicted in every particular. I feel a source of great comfort that he has taken it, as I feared he would think it too far to go. Mr. Wardlaw is a true Spiritualist, always kind and generous in many ways. The many speakers who have been entertained by him will bear me out when I say that it was a pleasure to them. He has left behind him many aching hearts, yet we sincerely wish him (and his dear wife who is to follow in August) God-speed. There was quite a scene on the platform at midnight, two brake loads of friends having come a distance of ten miles to see him off, testifies to the esteem in which he was held, not only by the Spiritualists, but by his comrades in the Volunteers, of which he was Quarter-Master Sergeant, which also speaks of his integrity. The leave-taking was most touching, even the strongest man had tears in his eyes, which could not be helped, and as the shrill whistle sounded a chorus of voices sang out in the midnight air, 'For he's a jolly good fellow,' until the train was lost in the darkness. His last wish was that the Two WORLDS should be sent every week, which will be done for his sake.—Thos. BENNETT, City Cocoa Rooms, 144, Pilgrim-street, Newcastle-on-Tyne.

ALEXANDRA HALL is the Leeds College of Music, top of Cookridge-street, five minutes walk from all stations. Come and hear Mr. G. H. Bibbings, on Sunday, July 31, at 2-30, deliver an address upon 'Is Spiritualism Diabolical?' You won't need any inviting to the evening service. 6-30, subject, 'Should Ghosts be Loved?' Silver collection. Tea provided in Psychological Hall, 6d. each.

BLACKBURN. Freckleton Street.—Anniversary Services on July 24. A monster circle at 11 a.m. All mediums invited. At 2-30 and 6-30, Mr. E. W. Wallis (his last visit before going abroad) will speak on 'Is Man Mortal Only?' and 'The Practical Value of Spiritualism.' Clairvoyance after each address by Miss Janet Bailey, of Blackburn. Special music by the choir and friends. Collections. Tea will be provided for friends from a distance at 6d. 558

LIVERPOOL. Daulby Hall.—A reception meeting will be held on Friday, 29th inst., at 8 p.m., to say *bon voyage*, and bid God speed, to Mrs. Cudwallader, Mr. and Mrs. and Master Arthur Wallis, who sail for U.S.A. on the 30th inst. Mr. and Mrs. Morse, of London, will take part in the proceedings. 558

SOUTH YORKSHIRE DISTRICT COUNCIL.—A Demonstration, under the auspices of the above Council, will be held at Cleethorpes on Bank Holiday. Meet at 12 o'clock at Swichback. 559

'SPIRIT GUIDED' at half-price. This story was published, and a number have been sold at 1s. each, but in order to dispose of as much of our stock as possible before we set sail for our American tour, we have decided to offer this story (to clear out) at *half-price*, and will send 'Spirit Guided' post free for 7½d.—Address E. W. WALLIS, 18, Corporation-street, Manchester.

THE TWO WORLDS.

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our Albums, Pamphlets, etc.

FRIDAY, JULY 22, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

A Reception to Mr. Morse.

OWING to the pressure of the Congress and Conference reports we have been unable to notice the extremely gratifying reception accorded to our old friend and co-worker, Mr. J. J. Morse, at Boston, in the first Spiritual Temple (kindly thrown open for the occasion by Mr. M. S. Ayer) on June 7, when Mr. Harrison D. Barrett, in the name of the *Banner of Light*, acted as Master of Ceremonies, and in a kindly speech gave a hearty welcome to the guest of the evening.

The *Banner of Light* for June 18 gave a three columns' report of the very interesting proceedings. Fine speeches were delivered by Dr. T. A. Bland, Dr. Dean Clarke, Rev. T. E. Allen, Mr. J. Frank Baxter, the test medium, Mr. J. B. Hatch, jun., Conductor of the Boston Spiritual Lyceum, Mr. Eben Cobb (who has since that date passed into the spiritual spheres), and Mrs. N. J. Willis. Mr. Morse was received with an ovation, and spoke with feeling. Prof. J. C. Ridpath, Editor of the *Arena*, made a few graceful remarks, and a vote of thanks to Mr. Ayer closed the meeting.

A Pressing Social Duty.

THE CONGRESS IN LONDON may be said to have emphasised the fact that there is Spiritualism and Spiritualism. Many Continental Spiritualists are Catholics, Comte-ists, Metaphysicians, Re-incarnationists, and Occultists. In this country we have a large number of Spiritualists who are interested in the phenomena as phenomena, but take little or no interest in their bearings upon life, either here or hereafter; also a large number of Christian Spiritualists (whatever that term 'Christian' may mean), and the rank and file, who may be called rational and progressive Spiritualists.

In his opening address, Mr. Rogers said:

Among Spiritualists, as among all other classes, there must inevitably be diversities of faith and doctrine; and so it comes to pass that in this Congress we have men of all shades of creed—Unitarians, Evangelical Nonconformists, members of the Church of England, and Catholics—all good Spiritualists nevertheless, whom it is our delight to welcome, because, however much they may differ in regard to many theological problems, they are cordially united in the advocacy and support of our distinctive Cause. And, after all, why should we quarrel and dispute over matters of no serious import to our future well-being?

We have no inclination to dispute over 'matters of no serious import to our future well-being,' and we fully recognise the right of every one to believe what he feels to be right and true; but we claim the same right for ourselves, and it does seem to us a matter of serious import to our future well-being whether we are to be everlastingly punished for declining to accept the Catholic Church as an authority.

The truth seems to us to be well expressed in the *Agnostic Journal* thus:

Your Catholic adherents, for instance, Mr. President, will hardly agree with you. Their Church holds that all who are not of their fold are 'damned everlastingly.' Being damned is surely not 'of no serious import to our future well-being.' The truth is, Mr. President, it is not till a man has abandoned every vestige of Christian dogma that he is in a position to give an unbiassed adhesion to Spiritualism, or any other ism with grit and modernity in it.

We can quite readily understand that Catholics with strong convictions attract to their circles Catholic spirits, who have not outgrown their earth training, and it is quite possible that the strong atmosphere of 'faith' provided by the sitters, might prevent the spirits from expressing any other sentiments. Here is the great difficulty, it is only when the minds of the sitters are open and unbiassed, that spirits equally open and unbiassed, can report themselves truly.

We know of many instances where spirits have manifested, who in earth life were strong upholders of the popular Christian theology, who, contrary to the anticipations of their friends, have repudiated their old ideas. When the sitters are unprejudiced, willing to observe the phenomena, to let the spirits speak for themselves (as they were in the early days of the movement, because it was all new and strange, and they scarce know *what to expect*), the manifestations are more spontaneous and independent. Then, inquirers are frequently startled to receive communications from staunch 'believers' to the effect that they had been misled and had misled others, and that there is no truth in the ordinary ideas of the bodily resurrection, judgment day, personal devil, literal hell, vicarious atonement, etc., etc.

Spiritualism has proved that the bridge to the unseen has been built, and across it our deceased friends have returned and identified themselves, proving in a thousand ways that they are natural, human, and progressive; that life hereafter is real and intelligent; that development, mentally and morally, is continuous there as here; that creeds and faiths are fetters, inasmuch as they limit and hamper the spirit, and hinder the free expression of its highest powers; that in so far as false beliefs affect conduct, they influence character and aid in determining the status of the individual, and retard his education. Surely such revelations as these *are* of 'serious import' to our future well-being! If it is true that we make our own heaven and our own hell, that no vicarious sacrifice, or shedding of blood, or substitution, can save us from the consequences of our neglect or misdeeds, but that we each go to our own place, according to the deeds done in the body and the motives that impelled us to those deeds, then no Saviour can buy us back, no faith in the blood can wash away our sins.

What is our distinctive Cause?

Surely it is the Cause of knowledge as against faith, of Humanity as against Church and creed, of Truth as against belief, of Love as against 'blood and fire,' of Progress as against hate and hell, of Righteousness as against substitution, of Nature as against magic, of Law as against supernaturalism, of Liberty as against dogmatic theology, of personal purity as against vicarious goodness, of Justice as against charity; in a word, the Religion of *Man-the-immortal*: the gospel of life, of progress, of law, and of love.

The evidences which Spiritualism has afforded of the personal and progressive life for mankind after death, render Re-incarnation unnecessary. Spiritualism has demonstrated the reality and naturalness of life after death; the survival of memory, continuity of character, and the inevitable influence of 'consequences' upon the individual; it has proved the reality of the spirit-body, and this, together with the consensus of testimony to the educational value of experiences over there, and the progressive states open to those who aspire, shows that the future life is equal to the requirements of the human spirit.

To re-incarnate the ex-carnate man would require the destruction of his spirit body. That would destroy his memory—therefore is identity! Since the spirit spheres are varied and real, and the spirit body actual, the associations and experiences of humanity over there afford opportunity and scope for the development of the diviner powers. We fail to see any necessity to bring back the spirit to repeat its pilgrimage here—either to punish or reward it for vices or virtues of which it is ignorant, since in this state we have no knowledge of any previous life here! It seems to us that the facts of Spiritualism disprove the assertion of Re-incarnationists.

One thing is clear: We are all agreed that man is a spirit; that he does not die; that intelligent communication can be established more or less perfectly with the people of the other world; that those people are real, active, intelligent, and individualised, and that spirit identity has been established beyond doubt. Upon those grounds we stand firm and united.

Surely we can also recognise our duty (whether we be Catholic, Protestant, Agnostic, Re-incarnationist, or Theosophist) to work for Human Brotherhood! To 'consider the necessity for real and fundamental remedies, not mere palliatives, which have been tried with ever-increasing energy and goodwill throughout the century, and have absolutely failed.' If Re-incarnation be true, we shall find it out sooner or later—it isn't worth quarrelling over, but, to us *all*, the pressing duty of social reform comes home with ever increasing urgency. As Dr. A. R. Wallace says:

We Spiritualists must feel ourselves bound to work strenuously for such improved social conditions as may render it possible for *all* to live a full and happy life, for all to develop and utilise the various faculties they possess, and thus be prepared to enter at once on the progressive higher life of the spirit-world. We know that a life of continuous and grinding bodily labour, in order to obtain a bare existence; a life almost necessarily devoid of beauty, of refinement, of communion with Nature; a life without adequate relaxation, and with no opportunity for the higher culture; a life full of temptation, and with no cheering hope of a happy and peaceful old age, is as bad for the welfare of the soul as it is for that of the body.

RULES FOR LOCAL SOCIETIES.—We are frequently asked by new Societies for advice about drafting rules, and have exhausted our supply of specimens. Will Societies having printed rules kindly favour us with one or two copies for the benefit of beginners?

is that greater self who determines them; on whom they depend for their existence.

We men and women are in the most external plane of our universe, of our Solar-Self, to which the skin in our organisms corresponds microcosmically.

Biology shows us that the cells in our skin are not in immediate, direct relation with the thinking-self, whose reflecting self-consciousness functions through the brain, and whose affection and love functions through the heart. They are only indirectly related through several intermediary relays of nerve currents, and ganglions, and plexi or centres. While man is in this outer-world, his relations with the great Solar-Self, the Deity of this Universe, is equally indirect, mediate. It occurs through the life currents or processus flowing from the centre, through relays, through selves, in intermediary planes. Consequently man, while here, cannot enter into immediate direct relation with the Infinite, as the ancients inferred. He cannot even enter into direct relation with the Solar-Self, and far less so with the Universal-Self, in whom the solar system itself stands as a mere cell in our organisms does to us.

When, by means of successive deaths and regenerative transmutations, man passes through the state of inner personality, of individuality, into the state of identity, then he does identify himself, and becomes consciously at one, with the Solar-Self, while retaining his own identity. He becomes one with the Father, as Christ said (but this should be with the Father-Mother), or at one with Osiris, as the Egyptians taught.

PS.—An interesting biological inference arises here from analogy in the unity of Law. It is probable that the vital nuclei of our cells, after shedding the peripheral physical bodies in which they incarnated by Kariokinesis, (and which physiology would call cellular death) rise in the planes of our microcosmic selves, even as we rise through the planes of the macrocosmic self—the Solar-Self, shedding our successively accreted circumferential forms in the process.

Societary Doings.

CONFERENCE PROPAGANDA MEETING.

THE last of a series of pleasant and successful meetings in connection with the Conference was held in the Heber-street Spiritual Church on Monday evening, July 4. The room was well filled with an appreciative and enthusiastic audience. Upon the platform were Mr. J. J. Morse (the president and chairman), Mrs. H. Jackson, Mrs. Cadwallader, Dr. Peebles, Mr. J. Swindlehurst, and Mr. E. W. Wallis. Speeches were made by the ladies named in true hearty fashion, also Mrs. Jackson gave a fine impromptu poem on the 'Lyceum,' and 'Our duty to the children.' The rendering of the poem was heartily applauded. Mr. E. W. Wallis gave a short address, after which the chairman called upon Mr. E. Marklew. Mr. Marklew was soon in the midst of his subject, much to the delight of the people assembled, and the telling points of his too short address were heartily received. Mr. J. Swindlehurst followed with a call, earnestly given, for a practical Spiritualism to be taught and practiced, the last speaker being the venerable doctor, whose remarks fell as a grand concluding chapter to the series of such successful gatherings ever marked in the memory of the Spiritualists assembled. Well may Keighley, the Nazareth of English Spiritualism, feel proud of this the Jubilee Conference.

RECEPTION TO MRS. M. E. CADWALLADER.

THE JUNIOR SPIRITUALISTS' CLUB of Great Britain tendered a Reception to Mrs. M. E. Cadwallader, on the evening of the 12th inst., at their Rooms, 26, Osnaburgh-street, London, N.W., in part to pay our distinguished American visitor honour, and in part to receive from her the official greetings of the newly-formed National Young Peoples' Spiritual Union, of the United States, of which body Mrs. Cadwallader was the duly elected representative. The occasion was also that of the regular quarterly social of the club members.

The handsome rooms were beautifully decorated with a large array of rare flowers and ferns, while, in compliment to the guest of the evening, the Stars and Stripes gaily adorned the assembly.

The members and their invited guests mustered in great force, the room being comfortably filled by the company in attendance. While the occasion was necessarily somewhat formal, yet that side of the meeting did not at all interfere with the social aspect of the gathering, which made the evening so thoroughly enjoyable. The President, Mr. J. J. Morse, made a few introductory remarks, welcoming the guest to the club, and bespeaking for her the cordial good wishes of all present, which were most heartily accorded. He then called upon the hon. sec., *pro tem.*, Miss Florence Morse, to read the official greeting sent to the club by the Young Peoples' Spiritual Union, which was received with great applause, as was the case with abstract of the proceedings set forth how the Union was formed, and the objects it had in view, after which a special resolution, recently passed by the Executive of the Junior Spiritualists' Club, was read, whereby the office of an honorary vice-president in the organisation was conferred upon the visitor, the document being warmly and generously endorsed by all present. As this latter matter had not been mentioned to the lady she was quite taken by surprise.

Mrs. Cadwallader, on rising to address the club, was evidently very much affected by the tokens of kindness extended to her by her now fellow members, and for a few moments her emotions almost overcame her. Recovering herself, she made a very pleasing and acceptable acknowledgment, winning all hearts by its point, felicity, and appropriateness. Her earnest words for the work for the juniors, and for Spiritualism in general, were heartily applauded, and she resumed her seat amid quite an ovation. An unknown friend sent her, as a token of recognition for her unselfish work for Spiritualism, a most beautiful bouquet of splendid Tiger Lilies.

Mrs. A. V. Bliss, the vice-president of the Club, also addressed the members, extending a most cordial and sympathetic greeting to the guest of the evening.

Dr. Peebles, who was also present as a guest of the Club, made a short speech, emphasising the good work Mrs. Cadwallader had done in her own country, paying a high tribute to her devotion and unselfishness to our Cause, his remarks being warmly received.

A short musical programme was contributed by Miss Fanny E. Samuel, Miss Dixon, Miss Minnie Bush, and Miss Ethel Bliss, the president adding a reading from one of Mark Twain's works. Refreshments, in great variety, were bountifully supplied in the dining-room.

It may be proper to state that the Club has become a pronounced success, though only a little more than six months old. Its list of members has continually increased, and contains names not only of members in Great Britain, but in the States, and the Colonies as well. Financially it is in good shape, having a satisfactory balance in hand, and being clear from debts. Among the company the following were noticed, with others: Mr. and Mrs. J. Parker, Mr. and Mrs. J. J. Vango, Miss Cox, Miss Todd, Mr. D. S. Smith, Miss Smith, Miss F. E. Samuel, Miss M. A. Townsend, Miss McCreddie, Mrs. Doorne, Miss Lev under, Mrs. and Miss Hett, Mrs. and Miss Greddan, Dr. J. M. Peebles, Mrs. A. V. and Miss Bliss, Mrs. Masterman, Miss Marshall, Miss Cowan, Miss Porter, Miss Minnie Bush, Miss Dixon, Mr. and Mrs. C. H. Wisler, Mr. W. Brinkley, Miss Alice Hunt, Mr. R. D. Bell, Mr. Arthur Lovell, Mr. Blackman, Mrs. Churchman, Mrs. M. E. Cadwallader, and Mr., Mrs., and Miss Morse. A letter of regret that a prior engagement prevented Mr. E. Dawson Rogers, President of the London Spiritualists' Alliance, and a vice-president of the Club, from being present was read. The event was one of the most enjoyable functions of the Club, and afforded unbounded satisfaction to all who participated therein.

FLORENCE MORSE, hon. sec. *pro tem.*

CAMP MEETING OF SPIRITUALISTS.

SUNDAY, July 10, the Spiritualists of the North-Eastern District held another very highly successful camp meeting at Aldin Grange Pleasure Grounds. These beautiful grounds are specially fitted for such an occasion, and the meeting is now to become an annual affair, and as such will, no doubt, be eagerly looked forward to by all who have been at either of those that have been held. The idea first sprung from our good friend Mr. Hudspith, medical botanist, of Langley Moor, who mentioned it to one or two friends, and acting upon the idea, wrote to the several Societies in the North-Eastern District, and nearly all took it up with a very lively interest, and it became a reality. The meetings of July 10 were attended by about 300 people from the Societies of Langley Moor, Crook, Bishop Auckland, Spennymoor, Perkinsville, West Pelton, Gateshead, Sunderland, Consett, and others, and were addressed in the afternoon by Mr. J. H. Lashbroke, of Newcastle; Mr. J. G. Grey, of Shield; and Mr. Wilson, of Gateshead; all of whom gave soul-stirring addresses, advocating harmony, unison, and study. The evening meeting was addressed by Mr. Jos. Eales, of Bishop Auckland; Mr. Ed. Cransbury, of West Pelton; and Mr. J. J. Carrick, of Consett, whose addresses were equally appreciated. Mr. J. Turner, of Newcastle, officiated as chairman upon both occasions, and gave every satisfaction. A formal resolution was put *re* making the meeting an annual affair, and was carried unanimously. It was also suggested that in order to facilitate further and better arrangements for another year that a committee be appointed, consisting of a delegate from each Society, who shall bear an equal responsibility for the arrangements made. Will secretaries of the various societies interested bring this matter before their societies, and write to the undersigned if they approve of its being so arranged?—J. J. CARRICK, Barr House-avenue, Consett, Co. Durham.

THE BRITISH SPIRITUALISTS' LYCEUM UNION.

THE Joint Committees of the above met on the 9th inst. in the Brook-street Huddersfield Spiritual Hall, to transact the important business of the Union. A vote of sympathy was sent to Mr. H. A. Kersey, who was unable to attend owing to ill health. It was decided that a letter of recommendation and fraternal greeting be given to Mr. S. S. Chiswell to present to the Lyceums and Societies during his visit to America.

The Lyceum session on the Sunday morning was well attended by both officers and members, and was ably conducted by Mr. Joseph Briggs. The singing was hearty and harmonious, the responses to the silver and golden chain recitations were prompt and steady, and a number of young members volunteered recitations.

After the customary exercises, which were enjoyed by all, the conductor in a few well-selected sentences, welcomed the Joint Committee to the Brook-street Lyceum, and trusted a new stimulus would be given to the work by their presence and remarks that would be addressed to them that day. Mr. S. S. Chiswell, Liverpool, congratulated them on the splendid Lyceum they possessed, and described the Lyceum colours in use in his Lyceum—red, blue, and white. These symbolised love, truth, and goodness, and they laboured to develop these qualities in the hearts and lives of every Lyceum scholar. Their Lyceum banners were composed of these colours. He described their beautiful effect, and how all their scholars loved them. When he saw a young man with a red, blue, or white tie; or a young lady with a red, blue, or white dress, feathers, or ribbon, he wondered if those colours were also symbolical of the lives they were trying to live.

Mr. Todd, Sunderland, delighted the children with his racy remarks and comments on the session, and said that they too had got banners of the colours described by Mr. Chiswell, and how the children loved them as they were carried during marching; the first child carried a red flag, the second a blue flag, the third a white flag, and this was repeated right through their Lyceum.

Mr. Clarke, Nottingham, commended them for their excellent order and splendid session, which was most inspiring. He should take pleasure in reporting to his Lyceum the good position and efficiency of that Lyceum. He described how, in view of the Lyceum

ists becoming speakers on our platforms and managers of our halls, they were taking steps to try and develop the art of elocution in their Lyceum by some one of their number being requested to read a short selection, and then the effort being criticised in a friendly spirit; and as all were called upon in turn, it was pleasing to hear and note the marked improvement that had already been effected, and recommended the plan for their consideration.

Mr. A. Kitson spoke on the symbolical meaning of the right and left hand clasplings during chain march, as being goodwill and fraternal love, and remarked on the great necessity there was for these being practised both in the Lyceum, Society, and home.

Mr. Mason, Burnley, bore testimony as one time a Sunday-school teacher, and now a Lyceum conductor, as the superiority of the Lyceum methods over the old ones. He had no fault to find with the teachers themselves, but he blamed the doctrines they taught; they were wrong and misleading, and it was our duty to correct them by teaching that which we know to be true.

The main and most interesting features of the afternoon service was the presentations made to Messrs. T. O. Todd, S. S. Chiswell, and W. Mason, all past presidents of the Lyceum Union, of a Silver Lyceum Jubilee Medal each, all suitably inscribed, and subscribed for by a number of admiring friends of these truly noble workers.

Mr. J. Venables, the president elect, made the presentations in appropriate remarks. It was an interesting time to mark the surprised and astonished looks as first one and then the other was singled out for honour, as none of them were aware of what was in store for them. Oh! what a surprise! And how some of us enjoyed it!

The evening meeting was well attended with a deeply interested audience. The Lyceum and the children were well and ably pleaded for by the president and all the members of the Executive, among whom was Mrs. Greenwood, of Sowerby Bridge. The various phases and aspects of the work were ably dealt with, there being no repetition. Each speaker took up a separate line of thought, which kept the audience intact to an unusual hour, and wished that we may visit again soon. The children sang their late anniversary hymns, under the genial conductorship of Mr. Alfred Colbeck, in a creditable style, which added not a little to the success of the occasion. The local friends were most solicitous to make all happy, and they succeeded most admirably. The collections realised £3 9s. 7d., which was generously donated to the Union Funds towards defraying expenses, for which they have our sincere thanks. ALFRED KITSON, Sec.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley Hall, Henley-street: Mr. H. Boddington gave an able address upon a verse chosen by an opponent in the afternoon, 'If I lack charity I become as sounding brass.' He showed that motives were more powerful in determining spiritual status than actions. Practical charity to be personally valuable must be inspired by the love of humanity, not self interest. Mrs. Boddington's solo met with its usual appreciation. Mr. Adams' address was both amusing and instructive. — **BOW:** Mrs. Weedmeyer's guides were at their best both in their addresses and clairvoyance. Several persons received remarkable tests. Wednesday's meeting very good. — **CANNING TOWN, Braemar-road:** 14th, Mrs. Hellier was very successful with her psychometry. 17th, Mr. Dennis's address much appreciated. Mr. Savage gave psychometric tests to strangers. 2, **FORD'S PARK-ROAD:** Tuesday, Mr. Knight dealt with several important questions. Sunday, Mr. and Mrs. Webb were well received. Tuesday, Our mothers' meeting had their outing in Epping Forest, a very enjoyable day. — **CAVENDISH ROOMS, 51, Mortimer-street, W.:** Last address by Mrs. Cora L. V. Richmond, prior to her return to America. Crowded audience. Title of address, 'The next step.' A pleasing addition to the evening's service was a solo by Mrs. Paulet, 'Abide with me,' and the impromptu poems given by Mrs. Richmond on 'The next step,' 'Father and Mother God,' and 'Adieu, but not farewell' (subject chosen by the audience), was the most beautiful we have heard this lady give. — **EAST LONDON, Manor Park Centre:** Monday, Mr. Davis gave very successful psychometry. Friday, Mr. Noyce's trance address was on 'How to become a medium.' Successful clairvoyance, well recognised. Sunday, Mr. Davis gave a good address and psychometry. — **STRATFORD, Workmen's Hall, West Ham-lane, E.:** 17th, Pleased to listen to a grand discourse by our brother, A. Peters, also very clear psychometry and clairvoyance. Every description recognised. 14th, We enjoyed a very interesting reading by our secretary, Mr. J. J. Pressman, and a short address by our friend, Mr. Savage. *Prospective:* Next Sunday, at 7 prompt (Stratford friends please note), Mrs. Cadwallader, from America, and Mr. J. J. Morse, the great trance medium, accompanied by several American friends. Next Thursday a meeting at 8-15, in Back Room. — **FOREST GATE CENTRE:** Week-night meeting well attended. Good clairvoyance and tests. Sunday morning, we had a lively discussion on Mr. Bell's fourth paper. Sunday night, Mr. Bullen gave good address and clairvoyance. — **EDMONTON:** Mr. Walker's guides gave an able address upon 'The highest and best conception of God, from a spiritual and a natural standpoint,' subject chosen by the audience, followed by accurate psychometry. — **HACKNEY:** Sunday morning, Mr. Whyte (Evangel) spoke from our platform in Victoria Park; night, Mrs. Hillier gave a trance address and clairvoyance. Mrs. Locke a solo. — **ISLINGTON, Wellington Hall, Upper-street:** 17th, An interesting debate between Mr. Branchley and Mr. Young on 'Eternal hell fire torments.' — **NORTH LONDON, Open-air Work, Finsbury Park:** Messrs. Brooks and Emms, speakers, subject, 'The law of consequences.' Evening, at the hall, 14, Stroud Green-road, Amicus in the chair, gave an eloquent address on 'The spiritual manifestations of the past.' Mr. Whittington gave interesting personal experiences. The veteran pioneer, Mr. W. Wallace, gave an account of his late visit to Lancashire. He deplored so much of the fortune-telling element rampant in the name of Spiritualism. Messrs. Brooks, Emms, and Thompson, speaking also on the same subject. — **SHEPHERDS BUSH, 73, Becklow-road, W.:** Mr. W. T. Sherwood continued his lecture on 'Animal magnetism and its relation to Spiritualism,' and gave several demonstrations of his magnetic powers. His remarks, etc., were much appreciated. — **SOUTH**

LONDON, Surrey Masonic Hall, Camberwell New-road: Morning circle, strangers were surprised at the results obtained, several applying for admission as associates, for the purpose of investigating the truths we proclaim. Evening service, very good attendance. 'Douglas,' through the mediumship of our leader, gave the third of a series of addresses on 'The identity of early Christianity and modern Spiritualism.' Step by step he traced the acts of the apostles, also the acts of the mediums of modern Spiritualism, and satisfactorily established their identity. Many members stayed to the after-circle, conducted by Mr. McDonald. A member related his experiences how he became a Spiritualist, and also the evidence he had received. *Prospective:* Mrs. Trueman, clairvoyant, of Plymouth, will, on Sunday, 31st July, occupy the platform of the South London Spiritualists' Mission, Surrey Masonic Hall, Camberwell New-road. A good reception awaits her (558). — **STRATFORD, Martin Street Hall:** A pleasant evening with the guides of Mrs. Phillips. The address on 'Human Capabilities' was very instructive; also appealing to Spiritualists to develop their gifts for the furtherance of our Cause. 41, **SALWAY ROAD:** Our class is showing signs of utility to the Cause; already a marked improvement in some respects is noted. This morning, 'The obsession of the Poet Cowper,' formed the subject, all taking part.

STOKE NEWINGTON Spiritual Society. The inauguration of this Society will take place on Sunday, July 24, at 7 p.m., Blanch Hall, 99, Waterloo-road, Stoke Newington-road, Clairvoyance by Miss MacCreadie; Address by 'Evangel.' Miss F. E. Samuel has kindly promised to give some vocal music during the evening. Chairman, T. Everitt, Esq., President of the Marylebone Association. The committee will be pleased with the help of friends in making this opening service a success. Kindly note date. Trams pass the end of the road from Margate Street, Holborn, and Dalston.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping Street: 13th, Miss Cotterill gave exceedingly good clairvoyance and psychometry. 17th, Mr. Taberner gave very interesting and instructive addresses, and good psychometry. Mr. Taberner being one of our members, he kindly gave his services in aid of the society, for which the committee thank him very much. — **COLLYHURST STREET:** 13th, Miss Knight gave very good clairvoyance and psychometry. 17th, a pleasant day with Mr. Rooke. **LYCEUM:** Usual routine done well. Recitation by Arthur Arundale. A most pleasing and harmonious session; sixty present. — **ECCLES:** 11th, Grand social by our lady friends, a very happy evening, realising 36s. 6d., also donation from our esteemed friend, Mrs. Benman, 10s. 13th, Very successful evening with Mrs. D. Markham. 17th, Mrs. Robinson, good addresses and clairvoyance. — **HIGHER BROUGHTON, Hilton-street:** 14th, Mr. Eyres, good psychometry and clairvoyance. 17th, *Lyceum:* 46 present. Recitations by Misses Mabel and Lucy Cruiso, Florrie Shedlock, and Percy Shedlock. Good address by Mr. Pickthall, much appreciated. Singing very good, led by Mr. Brummitt. Miss Rotherham presided at the piano. Anniversary services grand success, thanks to the effort of Mr. Pickthall and daughters, also the children of the Lyceum for their excellent singing, ably led by Mr. Brummitt. — **OPENSHEAW, Granville Hall, George-street:** 14th, Mrs. Beresford gave good clairvoyance and psychometry. 17th, Short addresses and remarkable clairvoyance by Mrs. Entwistle. First visit, and we were very pleased and highly satisfied. After meeting well attended, Miss Taylor and Mr. Mason doing good work. — **PATRICROFT, New-lane:** 17th, Mr. Brook's address on 'Where are the world's great heroes gone?' and clairvoyance quite a treat. — **PENDLETON:** Mrs. Hyslop gave good addresses, afternoon and evening, and good clairvoyance. — **SALFORD:** Sunday evening, Mr. Walter Howell delivered an eloquent and well-reasoned address on 'The relations between reason and faith,' distinguishing between the blind, unreasoning, helpless 'faith,' which demands complete surrender of the mind of man, and the living and inspiring faith in the power of righteousness and love which, harmonising with reason, looks forward with confidence to the gradual uplifting of humanity, and enables men to work with energy for the accomplishment of the purpose they desire. *Prospective:* On Saturday, 23rd, at 5 p.m., a farewell party to Mr. and Mrs. Wallis, and Mr. and Mrs. Chiswell. (See advt.) Sunday, 6-30, Mr. Orr. — **SOUTH MANCHESTER, Princess-road, Moss Side:** 14th, Our local mediums again gave phenomena—a very enjoyable and successful evening. 17th, at 10-45 and 6-30, Mr. E. Standish was with us, glad to see him again after his indisposition. 18th, Mr. W. Howell lectured on 'Herbert Spencer and his philosophy,' preceded by a beautifully rendered poem, entitled, 'The Blind Mother.' Collection and donations £4 6s. in aid of Mrs. Griffin, Mr. Howell giving his services.

BRADFORD, Labour Hall, Grey Mare-lane.—Sunday, Opening meeting, 6-30 p.m., Mr. Crompton. Tuesday, members' meeting, 8 p.m. Thursday, public circle, at 8 p.m., Mrs. Brown.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge Street: Mr. Hamer gave a good address on 'Is Spiritualism in harmony with the Bible?' After-circle, room nicely filled, successfully conducted by local mediums: Mrs. Scott, Robinson, Jackson, Hitchon, and others. — **CHINA STREET:** 10th, A Spiritual feast with Mrs. Stair. Her subjects were: 'Our duty to our neighbours,' and 'Social Reform.' Earnest and eloquent calls to duty to rid the world of the wrongs and miseries that crush humanity, and four subjects for impromptu poems were ably dealt with, and were much appreciated. — **ST. JAMES' STREET:** Flower festival, the room was beautifully decorated with plants and flowers (the gifts of members and kind friends). Mr. Ormerod gave splendid addresses, affording us much food for thought. Mrs. Morley gave clairvoyance and psychometry, and only in one case was there anything given which was not recognised. After-circle, Mr. Myerscough's psychometry being marvellous. Mrs. Mellor assisted. Large audiences. — **ARGYLE-STREET:** 10th, Miss Cross and Miss Case (both members) kindly gave their services. Nice addresses, clairvoyance, and psychometry, very well received. Miss Ribchester gave good addresses and clairvoyance. — **ASHTON-UNDER-LYNE:** Tuesday, Mr. Standish

gave good psychometry. Sunday, Mr. Duffy gave stirring addresses and good psychometry. Good circle by Mesdames Horne and Cropper.—BLACKBURN, Freckleton-street: Mrs. Hulme discoursed on 'Open thine eyes that thou mayest see God' and 'Is Spiritualism for good or for evil?' Psychometry for sickness. Clairvoyance very successful. Mr. Hugh Smith, Vice-president, officiated.—BLACKPOOL, Albert Road: 17th, Mrs. Watmuff gave good addresses on 'The poor ye have always with you,' and 'God in the light of Spiritualism.'—BOOTLE: 17th, Mrs. Wallis, of Manchester, gave excellent discourses on 'Home: here and hereafter,' and 'The Ethics of Spiritualism'; both well delivered and well received. Clairvoyance at each session.—BURY: Wednesday, public circle well attended. Sunday, good addresses and clairvoyance from the guides of Mrs. Rennie.—CASTLETON: Miss Cotterill gave us a helping hand on the 12th, for which we are very thankful, her services being a bright success. 17th, Mr. Kay, of Salford, named a baby of Mr. and Mrs. Peplow (members), earthly name, Fredrick, spiritual name, 'Sunbeam.' A very successful day.—CLITHEROE: Miss Knight was very successful in clairvoyance and psychometry.—DUKINFIELD: 14th, Mrs. Peat gave good address. Mr. Hall gave good clairvoyance. 17th, Mr. Crompton gave good address and clairvoyance. After-circle, Mrs. Peat.—HEYWOOD, Discussion Hall: Afternoon, public circle. Evening, 'Philosophy of Spiritualism,' very well given.—HOLLINWOOD: 12th, Mrs. Johnston. Sunday, Mr. Gibson discoursed well on 'Man's inhumanity to man.' Psychometry very well given.—LEIGH: A lively time with Mrs. Mort, of Oldham. Her clairvoyance was marvellous, all recognised. Psychometry accurate in every detail: good audience, also a good after-circle.—LIVERPOOL, Daulby Hall, Daulby-st.: The visit of Mr. G. H. Bibbings was very successful; grand, inspiring addresses to large audiences. The Lyceum children gave him a hearty reception at the morning session. PHOENIX HALL: 13th, Mrs. Rosbottom gave a short address. Mrs. O'Keefe gave excellent clairvoyance.—MACCLESFIELD: Very good addresses and clairvoyance by Mrs. Porter.—MIDDLETON: 17th, Mr. Baldwin gave good addresses on 'Why I am a Spiritualist,' and 'The harvest of humanity,' also good clairvoyance by Mr. Taylor, of Royton. After-meeting, our local medium Mrs. Pedley, gave a good address and good psychometry.—MILNROW: Mrs. Nicholls' guides gave a nice address, 'Mission of Spiritualism,' and good clairvoyance. Societies in need of a good medium would do well to try her.—OLDHAM, Temple Society: 17th, Mr. Savage, of Oldham, gave excellent addresses on 'The blessings of Spiritualism,' and 'Is Spiritualism a teacher of morality?' Mr. Taft gave good clairvoyance. BARTLAM-PLACE: 17th, Lyceum open session, a grand success. 6-30, Mr. H. J. Taylor gave an address, and Mrs. Law gave very successful psychometry. BLEASBY-STREET: 13th, Mrs. Porter gave good clairvoyance and psychometry. 17th, Miss Halkyard, good addresses and clairvoyance.—SHAW: 12th, Mrs. Brooks gave clairvoyance, exceptionally good.—ROYTON: Mrs. Lambert conducted good services; excellent clairvoyance and psychometry. Good audience. 16th, Miss Chadderton's guides gave a splendid address, 'Where and what is heaven?' also good clairvoyance.—STALYBRIDGE: 12th, Mr. Marklew gave a grand address on 'The philosophy of Spiritualism,' and answered questions very ably. 13th, Mrs. Hopwood gave good phenomena. 17th, Miss Jackson being ill, Mrs. Mellor spoke well on 'The good we all may do' and 'The God whom the Spiritualists worship.' Mrs. Hopwood gave good clairvoyance and psychometry.—STOCKPORT: Mr. J. B. Tetlow gave splendid discourse on 'Life and Immortality,' followed by good clairvoyance.—SOUTHPORT, Foresters' Hall: Mr. W. J. Leeder and his inspirers delivered excellent addresses on 'Spiritual Religion' and 'Immortality,' followed in the evening by several clairvoyant delineations, when the congregation filled the room. An extemporised open-air meeting was held on the shore in the morning, taken part in by Mr. Sam Featherstone, of Rotherham, and Mr. W. Stansfield, of Southport. A liberal distribution of Two WORLDS leaflets and other literature was made, one of the results being that several strangers to Spiritualism attended our evening service. HAWKSHED HALL: 17th, Very fine addresses and answers to questions by Mr. Geo. Featherstone. Mr. David Duguid has been on a visit here for the week-end, and favoured us with an account of his experiences in mediumship, Sunday afternoon. He has also given semi-private seances in presence of many Spiritualists and non-Spiritualists with wonderful success; his trance painting being pronounced 'marvellous.'—TODMORDEN: Mrs. France discoursed excellently on 'What does Spiritualism teach?' and 'Prayer.' Clairvoyance good.—TRANMERE AND ROCK FERRY: Good address from Mr. Houghton's controls (local medium). Mr. Seymour, chairman, also spoke, small attendance.—WARRINGTON: Good meetings with Mrs. Hyde, addresses and clairvoyance excellent. Monday evening, clairvoyance and psychometry both successful.

NORTHERN COUNTIES.

BISHOP AUCKLAND: Mrs. J. Shannon, from Middlesborough, gave excellent addresses on 'The philosophy of Spiritualism.' She said that all down the ages the facts of spirit return have been recognised, and have constituted the basis on which the superstructure of religious faith and aspiration has been erected. Convincing clairvoyant tests given. Good audience and a grand influence.—BLYTH: 12th, Mrs. Hume's guides gave a very interesting address, excellent clairvoyant delineations all recognised but one. Several of the company were rather sceptical but were afterwards satisfied that there was more in Spiritualism than they had hitherto been persuaded.—CARLISLE, Temperance Hall: 10th, Miss Smith, Burnley, subjects: 'Life is onward,' and 'What need for Spiritualism?' also convincing clairvoyance and psychometry. 17th, Mr. Rushforth, our local medium, discoursed on 'What must we do to obtain a happy home here and hereafter?' also delineations to strangers very good. Getting better with development. Half-yearly meeting; officers elected. Mr. Jos. Cartner has again taken the secretaryship (mediums please note). The report showed a debit balance of over £4, which is taken to be a healthy sign that we are alive but not paying our way, and will have to retrench till the cold weather comes, when we can get better collections.—CROOK, Mechanics' Hall: Mr. J. Morland gave an

excellent address on 'Cherish faith in one another,' which received the approbation of all. Good after-meeting; Miss Smith, psychometry. FELLING, Hall of Progress: 16th, Annual tea and social. A good number of friends turned up. Mrs. Stansfield's songs pleased the audience very much. Mr. Lions, Mr. Nailor, and Miss Lenton gave suitable songs. The Chairman, on behalf of the members, presented a silver watch and Albert to Master David Stanfield, for his past and present services as organist. 17th, Mr. J. Stephenson discoursed on 'Mediums and mediumship' to intelligent audiences. It was very instructive and interesting.—GATESHEAD, St. Cuthbert's Hall: 17th, Mr. McKellar, of North Shields, gave a reading from Dr. Peebles, which interested the audience very much. I.L.P. HALL: Mr. Paul gave an able address on 'The use of Spiritualism to Humanity,' Wednesday, a good test given through a personation medium of life beyond the grave, to one who was seeking the truth.—LINTZ: We are still progressing; a very good meeting at Mr. Barnes. The guide of Miss Lily Barnes spoke well on 'Truth, wisdom, and knowledge.' We have had a lot to contend against, but are getting stronger every day, and expect before long to have a big society.—MILLOM: Mr. W. Todd gave a nice address on 'Charity'; a very good meeting.—NEWCASTLE, Northumberland Hall: 17th: Mr. W. H. Robinson kindly came forward and gave an address in lieu of Mr. Lashbrook, whose father had passed away during the week. Fairly good audience. We hope the friends will support us now that we have gone to a larger hall. 3, ADDISON-ROAD, HEATON: Mrs. Johnson gave answers to relevant questions, which were regarded as very satisfactory.—NORTH SHIELDS, Lewis Hall: 12th, Mrs. Yeeles gave psychometry to good audience. 13th, We were honoured by a visit from Mrs. Cora L. V. Richmond, and a very large audience were spell-bound by her oratory on 'The needs of the hour,' and two most beautiful poems. All look anxiously forward to her next visit, which we hope will not be long. 14th, Mrs. Morton gave 14 clairvoyant descriptions, all recognised. 17th, Mrs. Yeeles and guides lectured well on 'Is Spiritualism dangerous or wrong?' Good clairvoyance. The Lewis Hall Lyceum is making steady progress.

MIDLAND AND EASTERN COUNTIES.

BELPER: 3rd, Mr. Fielding morning and evening. His clairvoyance was very convincing, especially on the Monday evening, almost all being recognised. 10th, Mr. W. Howell paid another welcome visit, and gave splendid addresses upon 'Angels unawares' and 'When the spirit of truth shall come, etc.' On Saturday, 16th, we had the first spiritualist wedding at the hall. The beautiful service was ably conducted by Mr. Howell. The hall was decorated with flowers, flags, etc., by some of the lady members.—BIRMINGHAM, Bloomsbury: 10th, Mrs. Place's first visit since her late illness. Her guides gave a splendid address on, 'I will give them a name and a place, and they shall be my people.' Clairvoyance very convincing, 26 descriptions, eight only unrecognised. Crowded audience. We thank our sister very much. 17th, Mrs. Colleges's inspirers gave an address on 'The Jubilee,' full of the usual fire and enthusiasm. Successful clairvoyance. Our good friend was controlled by a spirit-friend related to a stranger in the audience, which was a good test.—DERBY, 1A, Normanton Road: 13th and 14th, Grand concert, specially arranged by Mrs. Hale and choir, consisting of solos, duets, drills, recitations, and tableaux; decided success, reflecting great credit upon conductor and performers. 17th, Mr. Lote, though unwell, gave interesting addresses and experiments in psychometry.—LEAMINGTON SPA, 10, Portland Road: The Spiritualists have had the pleasure of hearing very able discourses from the guides of Mr. Swinfield, of Leicester, on Sunday last. Some most remarkable clairvoyant descriptions were also given normally by Mr. Swinfield. The morning meeting was poorly attended, but in the evening the room was well filled by a very intelligent and appreciative audience. During the later service the twin sons of Mr. and Mrs. Matthews were named, the ceremony being conducted in a most impressive manner. We purpose recommencing our regular circle early in September, and shall be glad to meet earnest inquirers.—LEICESTER, Liberal Club: The controls of Mr. J. Ashby gave an address to fairly good audience. Very successful clairvoyance. QUEEN-STREET: The controls of Mr. Muggleton spoke on subjects from the audience, 'What is Christianity?' and 'The re-incarnation of spirit,' in a masterly manner, very much appreciated. Clairvoyance by Mr. Hiffe.—NORTHAMPTON: Mr. Spire, a young medium from Leicester, gave a good address to a fair audience. One or two members of our society spoke a few words of encouragement, and wished Mr. Spire God-speed in the work so well begun.—SMETHWICK, Central Hall: 17th, Mrs. Place gave two addresses, afterwards successful clairvoyance to fair audiences; also very kindly visited Lyceum, spoke encouragingly, and gave clairvoyance.—WISBECH, Public Hall: Mr. D. Ward gave a good address from subject sent up by audience.

WALES AND WESTERN.

BARRY: A splendid address on 'Martyrdom,' by the guides of Mr. Ernest W. Oaten, created a most favourable impression. Good clairvoyant descriptions by the control of Miss Johnson. A good meeting, showing our Cause in a most favourable light.—CARDIFF, St. John's Hall: Service conducted by Mr. E. G. Sadler, who gave an excellent address upon 'Inspiration.' 17th, Service conducted by Mr. E. Adams, the subject of address being 'Spiritualism: its consolations,' in which reference was made to the bereavement of Mr. and Mrs. Giddings, by the passing on of their eldest son under sad circumstances. 198, COWBRIDGE ROAD: Trance address through Mrs. Williams and Mrs. Preece, good and well recognised clairvoyance from both ladies.—MERTHYR TYDFIL: 17th, An enjoyable address by Mr. Oaten (senior), Cardiff, on 'The fall of man.' Good audience (poor collection).—PLYMOUTH: 13th, The guides of Mr. Evans on 'The good uses of doubts and doubters'; splendid discourse. 17th, Mr. Kenward on 'Spiritual gifts.' Subject ably dealt with and much appreciated. Clairvoyance by Mrs. Trueman, sixteen descriptions recognised.

YORKSHIRE.

ARMLEY: Mrs. Midgley gave good addresses and clairvoyance. Election of officers: President, Mr. Hardisty; Vice-President, Mr. Best; Secretary, Mr. Roberts; Treasurer, Mr. Wilkinson; Cor. Sec., Mr. J. Wilby.—**ATTERCLIFFE:** 17th, The sixth anniversary of this Society was held in the Vestry Hall, when trance addresses were delivered by Mr. Jones upon 'Spiritualism' and 'Spiritualism on higher grounds.' Never before have we heard such splendid addresses from one so newly-developed in the Cause. Mr. McLeod gave excellent clairvoyant descriptions, full names given, and fully recognised. Mention must be made and our best thanks given to the choir, who, under the conductorship of Mr. S. Brookes, did all in its power to make this festival season a grand success, the singing being rendered in so capable a manner as to elicit the praise of all. The offertory at the close for the day was £1 10s. *Prospective:* Next Sunday, the Anniversary Services will be continued, when Miss Patefield, of Bradford, will speak at 2-30 and 6 p.m. R. Symonds, Sec.—**BARNESLEY,** George Yard: Owing to a disappointment, the guides of our local medium, Mrs. Roberts, gave 'Has Spiritualism power to help humanity?' Clairvoyance very good, and a good after-circle.—**DEWSBURY:** 8th, Mr. Ledgard gave a good discourse, and Mrs. Kilburn and Mrs. Crowsball gave good clairvoyance. 10th, A good day with Mr. H. Crossley, of Sowerby Bridge. 14th, Mr. H. Ledgard gave address and very good clairvoyance. 17th, A very good day with Mr. Hopwood, of Bradford.—**HUNSLET,** Goodman Terrace: Mr. Eastwood's guides spoke well on 'Who are Spiritualists?' Good after-meeting, Miss A. Kilburn gave good psychometry and a solo.—**WILLIAMSON'S BUILDINGS:** Mrs. Beercroft gave splendid addresses on 'Let not your heart be troubled,' and 'Is Spiritualism a religion?' Good after-meeting.—**NORMANTON:** Mrs. Southworth being ill, Mr. Wedgewood spoke on 'Spirit and matter,' to a very good audience. Everyone seemed delighted to think we had one in our society who could give such a grand discourse; he is certainly a promising young man, and qualified to take the rostrum anywhere. Very good after-circle, nearly fifty stayed.—**ROTHERHAM:** Mr. Tasker gave two very interesting lessons. Mr. Roebuck and Mr. Badger spoke in fine style. Mrs. Hossall gave clairvoyance, which was remarkably good.—**SHEFFIELD,** Langsett-road: 3rd, Mr. Jones gave excellent trance lectures, which showed the ability of our young medium. Mr. McLeod gave very remarkable clairvoyance (both names in many cases). 10th, Mr. Oates gave a very fine trance address on 'Man, know thyself,' and successful psychometry, ably assisted by Mrs. Wilks, who gave clairvoyance. Our Society heartily thanks the above local mediums. 17th, Mrs. Markham lectured on 'Seek ye first the kingdom of God,' and followed with psychometry and clairvoyance in her usual excellent manner; 23 descriptions, all recognised.—**SKIPTON:** Mr. J. Pawson spoke ably on 'Angel assistance,' and took subjects from a large and appreciative audience. Clairvoyance good.—**WAKEFIELD,** Queen-street: Mrs. Hall's guides gave a short but interesting address on 'The dead still live and the lost is found.' Clairvoyance and psychometry good.—**YORK:** Sunday evening, our first open-air meeting, well attended and great success. Secluded position. Trance addresses by local mediums, brief readings, poems, hymns, experiences. Societies, try it.

RECEIVED LATE.—TRAFFIC-STREET MISSION: Pleasant meetings. At night the address was on 'Spiritual Unity.'—**LONGSTOTT:** 12th, Mrs. Beresford gave 21 descriptions, 18 recognised. 14th, Good circle. 17th, Mr. Hilditch gave an address, clairvoyance, and psychometry, with excellent results.

WANTED, FOR SALE, SITUATIONS, ETC.

JOINER (small), established 20 years, wants joinering repair. Dry-rot speciality. Apply, Two WORLDS office. 572
WANTED, at once, a Workingman's Housekeeper, where there are two children; must be able to wash and sew. One who has no home preferred. Apply to 37, Clarence-road, Seacombe, Cheshire. 558

SPECIAL NOTICE.

CHEETHAM, ASH LODGE, HALLIWELL LANE.
 SUNDAY, JULY 24,
 10-30 Lyceum; at 2-30 and 6-30,
MR. JOSEPH MOOREY.
 8-15, Public Circle.
 MONDAY, AT 8, PUBLIC CIRCLE.
 THURSDAY, AT 8, MRS. PORTER.
 SUNDAY, JULY 31, MRS. GREENLEES, Clairvoyant.

SALFORD SPIRITUAL CHURCH.

ON SATURDAY, 23RD INST., at 5 p.m.,

A T E A P A R T Y

Will be held, to bid God-speed to
MR. & MRS. WALLIS and MR. & MRS. CHISWELL.
 At which all friends will be welcome.
 Tickets for Tea (9d. each) can be obtained from Mr. J. Bracegirdle,
 9, Park Place, Salford.

BANK HOLIDAY, AUGUST 1,

EXCURSION TO MATLOCK BATH,

Leaving Manchester (Central) at 7-20 a.m., and returning
 from Matlock at 8-45 p.m.
 Tickets (including Dinner and Tea) 5s. each, may be obtained from
 Mr. Bracegirdle, 9, Park Place, Salford.

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
BLACKPOOL Spiritual Church. Albert Road.—Thursday, July 28, Mrs. M. E. Cadwallader, of America, just previous to sailing for home, also Mr. and Mrs. J. J. Morse, of London, at 7-30. Collection for Bazaar Fund. 558
BOLTON, Bradford Street.—Lyceum Picnic on Saturday, July 30, to Hebden Bridge for Hardcastle Crags. Meeting at Higher Crag about 4. Pleased to meet Spiritualists from anywhere. Please bring medals and hymn books.—J. Knight, Conductor. 558
BRADFORD (Manchester).—Will mediums with open dates, who will come for expenses only, please correspond with Mrs. Savage, 13, Sarah Ann-street, Beswick, Manchester. 558
BRADFORD. Milton Hall.—Flower Service on July 24; speaker, Mrs. Greenwood, of Bradford. Special hymns by Lyceumists, solos, recitals, and anthems. Gifts of flowers thankfully received.
BURY.—Sunday, July 31, Annual Flower Service, when a Service of Song will be rendered entitled 'The Voice of Flowers.' The loan or gift of Plants and Flowers will be thankfully received. Services, 10, 2-30, and 6 o'clock. 558
GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—July 24, Mrs. Gilroy, at 6-30 prompt. July 27, Open Circle at 7-30. July 31st, Mr. J. Mansfield, of Bishop Auckland, the subject to be taken from the audience. 558
HUNSLET Spiritual Society will have a Ham Tea on Monday, July 25, tickets 6d. each, when we shall have our old friend Mrs. Hall with us, at 2-30 and 7-30. 558
HUNSLET, Goodman-terrace.—Will mediums and speakers having open dates communicate at once. Our fees are 2s. 6d. and expenses, not to exceed 4s. in all. A hearty welcome to all friends, old and new.—Wm. SMITH, sec., 18, Bagnall-street, Hunslet-road, Leeds. 558
HYDE, Mount-street, Travis-street.—Notice, Mediums having Sep. 4th and 11th, 1898, open, will they write, stating terms, etc., to Miss Lydia Makin, 39, Union-street, Hyde. 558
LIVERPOOL, Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m., July 24th, Mr. E. Marklew; 31st, Mr. Mayoh. Mondays, at 8 p.m., Circle for Members; Thursdays, at 8 p.m., Public Circle. Lyceum every Sunday morning at 11 o'clock. July 30, Lyceum Picnic to Halewood. Tickets 3s., Children under 12, 1s. 6d. inclusive. Train leaves Central Station at 10-33 a.m. 558
LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, at 3, Children's Lyceum. Wednesday, 27th, Miss Jones. No Monday meetings during the summer. 558
LONDON (Peckham), 81, Talfourd-road.—Monday, Seance at 8, Mrs. Coleman. 563
MISS H. ROBINSON, 79, Lee-street, Oldham, is now at liberty to conduct week-night Circles in Oldham and surrounding districts.
MR. DAVID ANDERSON, of Glasgow, will be in Ireland from July 23 to August 8. Address c/o Mr. James Duff, Old Dublin-road, Lisburn. 558
MR. J. GRATTON, Trance Speaker and Clairvoyant, 23, Radcliffe-street, Nottingham, is now booking dates for 1899. Has a few open for '98 Terms moderate. Secretaries please note. 558
NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—July 24, Mrs. Fairon; 31st, Mrs. Young, at 6-30.
NEWCASTLE-ON-TYNE, Northumberland Hall.—From now, the services will be held in this hall. July 24, 25, and 31, Mr. Walter Howell. 558
NORTH SHIELDS. Lewis Hall, Waterville-road.—Meetings held in the above hall every Tuesday, 7-45 p.m., and Sunday, 6-30.
NOTICE.—The Committee of the Leeds Psychological Hall have taken the Alexandra Hall—the Leeds College of Music—for Sunday, July 31, when Mr. G. H. Bibbings will deliver two addresses. Clairvoyance by Mr. J. Johnson. Duets by Mrs. Holmes and Mrs. Cape, of Normanton. Silver collection. Tea will be provided in our room for friends at 6d. Pleased to see you.
PERKINS VILLE, Spiritual Society, near Chester-le-street.—August 7, the above Society will hold their Camp Meeting in a field near the hall. A good plain tea will be provided at 6d. For full particulars see next week's Two WORLDS. July 24, Mrs. Robson.
RAWTENSTALL Progressive Lyceum will unfurl their new Banner on Saturday, July 30. All Spiritualists are heartily invited to attend. The procession will start from the room at 3-30. Tickets for refreshments may be had on entering the field, 4d. each.
SECRETARIES please note that Mrs. Fairon, of Gateshead, has cancelled all engagements for at least three months owing to ill health. 558
SHAW.—Will mediums having open dates for 1899 please communicate with Cecil Pears, Secretary. Fees, 5s. and expenses. 558
SMETHWICK, Central Hall, Cape Hill (opposite Windmill-lane).—Sunday next, 24th, Mr. Wollison, trance and clairvoyant medium, at 11 and 6-30. Come, and welcome. 558
WILL MEDIUMS having open dates for '98 and '99 kindly communicate with—small or moderate fee—Mrs. E. Browne, 572, Great Cheetham-street, Higher Broughton, Manchester. 558
CLITHEROE. Old School Church Brow.—Lyceum and Society Picnics can have use of above hall on reasonable terms. Hot water and teas provided with due notice. Good floor. New piano. Address, Thos. Wilkinson, North Cross Cottages, Clitheroe. 565
 All Exursionists to Southport are invited to call for their Meals at the 'Avenue' Dining Rooms, 33, Scarisbrick Avenue, where Choirs, Schools, or Lyceum Parties, and others, will find every attention paid to their creature wants, at most reasonable prices. Inquiries by post receive prompt attention. Mrs. Evans, Proprietress. 563

Apartments.

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

To Spiritualists. A Sitting and one or two Bedrooms to let in a quiet Country Hotel (without board). Very pleasantly situated, quarter of a mile from town, close to Railway Station. Roddis Hesketh Hotel, Towcester.

BLACKPOOL.

Mrs. D. Milner, 30, Regent road. Piano. 564

Mrs. M. Brindle, 12, Raikes road. 568

Mrs. Fielding, 5, Cedar-street, off Church-street.

Mrs. Sykes, 53, Dickson-road, North Shore, near sea. 554

Mrs. Lewis, Maybell Avenue, close to the North Pier, Winter Gardens, and Talbot-road Station. 566

To VISITORS.—Mrs. Hardy's, Sheffield House, 10, Central Drive, Great Marton-road, opposite Central Station. 560

Mrs. Hoyle and Mrs. Harrison, Eiffel Tower House, 40, Central Drive, 1 minute from Station and Sea. Good Spiritual Home. Piano. 562

Spiritualists visiting Blackpool will find a home at Mrs. C. L. HILTON'S, SWANSWELL HOUSE, 104, CENTRAL DRIVE, close to Central Station and Sea. PUBLIC and PRIVATE APARTMENTS, with or without board. PIANO. 505

Spiritualists and others will find home comforts at Mrs. TAYLOR'S, 35, SPRINGFIELD ROAD, one minute's walk from sea, Fleetwood tram terminus, and Talbot-road Station, and eight minutes walk from Spiritual Church, Albert-road. Public and Private Apartments. Piano, Bath, etc. 561

ST. ANNES-ON-THE-SEA.

Mrs. Harry Henshall and Miss West, Derecourt House, Tarsus-road. One minute from Sea and Trams. Public and private apartments.

SOUTHPORT.

Miss Kearton, Abergeldie, 26, Promenade. 532

Mrs. Newton (late of Stockport), 25, Promenade.

Mrs. F. Hull, 57, Manchester-road. Comfortable Apartments. 567

Mrs. W. Stansfield, 'Yorkshire House,' 52a, Promenade.

MORECAMBE,

Mrs. Coe, 35, Albert-road, West End. 560

Mrs. Back, Elvedon House, 67, Alexandra-road, W.E. Bath. Near sea and pier. 561

Mrs. Whitaker has removed to Oakdene, 5, Chatsworth-road, W.E., where she will be pleased to accommodate old and new friends. 571

Mrs. Kendall, Devonshire House, 30, Clark-street, off Green-street, comfortable apartments, public or private. Two minutes from East End Pier. 554

A Home from Home for Spiritualists and Friends, at Mrs. Wellock's No. 5, Wellington Terrace, opposite the L. and N.W. Station. All new beds and spring mattresses.

Spiritualists and friends will find a home at Mrs. Hunt's, Albert Cottage, West View road, East End, off Skipton street. Special terms for winter. Sittings by appointment for medical diagnosis and advise on health. 539

HARROGATE.

Comfortable and pleasant home for Spiritualists and friends. Special terms for winter. Sittings by appointment for medical diagnosis and advice on health, etc. Address: Mrs. Summersgill, 9, North Station Parade.

LONDON.

8, Harrington square, N.W., close to Euston, Midland, and Gower-street (Met.) Stations; 20 minutes to Oxford-street. Superior furnished rooms, highly recommended by tenants, Spiritualists, and Members of Parliament.—Proprietress, member of L.S.A. 568

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16, WATERLOO STREET, OLDHAM.

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Disease Diagnosed. Herbal Remedies carefully made up. Terms moderate.

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STANLEY DAWSON will give, for a small fee, Map of Nativity, with Advice on Health, Wealth, Marriage, etc., and Forecast your Future by directions of the stars. Send stamped envelope for particulars, to **STANLEY DAWSON**, 4, THORNEY ROAD, DOUGLAS, ISLE-OF-MAN.

Full judgment free to each purchaser. 559

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HEALER, PSYCHOMETRIST,
CLAIRVOYANT.

Fits, Rheumatism, Eczema, Piles, and Tumors cured. Advice by post, One Stamp Advice on Mediumship and Business by letter or photo, 1s. rd., and 2s. 6d. Personal consultations daily. Public circle Thursday, 8, silver collection. Eczema positively cured, remedy 1/2, post free. Thousands cured. Testimonials on application.



MAGNETISM IS LIFE.

17 PORTLAND CRESCENT, LEEDS.

Public Speakers and Mediums.

Mrs. Forrester, 55, Rabone-lane, Smethwick. Sittings by appointment.

10th Ellis, 33, South Beach, Blackpool. Send Photo, Letter or Article. Fee 2s 6d

Mrs. Ronnie, Speaker, Clairvoyant & Psychometrist, 26, Birch-st., Ashton-u-Lyne

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

Mr. Penman Healer, Thurs., Fri., Sat., from 1 p.m., Deekham Farm, Gateshead

Miss M. E. Nuttall, trance speaker & clairvoyant, 37, Vernon-st., Bury. Open dates

Mrs. Richards, 37, Hazel-street, Leicester, Clairvoyant and Trance Medium.

Mrs. Heller, Speaker, Clairvoyant, and Psychometrist, 5, Warwick-rd., Upper Edmonton. 562

Mrs. Mawdsley-Mc.Dermott, Herbalist sittings daily for the sick, 1, Holmfield, Rawtenstall 561

Miss Jones, Clairvoyant, 1 Whitford-st., Whitefield-rd., Anfield, Lpool

Character, photo or letter, 'VERA,' 129, Garnett-st., Bradford; fee 1/-

John Young, Clairvoyant, Psychometrist, Healer and Wound

Dresser, 119, Edward-street, Werneth, Oldnam.

Advice on Health and surroundings, by letter or appointment, Mrs

Johnson, 39, Glen-road, Nether Edge, Sheffield.

Mrs. J. Bentley, Clairvoyant and Psychometrist. Delineations by

correspondence only. Fee, 2/6.—91, Masleyud-street, Bradford.

Mrs. Weedemeyer, Magnetic Healer and Test Medium, at home daily

for private sittings (letter first). 116, Barking-road, Canning Town.

Victor Berton, Healer. Paralysis and Defective Eyesight a speciality.

Apply by letter first, V. Berton, c/o C. Brockly, 295, Edgware rd, London, W

Mrs. Hyde, 95, Exeter-st., off Devonshire-st., Ardwick, Clairvoyant

and Psychometrist. Thursday and Friday only, from 1 o'clock to 8.

Astrology.—Valuable advice on Constitution, Disposition, Business,

Marriage, Prospects, etc.; Sex, Birthtime; 2s. 6d. Leo, 82, Walnut-

st., Blackburn. 546

Mr. W. G. Coote, Clairvoyant, Psychometrist, and Magnetic Healer.

All cases treated. Delineations from letter, etc., 1s. and 2s. 6d. 32,

Regents Square, St. Pancras, W.C.

Mrs. Summersgill, Healer, Psychometrist, etc. Advice on

Health, Character, and Business, from photos or article.—Address,

9, North Station Parade, Harrogate.

Miss Constance, Clairvoyant and Psychometrist. At home, 3 to

6, p.m., Saturdays excepted. Fee, 2s. 6d. and 5s. Seances, Wednes-

day and Friday, at 8 p.m., Admission 1s.—46, Regent's-square, W.C

Mrs. Pursey, 26a, Hereford-road, Westbourne-grove, Bayswater, near

Richmond-road, Psychometrist and Prophetic Clairvoyant. At home

daily from 2 to 7. Seances, Mondays and Thursdays, at 8 for 8-30

A. Whitfield, Psychometrist, Medical Herbalist, and Magnetic Healer.

Diseases Diagnosed from article or letter. State age and Sex. Fee,

1s. 6d., with herbal medicine. 544, Manchester-rd., Bradford, Yorks.

David Anderson, Trance Medium, Psychometrist and Clairvoyant,

Advice on Health, Mediumship, and Spiritual Surroundings, by Ap-

pointment only. Stamped and addressed envelope, 20, Ward-street,

Glasgow.

Vision of your spiritual surroundings described from handwriting,

1s. 3d. and stamped envelope. Vision from photo, 2s. Advice by

letter only. Miss Blake, 3, Herbert-street, Whit-lane, Pendleton,

Manchester.

Mrs. B. Johnston, Speaker, Clairvoyant, and Psychometrist, at

Home Tuesday, Wednesday, Thursday, 2 to 6, or by Appointment.

62, Brighton Avenue, Bensham, near Bensham Station. Circle,

Tuesdays, 7-45. 567

Massage and Magnetic Treatment by a Certificated Masseur and

trained male nurse. Numerous medical references. Clairvoyant—

visit only by appointment. Terms moderate.—G. H. Vincent

Goddard, 2, Retreat, Pimlico, S.W. 541

Magnetism is Invigorating.—Madame Robinson (to Ladies

only) will give treatment on Mondays and Thursdays from 11

to 7. Fee, 2s. 6d.; at other times, by appointment, extra fee.

32, Albion Road, Stoke, Newington, London, N. 556

Alfred Peters, Clairvoyant and Psychometrist, at home daily

(Saturdays excepted) from 3 to 6 p.m. Seances by appointment.

Public Seance for inquirers, Wednesday at 7 30, 1/-—4, Merrington

road, St. Oswald's road, West Brompton, S.W. 558

Mrs. Branchley, Normal Clairvoyant, Psychometrist, Healing

Diseases diagnosed (Hours 12 till 4 p.m., private sittings, from 5s)

After 4 p.m. by appointment. Seances for investigators, Tuesdays,

8-30 p.m., 1s. Send photo, or letter. Fee, 2s. 6d.—111, St.

Thomas's-road, Finsbury Park, N. Close to Station.

Mr. J. J. Vango, Clairvoyant and Healing Medium, at home daily

from 10 to 5, or by appointment. Seances for investigators Monday

and Thursday, at 8 for 8-30. Sunday morning at 11. 283, Lad

brook-grove, Notting Hill, W., close to Notting Hill Station.

** Magnetism is Life: It Invigorates Both Body and Mind. **

Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from

12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins

gives Sittings for Clairvoyance, daily at 5, Seymour-place, Marble

Arch, W. Seances Monday and Thursday, at 8-30 p.m. Healing

Seances, Sunday morning, 11 o'clock.

NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 26, Milton-street, W.

Gorton, Manchester, gives state of health, ailments, time to cure,

advice, etc., from article of patient's, sex, whether married or single,

for 1s., stamp for reply. Incurables preferred.

NOTICE.

Helena Kara, Clairvoyant and Healing Medium, has returned from

abroad, and will continue her work at 18, Osborne-terrace, Clapham

road, London, S.W. English and foreign references given. At

home 12 to 6. Open to appointments.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street, Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
 26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30 Mrs Eyles. Tues. 7 30, E A Newton
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Relper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Birmingham—Masonic Hall, New st., Union. Class 10 45; 11, 6 30, Mrs M H Wallis. Mon. Farewell Reception to Mr and Mrs Wallis
Bloomsbury: Lyceum 11; 3, 6 30, Mrs Place
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Woolson
Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30, E W Wallis, anniversary
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Markham
Boole, **Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, W J Leeder. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Waddilove
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, R A Brown
North st., Lyceum, 9 30; 2 30, 6, Miss Ribchester Tues. 7 45, public circle Wed. 7 30, member's circle
Guy st., 2 45, 6 30, Mrs Foran. Mon. at 8, Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, B Plant Wed. 7 30 public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Mrs Helen Green.
Carlisle—Temperance Hall, Caldwell Gate, 2 30 and 6 30, Mrs Smith Wed. 7 30, 13, Charlotte-st
Ciltberie—Old School Church Brow, Lyceum 9 45; 2 30 and 6 Mon. public circle, 7 45. Thurs. mems. 7 45.
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Kay
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, Open; circle at 8, and on Wed. 8
Derby—In Normanton rd., Lyceum 10 30; 2 30, 6 30, Mr Fielding 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, F Hepworth
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, 11 Ormerod. Mon., 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, J Chaffin. Mon. 8, public circle
Queen st., Lyceum 10 30; 2 45, 6 30, Ladies' flower service, Mrs Colledge and Mrs Sturgess. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, E Marklew. Mon. 8, members' circle. Thurs. 8, public circle
London—**Camberwell New Hall**—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library; 6 30, W E Long, 'Identity of Early Christianity and Modern Spiritualism.' 31st Mrs Truman, see London 'Prospectivo.'
Battersea Park Rd—Henley st. at 3; 7, Mr and Mrs Clegg Thurs. 8, seance. Sat. 8, members' social Park at Old Band stand, 3 30, Mr & Mrs Clegg, and Mr Adams
Westbourne Grove—26, Hereford-road, Monday and Thursday at 8 for 8-10
Brixton—8 Mayall road, 11 open circle; 7, Mr Dale. Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mrs Wood. Tues. 8, Mrs Hellier. T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion 'Reincarnation.' 3, Lyceum, 7, Mrs Hellier mon. (public), at 8. Tues., members. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Thurs. 8 15
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Lyceum 3; 7, Mr Gibbs Tues. 8, Thurs. 8, circles at 19, Oakhurst rd
Leighton—Post Office Buildings, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; at 3 and 6 30, W Rooke
Manchester—**Ardwick**—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Towler 8 30, members' circle. Wed. 8, Local. Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, W J Mayoh Thurs. 8, Mrs Peters
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30. Wed. 8, Mrs Greenlees
Patricroft—New-lane, Winton, 3, 6 30, Mrs Kay Tues. 8, Mrs Williams. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mrs Rennie. Mon and Thurs at 8 developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30
Martley—Central Hall, 11; 2 30 & 8, Mon. at 7 30
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6, 7 30
Millom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyo 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—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, W Howell, and on Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyo. 2 30; 10 45, 6 30
Oldham—Coronation st., Almonds, 3 and 6 30, Mrs Robinson. Mon. 3, mother's meeting. Tues. 7 45, public circle.
Parkgate—Temple, Ashwood rd., Lyceum 10 30; 2 30, 6; 8, circle. Wed. 8, circle

Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, and 6 30, Mr J Evans. Clairvoyance by Mrs Truman. Wed. 7 30, Mr Forbes. Friday 7 45 M I Class
Ravenstall—Lyceum 10 30; 2 30, 6, Mr Ormerod
Rishton—2 30 and 6, Miss Barlow
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 & 6 30, H G Hey. Monday, 8. Wed. 8, public circle.
Royleton—Hall, Union st, Lyceum 10; 3, 6, Mr Taylor and on Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, open session Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle: 3 7. Mon. 8
Slaitheale—Laith lane, 2 30, 6, Mrs Berry
Southport—Foresters' Hall, 3, 6 30, I Pickethall Wed. 8, Mrs W Stansfield for building fund.
Hawkhead Hall, 10 45 and 6 30, Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mrs Hyde Wed. 7 30.
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs L A Peters and on Mon. at 8
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 G E Aldridge
Warrington—Temperance Hall, Academy st., 3 and 6 30, Miss Cotterill, and on Mon. at 7 45
Wisbeck—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 Hall
***Armsley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Hardisty. Mon. 7 30, circle
***Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mr Oates. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45 2 30, 6, Mrs Stretton. Monday 7 30
***Battley Carr**—Town street, Lyceum, 10 30, 2 30; 6, J Baldwin. Monday, Mothers at 3
Birstall—Railway tor 2 30, 6, Mrs Shulver. Tues. 7 30, public circles
***Bradford**—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mr & Mrs Marshall. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs J Colbeck. Mon. 7 30.
Milton Hall, 32 Ruboeca st., City rd., Lyceum 10, 2 30, 6, Mrs Greenwood, flower service
Otley rd., Lyceum, 10 30; 2 30, 6 30
Spluer st., Little Horton in, 2 30, 6, Mrs Nicholson
St James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, Mr Hopwood. Wed. 7 45
Brighouse—Martin st. Lyc. 10; 2 30, 6, Mrs Falla
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Crossley. 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 Mr Midgley. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, A Walker
Hallifax—Winding rd, 10 30; 2 30, 6, J C Macdonald Mon. 7 30
Raven st., Queen's rd, 2 30, 6 30, Mr Soekins
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Clough
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
***Kethley**—Heber street Spiritual Temple, 10 45, 6, Miss Beever. Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, Mr Mason; 8 15, circle. Monday, 2 30, Tues. 8, mems. circle. Sat. 8, circle
Liveredge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Smith
Mortley—2 30, and 6 30, Miss R E Hall. Mon. 2 30, Tues. 7 30
Normanton—Queen st, at 2 30, 6, C Shaw; circle 8. Thurs. developing at 7 30
Osselt—Queen st. Lyceum 10; 2 30, 6, G Lewis
Rothwell—Lyceum, 10; 2 30 and 6, Miss G Hunter Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Miss Paterfield. After-circle at 8
***Hollis Hall**, Bridge street. circle 11; 3, 7, Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6, J Armitage
Skipton—Temperance Hall, 2 30, 6, Miss Pickles
***Sovereby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mr Parker
West Vale—Green In., 6, Mrs Bailey. Wed. 7 30
Windhill—2 30 and 6, Mr Todd
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mrs Shuiver. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mr Edwards
Barnsley—George Yard Mission Room, 2 30 and 6 Mrs and Miss Hunter. 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 Fith. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Barraclough. Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30 & 6 30, Mrs Bentley. Wed. 7 45, circle
Cambolis—Spiritual Evidence, 2, 5 30
Carlisle—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Hwywood rd, 2 30 and 6, T Pinstlethwaite Tues. 7 30, E Mark ev, outside if fine.
Crook—e. echanies' Hall, 2 30 and 6
Dearley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mrs Berresford Mon. 7 30
Dukinfield—Astley st., 2 30 and 6 30, W Truman Mon. and Thurs. 7 30, circles
Dundee, N.B.—Giffhall Hall, Wed. 8, room 3
Ezlet—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle

Felling—Hall, Charlton row. 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30 Weds 7 30. (see Prospectives).
 47, Kingsboro' terrace—6 30, Thurs. 7 45
 I. L. P. Hall. 6 30, Mrs Gilroy
 22, Rodhaugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6
Bethel Lodge, Tues. Sat., 7 45
Heywood—Adelaide st., 2 30 and 6,
Holliswood—Factory Fold, Lyceum 10 30; Mrs Brooks
Hadfield—Salisbury street, off Station rd. at 3 and 6, Mrs Hy-lop
Huddersfield—Quarby, 2 30, 6, Miss Robinson and Mr Wood
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6, Mrs Roberts Mon Mrs Taylor. Tues. and Sat. 8, public circles
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 Midgley. Mon. 7 45. Thurs. & Sat. 7 30, public circles
 28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mon. 2 30 & 7 45. Thurs. Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Miss Jones, clairvoyance
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8 circle (see Prospectives).
Bow—193, Bow road, 7, Mr Moody. Tuesday, 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, 11, Building Committee; 7 Mr Edwards
Hackney—Manor Rooms, Kenmore rd., Mare st., 7, Mr Peters. Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air, Victoria Park, at 11; Helpers wanted. Papers and Hymn Books on sale.
Islington—Wollington Hall, Upper street, at 7, Mr Brenchley Thursday, 8, members, Mrs Brenchley. T W on sale
Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. Manor Park—Temperance Hall, 7, Mr Bullen Mon., Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st. W. 7, G H Bibbins, trance address
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8, r 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 Ludbrook grove. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
 41 Salway rd.—11 a m. class, Spiritualists Invited Wed. Mr and Mrs Webb. Thurs. open meeting at 8
Shepherds Bush—73, Becklow road, 6 30, Mr Davis. T. W. on sale.
Stratford—Martin street Hall, Lyceum 11; 7. C Hardingham. Thurs. at 41, Salway road
Manchester—**Bradford**: Church st., Shakspeare st., Lyceum, 2; 6 30. Thurs. 8, public circle,
Overtham—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,
Hither Browton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Hilditch. Tues. 8 15, members' circle. Thurs. 8, Miss Chadderton
Hulme—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mr Lamb; 8 15, circle Mon. 8, Spiritualists only Wed. 8, mem. Thurs. 8 15, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Thurs. 8, Miss Knight
Longlight—West Oulton, 24 Grey st., Lyceum open seasion, 10 30, 2 30 and 6 30, Mr Crutchley. Tues. and Thurs. 8 15.
South Salford—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8
Middlesborough—Nowport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Millrow—Over the Store, Dale st., 3 and 6 30, Mrs Fielding. Mon. developing circle, 8 p.mpt
Middleton—Co-op. Hall, 3 and 6, J Woods, junr.
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mrs Fairon. 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
Lewis Hall, Waterville road, at 6 30. Tues. at 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Beasley st., at 3, 6 30, Mrs Chadwick. Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—6,
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 30, 6 30, Mrs Greenlees; circle at 8. Thurs. 8, circle, members and friends
Radford—I L P Rooms, 10, Blooms Grove st. at 6 30
Roehdale—Regent Hall, Lyceum 2 45; 2 30 and 6 public circle
Summer st., 2 30, 6, Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
Souls Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 & 6 30, Miss Sage Wed. 7 30 members' circle
Tranmere—Lyceum 3; 6 30, Mrs Russell
Wakefield—Queen st., Westgate, 2 30, 6, W E Inman Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30 & 6 30, Wed. 7 30, public circle
West Pelton—Cottage Meetings 6 30
Whitworth—Market st., 2 30 and 6

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