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REVIVALS—THE OTHER SIDE.

A Lecture given by HUDSON TUTTLE, at the Opera House, Berlin Heights, O. Reported expressly for the *Banner of Light*.

Concluded from page 357.

PERHAPS astronomy has no finer field to illustrate the acumen of the human mind than here, where it lends its aid to the solution of this problem of time. It is found that the poles of the earth's rotation are not permanent, but oscillate in a circle around what may be called a common mean. The period of this oscillation has been determined at about three-and-a-half millions of years. The effect of this oscillation is to change the duration of the seasons. During half this period the winter grows longer and summer shorter, until the difference is thirty days; then the summer grows longer till the other extreme is reached. It is determined that we have been in the era of lengthening summers something like a million years, and have half-a-million more before the full effect is obtained. When the age of winter began, the ice and snow accumulated in the North, and the summer was too short to fully melt it away. Thus year by year it gained farther and farther to the South, until it overlapped the lakes and descended to the Ohio river. A solid glacier or ice-sheet, hundreds, perhaps thousands of feet in thickness, extended from the pole over this country. Constantly replenished by the northern storms, it was pushed southward, bearing in its embrace the rock fragments scattered over the face of this country. As the remains of man are found under this formation, he must have lived before the drift age, and have been swept away from Europe by the intense cold.

From the mid-summer of the tertiary to the mid-winter of the ice age was 1,750,000 years.

When the ice melted from the face of Europe, the races preserved in the tropic regions began pushing their way northward. The first people were the ancestors of the Finns and Lapps; another race came, the Celts, and pushed the Finns and Lapps into the inhospitable north, where they have been preserved by the climate. After the Celts had occupied the whole country, the Indo-European, the Aryan, proudest of all races of man, came from the highlands of Asia, through the gates of the Caucasus, and blended with or expelled the Celtic people. And yet of these three races, *history* has no records of their going or coming; the splendid research of Max Muller in the science of language has told this story.

Who built the pyramids, that have for countless ages stood as silent sentinels overlooking the Nile? Races have come and gone; empires, kingdoms, and states arose and disappeared, and the desert sands gnawed their once polished surface. When were they built? The record is silent; but when the Israelites fled the land of Egypt it was an empire hoary with age. The pyramids stand on the deposit brought down by the Nile. Year by year the great river overflows the valley and deposits a thin layer of mud. It has been found that in a hundred years the valley is raised two inches and eighty-eight one-hundredths. To test its depth, Leynaul Bey sunk a shaft seventy-two feet, and all the way he found broken pottery and remains of Egyptian art, as though there had been little change in the customs of that country during this period. If every two and eighty-eight one-hundredth inches of Nile deposit represents a century, seventy-two feet represents forty thousand years.

These conclusions are no wild conjectures, but are accepted by the leading scientists. We may stand on the headlands of history and recount the civilisation of Rome, of Greece, of Persia, and Assyria; the mighty cities of the Seven Hills, of Babylon, with its hundred gates, and, led by the explorer, who now is bringing to light unknown cities buried beneath the ruins of these, vast as the time may appear, it is only of yesterday compared with the period man has been on the earth.

And now comes Evolution, and by its brilliant light we read the past history of living beings. From the first imperfect being that came into the waves of the Laurentian seas to the present, there has been a constant evolution to higher forms. The first indications of man showed that he was the lowest of savages. He has advanced from the savage to the civilised state by the growth of his intellectual and moral faculties.

Nowhere do we find him in a perfect state. The man of to-day is superior in every way to man in any age of the past. Science has demonstrated that he was not created perfect, but has been evolved from an imperfect state. The Garden of Eden and the story of Adam is contrary to history, is a contradiction, and has no place except in the mythical stories which amuse children.

Yet in the face of this overwhelming evidence the Church finds its scheme on the fall of Adam, and ignores all the revelations of science. It will not do to regard man as an imperfect being, struggling to the light; he must bear the burdens of heredity and God's wrath at Eve's curiosity.

The query arises, was the same scheme enforced on all worlds? Did man fall on Jupiter and Saturn and Mars and Venus, and was a Saviour required? It was kind in the Almighty to allow a little tribe of Arabs to crucify Him: was this also reenacted on every world? Giordano Bruno, three hundred years ago, taught that there were other worlds, and this question came up. Men settled matters differently then, and Bruno's soul ascended in the flames of blazing fagots. They destroyed his body, but the questions he asked were not answered.

The evangelist said to me: "You are a sinner, are you not? for all men are sinners."

I replied: "I do not always do right, but that I am a *born* sinner, in the way you suggest, I deny. You have a right to say you are a sinner, for you know better than anyone else, but you have no right to say anyone else is a sinner until he is proved guilty."

When a pious deacon on his knees says he is a terrible reprobate, I believe him, for *he* ought to know; when he says he is corrupt from the crown of his head to the soles of his feet, I think he would not lie before the Lord; when he says there is no good in him, and he ought, if justice had been done, to have been in hell long ago, I do not feel called on to dispute with him. He knows best, and the Lord knows, in his patient forbearance; but when he turns on others with his snap judgment I repudiate his right.

Mankind are not prone to sin. The tendency of the whole is for righteousness. If this were not true, the lowest perdition had long ago been reached, whereas the race is growing *better* year by year, and as a whole advancing in the ways of intellectuality and right living.

The last of these tremendous propositions is that Jesus died on the cross, being an incarnation of God, to wash away the sins of those who believe on him; and that unless we believe we are lost in hell eternally!

I call the attention of young converts to this point of their faith. I would like to ask them, if they had committed a murder and been convicted, if the judge should say: "I will accept your father in your place," would you consent to allow his gray locks to bear the ignominy, pain and disgrace of the gallows?

Is there one that would *consent* to such a vicarious atonement? "Oh!" you would say, "to be allowed to live on such terms would be far worse than death." It would be an endless shame, an unspeakable meanness, a continuous torture. The finger of the world's scorn would be ever pointed to such a coward. Ay, and what better are you in your reliance on Jesus, whose wounded side and agonising bloodshed pays for your sins?

I ask these young converts, who, under the excitement of the hour, have "spoken for Jesus," if they believe it

possible for one person to pay for the sins of another? I ask them if they believe that of themselves they cannot do right? I ask them if they believe that God, Jesus Christ, and the Holy Ghost, are three distinct individuals and yet one?

It has been repeated to you, I well know, that you may believe as you please, if you only join the Church, but these fundamental propositions are the basis of the creed, and if you do not believe them, you become a hypocrite the moment you subscribe thereto.

No, you have not been catechised on the creeds. The old beliefs have been concealed from you as carefully as though they were horrid monsters, kept in close cages. They are too revolting for the buoyant minds of young converts. You will see them by-and-by, as you can bear the spectacle.

If man never fell he cannot be "lost from God," and needs no redeeming sacrifices! The whole scheme of salvation, based on Adam and Eve, the snake and apple tree, tumbles down like a cobble-house. Its foundation is washed away, it has no reason for being.

It has been the custom for the advocates of morality to apologise for their belief, or want of belief, but I have no apology to make; I stand here on the truths of science, and I arraign these old dogmas of man's fall and redemption by atonement, and demand their supporters to show cause why they should not now and forever be relegated to the limbo of past and obsolete things! Why do they ignore the demonstrations of science, and continue to teach these false ideas of God, of man, and his relations? Why do they keep their converts in utter ignorance of the horrible doctrines of their creeds?

The preachers, as they stand up in their pulpits on Sundays, hesitate to believe the doctrines they teach. The laity do not believe; they make believe they do, and the preacher makes believe *he* does. Only now and then the old dogmas are brought out, like grinning corpses, and galvanised into contortions of life. They are dead, and the dust has gathered thickly over them. But, oh! it is a ghastly spectacle! I know of nothing more revolting than a live man chained to a dead creed! Is there anything gained by this hypocrisy? Let us imagine two souls arriving at the heavenly portal: One a pious *deacon*, the other only a moral man! As they wait, the *deacon* draws his garments close for fear of contact with the sinner, and with pity speaks patronisingly of his hopeless state. When St. Peter appears, he asks: "What have you done that you hope to enter?" And the *deacon* replies: "Nothing. I rely on the blood of Jesus. Of myself I am as full of sin as an eggshell of meat, and there is no good in me. But, oh, I have led in prayer, and spoken for Jesus on all occasions, and supported the church, and been regularly to meeting."

Then St. Peter turns to the Book of Life, wherein is recorded the deeds done on earth, and he reads: "He was a hard father, and his children found no peace at home; he was a tyrant over his wife, who died for the want of care; he exacted his dues with unfeeling harshness, and turned the beggar from his door; he was so engaged in saving his soul, he took no thought of others."

Then St. Peter, turning to the moral soul, asks, "What claim have you?" and the reply would be, "I have to my utmost been kind in my home; I have tried to make those around me happy; I have sought out the needy and given them assistance; I have done what I could to raise up the fallen and dry the tears in the eyes of suffering. It is little, but the best I could do."

And Peter turns to the book and reads: "He has been conscientious, honest and true of heart, and made the world better for his living."

Then Peter asks, "Do you expect to enter on your own merits?"

To which the *deacon* smiles complacently, for now the sinner will realise the efficacy of the blood of the Lamb!

"If at all, on my own merits," is the calm reply.

Then St. Peter will open wide the golden portal, and say with a smile to that moral soul, "Well done, good and faithful servant, enter into thy reward, for thou hast spoken for Jesus by deeds, and not with the parrot cry of selfish hypocrisy."

The *deacon* starts to go in, but is held back by Peter, who shows him the way to "Hades," as the place most fitting for his reward.

You exclaim, you have torn down the old structure of our faith, and left us shelterless! Nay, I have torn away the dungeon walls which have confined the souls of men, and let in the full tide of the sun! I have given you a temple whose floor is the world, and whose arched roof is hung with the candelabra of the stars!

You want a Saviour on whom to lean for support! You have the good and wise of all ages; all who have lived and died for the good of their fellow-men. We must look to ourselves for our salvation, and be certain that we are under the rule of law which knows no change, and which cannot be set aside. A true, noble character is the work of a lifetime of endeavour, of self-restraint, and sacrifice, and cannot be gained by saying "I BELIEVE!"

MR. A. F. COLBORNE.

Continued from page 340.

WHEN referring to "Automatic Writing," I spoke of dealing with some little facts which I believe tended to additional corroboration.

In regard to "Madame Blavatsky," I was desirous if possible of getting a copy of her signature, in order to test any likeness or similarity between that and the automatic one usually given. I wrote to the late "M.A. Oxon," who kindly helped me by sending a *fac-simile*.

He was of opinion that there was a similarity in some points, although not altogether, and I offer his judgment in lieu of my own.

This then was not altogether so satisfactory as I had hoped.

About this time, a brother of mine once or twice became entranced, although not under spirit-control. In this condition he was lifeless and inert. When he came out of this abnormal state, he was generally much affected, and would describe the brightness and beauty of the land "over there."

He would often tell of those he had seen, and describe the spirit forms he had met.

Upon one occasion of his entrancement, I thought I might possibly gain some proof of "Madame Blavatsky's" identity, as she was writing very often for me then.

As he lay back in his chair, I inwardly made evocation to her, that she would endeavour to show herself to him, so that he might remember and describe when he came out of his somnambulant condition.

I spoke no word, nor did I hold her intently in my mind, but when he opened his eyes, he described the weird look of hers, the waved and parted hair, height, build and apparent age. It was a description, true to the life. A week later he pointed her picture out in the *Review of Reviews*, as the lady he had seen. He knew nothing of my writings under her name, in fact, was quite ignorant of her appearance and personality. Those he had seen were always naturally described, but upon this occasion she was the clearest, and most distinctly impressed upon his mind.

Now, this may be explained by will power, thought-transference, and otherwise, but I hold that my hypothesis is entitled to equal, if not additional credence under the circumstances.

I have already mentioned the clairvoyant appearance of "Charles Dickens." Upon one occasion two friends were experimenting with Ouija, in my presence, and the pointer rapidly gave his name, decidedly and distinctly.

They were surprised, and myself more so, as they knew nothing of my investigations, and Charles Dickens had not been the topic of any remark or conversation.

"Lytton's" writing and autograph was very like the *fac-similes* I have since seen. A pointed letter "Y" in the signature was very characteristic.

This then is a brief summary of experiences through my own agency.

The gift of healing has been also occasionally exercised by me, in cases of lameness from rheumatic causes, headache, and minor ailments.

I have found that spiritual progress extends rather than curtails our powers, but not in a phenomenal sense.

Much has been left behind that was always present at the first. Raps I have since seldom heard. Automatic writing has merged more into the inspirational; an influx of effortless ideas into the mentality: an urging of the mind instead of the hand. A more far-reaching intuition, instead of quite so perfect a clairvoyance. A seeing of certain starry lights of various shapes to indicate the presence of certain spiritual guides.

All this is forward. I have developed, but not as a phenomenal medium. I halted upon the boundaries, and gained my truths, but have pressed on, believing that to be wisest, both in our earthly and spiritual progress.

Early in the year 1893 I visited "the big city," for the express purpose of calling upon one or two of the well-known mediums there, for test seances, and in the hope of eliciting light upon some problems evolved during my investigations.

During my experiences in automatic writing, I had invoked a lady's presence whose name appeared in the *Banner of Light* "communication" column, an entire stranger, of whom I had never seen or hitherto even heard.

My object in this was two-fold. In the first place, to endeavour to test a communication through my own hand. Secondly, I was strangely attracted to the beauty of this particular address.

The lady's name was Dr. Jane Flint.

I received communications by writing, on many occasions, under her signature. The latter had characteristics which were strikingly different to any other I was in the habit of getting. I was always strongly impressed with the truth of her identity. The influence was always a very high one, and distinctly felt.

Latterly this presence has manifested its particular identity by a beautiful light, globular in form, of a very pale, pure colour. This however is subjectively seen, and therefore visible only to myself.

I generally saw two others, one very similar to this, and another bluer and smaller. Then came a slight change, one of those that were similar came no longer. A crescent-shaped light appeared in its place. I knew this, because I frequently saw all three together. They were generally present at devotions, or when the mind was spiritually uplifted.

Now, who did these lights represent? I felt they were much to me, but was not certain as to their individual identity. Under these circumstances, I sought the knowledge through others.

This was not readily forthcoming, however. I visited five well-known clairvoyant and trance mediums, during the day, without any light upon the special object of my search, and by this time I had ceased to expect success.

It was through the mediumship of Mr. J. J. Vango that I ultimately received this information, and am happy to make this testimony to his powers as a clairvoyant.

Under the control of a lively Indian girl, "Sunflower," and in broken patois, I had the following answers to my queries.

"Can you describe any of those, who appear to be interested in me, on the spiritual side of life?"

"There is one near you who was a public lady in earthly life. She has been with you much lately and helps you to write."

"Can you give me any knowledge of her earthly position, status, or profession?"

There was a little hesitation, and then "Sunflower" continued, "I see a lot of bottles, all in rows upon little shelves. So many, so very many, almost like a chemist's."

Here there was a pause again, and then, suddenly, as though in great glee: "I know, she was a lady doctor!"

So far, so good, thought I, but now for the name, or this particular identity is not established.

"Can you give me this lady's name?"

This seemed to nonplus the courteous little Indian control. She could see the spirit, but the name would not come. There seemed to be some effort to transfer this, but without success. At last "Sunflower" said, mournfully: "I cannot get it, but she shows me something in her hand, rough and jagged like a stone. She wishes me to tell you that!"

"A stone," I said, puzzled, "Can you tell me what she means?"—Again there was a pause.

"She is holding it and striking it with something sharp!"

"Oh!" I said, a new light suddenly dawning upon me, "Perhaps it is a flint!"

"Yes! Yes! that's it! She nods and smiles," said "Sunflower," gleefully, "that's it!"

"Then I understand perfectly now," I answered.

After this I was able to get the Christian name, by repeating several over, one after the other, and all in the same tone of voice.

I asked "Sunflower" to tell me which the lady nodded to, and I was caught up sharp at "Jane!"

"That's it!" says the bright, cheery control, again; and then I felt it would take a great deal to completely argue me out of that particular spirit's identity.

But I had more to ask yet, in which this same lady was concerned, and this is how I put it.

"Can you tell me anything regarding some bright lights I am in the habit of seeing? I think they represent certain spirits!"

The answer came unexpectedly and promptly: "Do you see a crescent-shaped light and one like a beautiful star?"

"Yes, can you inform me whom they indicate?"

"The crescent is 'Jane Flint's' light. You sometimes used to mistake her presence for another's when there were two stars alike, *that is why she altered it.* You will know it now!"

I received a great many other interesting details concerning this lady, too numerous to mention here.

I do not think this can reasonably be explained by mind-picking, thought-transference, or any other similar hypothesis.

It must be remembered that I failed to get this information through several other trance and clairvoyant mediums, and with all (this medium in particular) I studiously avoided letting my mind dwell upon the subject in hand.

In fact, when I had put a question I immediately held other subjects, such as names, scenes, in my mind as tenaciously as possible. These were not in any way transferred to the medium, nor did my thoughts affect the communications.

From this I judged it as reasonable to expect the transference of one line of thought as the other, supposing that I had unconsciously supplied the medium with ideas by intently keeping the subject in mind, which I did not. Neither was anything broached to Mr. Vango before the seance. My object was a test, and I made it with every precaution in my power.

Personally, I consider this identity established, and have crudely presented the facts for the judgment of others. This is not an ordinary case when reviewed.

Its origin, an invocation to one whose strange name appeared in a foreign spiritual journal, the name and automatic writing in response, the interest since shown in me, and the assurance of her particular personality, with final and additional proof through an entire stranger.

To be continued.

THE LITERAL HELL.

[Ascribed to Buhlein von der Weisheit. Believed in by Orthodox Christians.]

"ALAS! misery and pain, they must last for ever. O! eternity, what art thou? O! end without end! O! death which is above every death, to die every hour, and yet not be able ever to die! O! father and mother, and all whom we love! May God be merciful unto you for evermore; for we shall see you no more to love you; we must be separated for ever! O! separation, everlasting separation, how painful art thou! O, the wringing of hands! O, sobbing, sighing, and weeping, unceasing howling and lamenting, and yet never be pardoned! . . . Give us a millstone, say the damned, as large as the whole earth, and so wide in circumference as to touch the sky all round, and let a little bird come once in a thousand years and pick off a small particle of the stone, not larger than the tenth part of a grain of millet, and after another hundred thousand years let him come again, so that in ten hundred thousand years he would pick off as much as a grain of millet; we wretched sinners would desire nothing but that thus the stone might have an end, and thus our pains also; yet even that cannot be." Hagenbach's *History of Doctrines*, vol. II., p. 151.

Those who have studied the theory of evolution, aided by the testimony of the rocks, know with what persistence species manifest themselves for ages, and at last are found no more.

The foregoing quotation is a living species in spiritual evolution, which we have still with us, and having regard to Nature's slow processes, one wonders how long humanity will be infested with a class of ignoramuses, who will persist in believing and teaching that such a horrible hell is compatible with a belief in a God who is Just, Loving, and Merciful.

P. LEE.

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MEDIUMSHIP.

SENSITIVENESS.

I HAVE elsewhere stated that sensitiveness is a key to unlock much of mystery in connection with mediumship. I may say that until I got this key I was completely lost in my attempts to explain certain facts about which I had read and some things which I had seen. I am naturally inquisitive, and seek to learn the bottom fact, and when I read narratives like those told by Professor Gregory, in his "Animal Magnetism," about his lucide, and the narratives that have again and again appeared in the spiritual press and elsewhere, *re* Mollie Fancher, I wanted an explanation, but I got none that explained. How can a person see what is inside of a closed book? How could an individual describe what was existent in another room of the same building than the one in which they were then present? Whilst I was prepared to accept the assertions as facts, I desired to know the how of the whole matter. The solution came by studying the orderly and ordinary facts of everyday life. When spirit phenomena, as produced through mediums, along with a right understanding of the nature of mediumship, is comprehended in its proper order, as it relates to human physiology, I am certain that the contempt that is now passed upon mediums and Spiritualists in general, will vanish completely. Mediums are not outside the processes of Nature.

In an examination of ourselves we find that there are diverse organs by which we see, hear, smell, etc., and we find that each person has not the same capacity to exercise alike these functions. Some people have a keen power of smell, others cannot smell at all, or only occasionally. Hearing and seeing are not alike in all persons. I am therefore led to ask the why of all this; and my answer comes—diversity of organism, peculiarities of nerve tissue, diseased or otherwise. But this is not deep enough. I want to know the how of the matter. How do I see, hear, feel, etc.? By receiving into, or is pressed on to me, something that is not me, which is defined as light, air, or other substance. I see by the agency of light. But why do we not all see alike? We talk of being blind as a bat, yet I have read that if bats are placed inside a barn, and a network of string is drawn across from side to side, the bats will avoid the string, and fly through the open spaces, just as if they could see.

How is it all done? A blind man wanders about a city from street to street, and he knows his whereabouts quite as well as those who have eyes. And thus we might go on illustrating, even delving into the facts of natural somnambulism or that induced by mesmeric processes. Men have eyes, but they see not, and they have also eyes closed and they do see. The fish in the caves of Kentucky have eyes, and they do not see; and the poor bat, who is proverbially blind, sees. How do we see? Let us take out our key and see if we can find any application.

Light travels at the rate of 184,000 miles per second of time; sound moves 1,010 feet in the same time. The atmospheres through which they travel are vastly different in their degree of elasticity, as the squares of the figures above would indicate. We are told that we can find the elasticity of a substance by learning the distance light or sound moves through it in a given time, and then squaring the distance. We thus see how elastic is ether in comparison to air. But we also find that light pulsates at diverse rates, varying from 477 thousand millions to 699 thousand million oscillations per second of time, and the number of light waves in an inch of space vary from 39,000 to 57,000. These figures seem to our poor weak understandings beyond comprehension, yet our specialist on light claims that he has proof for all that he asserts. He also claims that these vast numbers of oscillations are striking our eyes, and that by their motion in the above ratio we are enabled to see. A slight change to slower or faster would produce similar results, *viz.*, darkness, unless there is some difference in the structure of the eye.

In reference to sounds, we are affected in the same way. If the atmosphere pulsates faster or slower as it is operated upon by any disturbing agency, then we hear or do not hear according to the speed at which it travels. It is the relation of structure to pulsation that we find the possibility of impressibility. Instance, a piano will answer to our call when our voice has the right force, so will a tumbler; whilst, on the other side, Huxley has said that

if our ears were fine enough, we could hear the rush of protoplasm up the trunks of trees in spring time.

What has all this to do with our subject? Only this much, that we learn that sensitiveness is a fact in Nature, and that according to the nature of the existence, and the operating forces from without, certain results may be expected. The photograph is obtained by the sensitiveness of the negative to the influences of light. The scales are disturbed in proportion to their sensitiveness to be thrown off balance. The difference between a radiometer and a hundred-ton-balance scale is only one of degree; one measures a sun ray and the other a gravitation ray; they both measure the operations of force, solar, or terrestrial.

Human beings, then, are agents for the reception of forces acting at diverse rates, and in proportion to their adaptability to the force in operation they become conscious of its existence. Forces may therefore exist of which man has no knowledge; but if by some means he were to change the point of relationship, then he might learn something that he did not previously know. We therefore claim that all the knowledge he does possess has been obtained by this process—by no other means can he obtain it. Sensitiveness to influences is a key to the whole situation of mediumship, and will explain the whole gamut of mental manifestations. Just take the key into your fingers and apply it, and results marvellous to behold will present themselves. The clairvoyant sees into nature, human and otherwise, by sensitiveness to light; clairaudience comes into play by consciousness of sound waves; psychometry, by the realisation of forces that have not stilled their action. Trance, inspiration, and impersonation are all diverse degrees of brain sensibility to operative energies. We thus see that mediumship is not an unnatural condition of life, an abnormal physiological fact, but is, when properly understood, a "foundation stone" whereon can be built a new philosophy of life, and by whose agency a superstructure of knowledge may be attained, by which we may learn of our relationships to each other and to nature, and thus "build" the fabric of conduct to ends more serviceable than hitherto—the horses of fancy may be linked eternally to the car of earth, cementing the two ends of nature.

JAMES B. TETLOW.

THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

IT WAS an old, old man that told the tale, and I listened with awe, as I sat by his side in the parlour of the very old-fashioned farmhouse; and it was in a very broken, sometimes disconnected, manner in which the tale was imparted.

The withered hands rested on the shrunken limbs, the faded blue eyes fixed themselves on the embers of the wood fire, and the voice was faint and trembling. Death! I thought to myself—death in life. Withered, decrepit, useless—strength and beauty vanished; nothing remains of the glory of manhood, in its mortal form. If this is the end of life, why was it created?

And as I wondered, the voice began its story.

Suddenly the old form grew straight and alert; it sprang to its feet, the dull eyes flashed, and the life-blood coursed swiftly through the veins, as of yore.

"Ah! he said, "it comes again. Once again I see her! Oh, how I have wearied for a sight of the lovely face and golden hair! Mary, darling, I am coming."

Ceasing as suddenly as he had begun, the old man sunk back breathless into the wide arm-chair he had just quitted. Exhausted with the effort, he panted and struggled for breath. In my endeavour to aid him he caught my hand, and asked had I seen the vision? I told him "No! That it was but the creation of his own brain; nothing had appeared to my sight."

He smiled sadly, and clinging to me, bade me listen. Then he told me the following:—

"Years and years ago, when I was a young and likely lad, I became acquainted with Mary Lisle, a pretty, golden haired lass, a few years younger than myself. A bonnie bairn she was, and a light-hearted couple we made, as we scampered over moor and fen, sometimes on our little rough ponies, and sometimes on foot.

"Many and many's the day we went picnic-ing in the woods, or fishing in the stream. Eh, the pity of it! So sweet, so soon faded away. In the winter, too, with

merry sport, we passed each holiday we could glean; life's jewels we called them, and time passed on unheeded.

"At length we found we neither could spare the other, and it pleased our people so well that we decided to go hand in hand through life's path together. So was it settled. Nothing arose to mar our happiness, and on love's fairy barque we glided swiftly along.

"The day was fixed when we were to promise to take each other for weal or woe, till death did us part. The guests were invited, the feast made ready, and the ringers told off to set the merry bells alive with the joyful marriage peal, that should tell from the old ivy tower the glad news to all the country side.

"It was the night before the wedding, and I had been to pay a last visit to my bonnie Mary, had kissed her good-bye, and ridden reluctantly away from the cheerful homestead, over the lonely moor to my new abode.

"It was an old stone house, built in the form of a cross, standing in the midst of the ground belonging to the farm. It had not been a farm originally, but an old manor house, parts of which had fallen to decay from disuse. These had been pulled down, the remainder renovated, and I obtained it at a very moderate price, in consideration of the character it had of being haunted.

"I had cut down the tall gloomy trees surrounding the house, had cleared the large fish pond from weeds; the fields around showed signs of culture; indoors, pretty papers, bright paint, new pictures, furniture, etc., had made it all look spick and span. Very proud I felt of my new possession, and trusted to be blessed with a long life of health, prosperity, and happiness with my pretty girl. No shadow of doubt had disturbed my bliss as I kissed the bonnie face good-night, and responded gaily to the mirth and fun which pealed around me on all sides, as I had stood at the door preparatory to mounting my horse.

"It was a bright, moonlight night; the air cold and clear, a sharp frost had hardened the ground, and my horse's hoofs rang out, clitter-clatter, as he covered the distance at a goodly pace.

"Exhilarated with the crisp, cool breeze, and the thought of the morrow's happiness, building castles in the air, thinking of the happy life I would create for my dear one, I rode gaily on.

"Over the heath, down the valley, through winding lanes, past cottages and farms, I gladly went my way. At last we reached the iron gates, which marked the entrance to my new domain.

"It was called 'Rosemary Cross,' and half-way between the road and the house stood the remains of an old stone cross, from which it had taken its name. I had promised myself the pleasure of levelling it to the ground before long, as the legend, giving rise to the bad name that had secured me so good a property at so cheap a rate, was in connection with that monument.

"In summer-time a curious scarlet creeper entwined itself around the stones, mingling with the moss of ages, and looking like drops of arterial blood, scattered all around where it crept and twisted; the dew seemed to linger in the blossoms, and one could almost fancy that the stain of blood would be left should they come into contact with these weird flowers.

"It was late when the iron gates swung together with a clang, and I half started at the sound, so suddenly the sharp noise broke on the air, like the sudden boom of the death knell. I drew the reins tightly in my hand, for my horse had started, too, and he seemed to look at me with sudden terror in his eyes.

"I patted and soothed the pretty creature, and together we passed up the avenue. Suddenly, just as we breasted the cross, he stopped! Not a movement. His eyes strained, feet set fast, and quickened breathing, told the tale of fear. The sensitive skin twitched, perspiration broke from every pore, and a nervous trembling pervaded the form.

"In vain I coaxed and threatened; not one step would he move. While thus engaged I felt a rush of cold air; in a second it had increased in violence, and I seemed in the centre of a whirlwind. There was no rustling of the trees, no sound of any kind. With beating heart and a strange terror gradually taking possession of my nerves, I stood stock still by the side of the animal.

"As suddenly as the wind had arisen it ceased, and standing right in my path was a white horse. It was not riderless, but bore a knight in armour. The vizor was up,

and the clear cut features were distinctly visible in the bright moonlight. I tried to speak, but my tongue would not move. I tried to walk away, but my limbs refused to obey. Utterly paralysed, I stood helpless, while the rider came nearer and nearer; then raising one arm, and fixing his large bright eyes on me, he pointed to the stone cross, standing bare and grim in the moonlight. He turned the horse's head in that direction, and by mesmeric force compelled me to accompany him.

"With extreme reluctance, step by step, slowly yet surely, I followed. Arrived at the cross, he dismounted, and without a word, block by block, he removed the structure, disclosing a large flat stone underneath. This he opened by means of an iron ring, and pointed to the abyss below. Utterly powerless, I obeyed the gesture, and looking down beheld a flight of steps.

"He proceeded to descend, still keeping his eyes on my face, drawing me after him by their influence.

"A luminous glow, proceeding from I knew not whence, gave us ample light. How long the descent, I could not positively say, but it seemed as if we were going down a long, long way.

"Frightened as I was, and unable to speak, I noticed that though the man was clothed in armour from head to foot, no sound was made by him, and that it was as supple as silk.

"Arrived at the bottom, we proceeded along a narrow subterranean passage, covered with a dank slime; creeping things, noisome and strange, were strewn on floor and walls, the air was dank and foul.

"At last we ascended a long flight of steps, passed through a doorway into a small room about three yards in diameter; it was of circular shape, built of stone, but disfigured with damp, and disgusting life.

"On the floor, in the shape of a man, lay a heap of dust, not even a bone remained. Dust, only dust, and rusted armour, outlasting its maker, a grim memento of human frailty. A roll of parchment lay beside the dust, and the spectre motioned me to pick it up. I did so, shrinkingly and unwillingly, and my guide turned to leave the terrible place. I followed without a word, clutching the parchment, unheeding now of all obstacles, only thinking and longing to get out of that dreadful atmosphere, for I was nearly choking with the bad gases, generated by long disuse of the subterranean passage.

"My guide stalked on before, and although many were the angles, and many the obstructions crossing our path, I could not help noticing that he simply walked through them, while my unlucky material body was torn and bruised from head to foot.

"At length we reached the open. Gradually my strength had been fading, and I had hardly put my feet upon the upper stratum than I fell headlong on the coarse long grass that grew about the cross.

"How long I lay there I cannot say, but when I awoke it was early dawn. I was bitterly cold, and no trace of my horse was to be seen. Beside me lay the roll of parchment, yellow! Oh, so yellow, with age. I looked towards the cross, expecting to see its stones strewn around; but no! there it stood, grey and stern in the steely morning light. Not believing my senses, I painfully arose, and tottered towards it. I placed my hand on the cold stones. They were solid; not a scrap of moss or grass was broken, no earth disturbed, and the roots and stems of the scarlet creeper twisted tightly around it, binding firmly the old stones together.

"I looked at my clothes, they were torn and stained; my hands were bruised and scratched; my hat was gone. Had I been asleep and dreaming? Had I been overcome by a glass too much? No, that was a thing that never had happened; besides, there lay the parchment.

"Utterly bewildered, I mechanically picked it up; it was perfectly clean, tied with scarlet silk, and sealed with scarlet wax. No superscription was on it, only a drawing of an old grey cross, covered with the scarlet creeper. There was no mistaking it, it was an exact copy of the cross that stood before me.

"I sat down and rested, trying to clear my brain, trying to make out what had really occurred, and at last came to the conclusion that I could make nothing of it; that I had better return to my home, see what had become of my steed, and read the parchment at my leisure.

"Gradually and painfully I made my way to the

house. An astonished-looking servant said that he was glad to see me safe, for that my horse had reached home covered with sweat, and that they had all been afraid I had been thrown, and that the others had gone to look for me.

"I said 'I had met with an accident, that the horse had shied, and that I had fainted; was cold and weary, would like a warm bath and some refreshment as soon as possible.'

"The man helped me to these luxuries, but I could see did not quite credit my story. With the light of day comes courage: my breakfast, too, put new life into me, and I very soon remembered with joy that my wedding day had come.

"The search party had returned, and I steadfastly put from me all thought of evil or sorrow. Attired in my wedding garments, all preparations having been completed, I took a fresh horse and galloped away, full of love and hope, to my darling girl that was never to be my wife; to my wedding, that was never to take place.

"Never, that is, on this earth, but in another sphere; in a fuller life, where sin, death, and sorrow never come; where greed, cruelty, and strife cannot be—then! then!"

Again the aged form straightened and started erect; again a light came over the face, and he fell back—dead!

To be continued.

CORRESPONDENCE.

THE HIGHER ASPECT.

SIR,—Two circumstances impress me to address a few lines on above to our valued journal: One is the gift of Part II. of a new journal from a friend, entitled "Uses," printed for the New Church Socialist Society, by Inman, Excelsior Printeries, New Wortley, Leeds, apparently a monthly, and as full of Socialism as any Socialist can desire. The other impression comes from reading the termination of Medium Mayoh's article in TWO WORLDS, wherein he contends that the real aim of the spirits is to lead up to a re-arrangement of Society on juster lines, so as to put an end to poverty, . . . and if Spiritualists as a body do not rise to the occasion and take the higher ground, the churches will.

Now, this is about the very issue raised in "Uses," at end of article on "The Economic Trend," as thus, "Will she (the New Church, Swedenborg) for this reason join hands with the powers of monopoly, privilege, and wealth, and repudiate her own offspring! We hope not. . . ." As any Spiritualist can procure a copy for one penny, I dare not encroach with extracts to prove my contention: that it is high time, indeed, that Spiritualists rose to the occasion and placed Socialism, practical and ideal, on the very forefront of their spiritual banner. The parting of the ways has come: Individualism, or self-seeking, v. Collectivism, Socialism, motto, "Each for all, and all for each." These are the great issues, and no middle way.

Any one who has witnessed how our great Town Halls have been packed time after time in London within the last six months on Socialistic occasions, without a hint from the usual Punch and Judy press, sees clearly enough that Socialism is growing, here at least.—Yours fraternally,
C. DELOLME.

THE NEW HYMN BOOK.

SIR,—What a joy your New Hymn Book has been to me. Again and again have I felt within my heart a desire to thank those who have brought together those rich gems of real sacred truth. The inspiration of the angels has been upon you to bring about this noble compilation. I have felt it will oftentimes be a precious companion, giving forth words of cheer, of hope, of guidance, and consolation. The doubting heart is cheered, the brave soul thrilled, and the gentle, lonely worker taught that nothing is in vain. There is within these covers something for every mood of the human heart, verses which have sprung from the richest souls whom God has sent with a message to man. When you walk through the fields, how much is in the volume that makes the soul vibrate with new joys, and in the busy haunts of men, the tuneful, inspiring lays make one able to march along fearless and unconcerned. No richer treasure could be laid up by young minds than catching hold and feeling the import of the teachings, able to bring them out and repeat them as life requires their use. The poetry I learned when a youth has been my companion when walking alone, and has brought forth new and brighter ideas as life's journey has extended. Your volume is a rich literary treasure, and I think in even these days of cheap literature, the most wonderful thing issued. To have brought within compass the spiritual essence of Lowell and Whittier, of Tennyson and Massey, of Hemans and Hopps, Bowring and Martineau, brave old John Pierpoint, and the hundreds of others, many time-honoured and full of rich memories, is a great achievement. The inspirations of the present day workers, so full of earnest fire, tell us the religious spirit is ever alive and aflame to day as in the past.

I see little in the volume that was not worthy of a place; all alike seem to breath the spirit of earnestness, which is, after all, the only true poetry. I caught so much joy the other morning in reading through its pages, amid the glory of flowers and the splendour of the grass, that I thought it only dutiful to voice what I feel is the sentiments of many when I say, the Spiritual Federation and their editor have done a noble, holy, and helpful work in issuing this volume. For weeks I have sought to proclaim its merits at the Glasgow meetings.

JAS. ROBERTSON.

THE PARISH COUNCIL AND PREMATURE BURIAL.

SIR, As the property, responsibilities, and duties of the Burial Board, heretofore controlled by the vestries, are now transferable, under the adoptive clauses of the Parish Councils, it may not be inopportune to call attention to a subject that has been overlooked by those in authority and as to which a reform is urgently required. It is one thing to care for the proper disposal of the dead, whether by burial or cremation, so as to ensure safety to the living, but it is of vastly greater importance to see that those disposed of are really and not merely apparently dead—except in rare cases of death by accidental and serious mutilation of the body; this at present is not done. Medical men are not legally required to examine the body in order to give a certificate of death, and in the majority of cases no examination is made, and when made is not sufficient to establish the fact of death, nor have we any official, *mort vivificateurs*, as in most of the continental states. It is admitted by leading medical authorities all the world over that the only undoubted sign of death is putrefaction. In nine cases out of ten this is not waited for, and as a consequence, people who are subject to trance, catalepsy, syncope, and other forms of suspended animation, which are often a suspension of life, it is feared are not infrequently buried alive. *The Spectator* of Sept. 14, 1895, observes that "Burning, drowning, even the most hideous mutilation under a railway train, is as nothing compared with burying alive. Strangely enough, this universal horror seems to have produced no desire to guard against burying alive. We all fear it, and yet practically no one takes any trouble to avoid the risk of it happening in his own case, or in that of the rest of mankind. It would be the simplest thing in the world to take away all chance of burying alive, and yet the world remains indifferent and enjoys its horror undisturbed by the hope of remedy." To prevent this terrible disaster, waiting mortuaries are established all over Germany, with the result that live sepulture there is of rare occurrence. The Parish Councils, District Councils, County Councils, and other governing bodies owe it to their constituents to see that similar precaution is taken in their respective districts. Many volumes have been written on the subject, but the most recent is "Premature Burial," by Dr. Franz Hartzmann (1s.),—Swan Sonnenschein, and a 6d. pamphlet, "The Perils of Premature Burial," by Prof. Alex. Wilder, M.D.—E. W. Allen. A treatise on the "Absolute Signs of Death," by Sir Benjamin Ward Richardson, F.R.S., with a view of enlightening the public on this pressing question is in preparation. Dated June 1, 1896. CHAIRMAN OF A PARISH COUNCIL.

RE THE LEGAL STATUS.

SIR,—While in perfect sympathy with the effort to secure legal recognition for our societies, and to enable them to hold property, permit me to urge the advocates of the legal hundred to "go slow," and take their soundings carefully, lest they run the good ship upon the rocks, and indefinitely put back the efforts at organisation and federation.

Mr. Todd says, "some steps must be taken to save the movement," and further, he declares "that as a body of people we have no authority whatever over those who claim to be our adherents; over those who occupy our platforms, who advocate our claims, and profess to be our chief workers." . . . "Every Society in the country is at liberty to adopt such means as it thinks fit, and to work in any way that it desires, in the name of the common movement; and at the same time our platform workers are at liberty to take what advantage they like of the situation. And when anything takes place, either in connection with a Society, its workers, or the speakers, by which the name of Spiritualism comes into disrepute, the body of Spiritualists as a whole have to bear, in the public mind, the culpability of those things, although as a body we have no power whatever to prevent them."

Now, this, it seems to me, is going beyond the object for which a legal hundred is proposed, viz., to enable Societies to obtain and hold property. Who is it wants to obtain "authority" over adherents and platform workers? Why should not Societies be at liberty to adopt such means as they think fit? How can the movement be held responsible for the disreputable conduct of individual Spiritualists, so long as no one is responsible but themselves?

I trust the Federation will not be so ill-advised as to sign its own death warrant, for Mr. Todd proposes that it shall cease to be, and a new and autocratic organisation take its place. Personally, I have no objection to a declaration of principles, so long as such declaration is put forward only as our *present* standpoint, not a final statement. But Mr. Todd talks of being able to prevent the splitting up of Societies: how? So long as good feeling and fellowship exist, there will be no split. Would he seek to compel people who are not in harmony to continue to work together, and so operate against the spiritual law of "each one going to his own place?" You cannot prevent splits by arbitrary interference, you will create them that way! The only way to effect unity is to educate people to the higher standard of *love*: love for the truth, for humanity, of willingness to put the Cause first and sink self, of desire for unity, and in the spirit of good fellowship co-operate for good. But, if rancorous, assertive, egotistical, jealous, dogmatic people get into a Society, you must either tone them down by love and kindness, let them have their way and "boss," or let them split off and take those like-minded into another sphere of labour; the atmosphere is all the sweeter for those who remain as a general rule. Surely societies (committees) are entitled to Home Rule, that is the motto of the Federation, and I hope will always remain so: unity for common good, liberty of action in home affairs. If Societies choose certain people to represent them and teach from their platforms, and those people are not of good character or of great ability, who is responsible? If the public go to hear them and support them, and thus second the Society, who is responsible? Surely not the *general* body of Spiritualists, but the local people and committees. All one can say is, if those are the kind of mediums and teachers such people like, then they are the kind of people who like such mediums, and they cannot change their nature all at once: development takes time.

But, I fear I am trespassing on your space. Let me conclude at once with the hope that the Conference at Liverpool will "go slow," "steady ahead," "ware rocks."—Yours for the safety of the ship,
A SAILOR.

ITEMS OF INTEREST.

PORTRAIT and Sketch of M.A. Oxon, late Editor of *Light* next week.

"WHAT do we know of God?" Next week we shall give a thoughtful and suggestive paper upon this subject by Mr. P. Galloway.

PSYCHOLOGY: Ancient and Modern.—The *Banner of Light*, for May 30, contains an able address by Mr. J. J. Morse on this subject, delivered before the San Francisco Forum Club.

Will the correspondent who forwarded the cutting re Professor Max Muller's recent lecture kindly inform us what paper it was cut from, and give the date? We should be glad to know if there is any full report of the meeting to be obtained.

SEANCE for clairvoyance by Mr. J. J. Vango, at 114, Clarendon-road, Notting Hill, W., on Friday, June 12, at 7-30; admission 1s. The proceeds of the seance will be handed to Mrs. Walker, the well-known physical medium, who is in distressed circumstances.

THE FORTHCOMING CONFERENCE of the Spiritualists' National Federation, to be held at Liverpool on the 5th July, delegates and officers requiring sleeping accommodation, please communicate with Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool. Efforts will be made to provide for all the friends.

MRS. BRIGHAM'S APPOINTMENTS.—June 21, Nottingham; 22, Collyhurst; 23, Cheetham Hill, both Manchester; 14, Birmingham; 15, Walsall; 28, Blackburn; 29, Preston; 30, Blackburn. For terms and dates address Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

MR. HORATIO HUNT'S *Spiritual Review* has been reduced from 6d. to 1d. monthly. Dr. Berks Hutchinson continues his able article on "Esoteric Christianity," and other interesting matters make up a good number. A sustentation fund has been commenced, to which some £23 have been contributed, but more will be needed.

THE SPIRITUALISTS' NATIONAL FEDERATION.—Notice: Subscriptions, both societies and associates, should be sent at once. Names of delegates, with postal address, to which tickets are to be sent, as well as those requiring accommodation overnight at Liverpool, should reach me by June 30. W. Rooke, 165, Stockport-road, Levenshulme, Manchester.

O.P.S. PENSION FUND.—Received from Rev. W. R. Tomlinson £1 6s., being subscription of 6d. per week for Mrs. Cogman for one year. Will the other friends who so kindly promised regular amounts please note that funds are urgently needed. We should be very glad to again hear from our friend "Bob" again.—(Mrs.) M. H. Wallis, 164, Broughton-road, Pendleton.

Re "PROSPECTIVE ANNOUNCEMENTS."—The directors of the Two Worlds Publishing Co., Ltd. have decided that all prospective or preliminary announcements must be paid for at the rate of 6d. per insertion. If such announcements exceed four lines, 1s. per insertion (9 words fill a line). Will secretaries and mediums please take notice, and forward stamps with all prospectives in accordance with the above-named terms.

MRS. BRIGHAM has had fine meetings in Yorkshire, and in Liverpool, Oldham, and Hulme, Manchester. Miss Cushman's recitations and brief little speeches are always liked, and Mrs. Brigham's power of poetical improvisation is really very wonderful. Her fluency, the fertility and spirituality of thought, as well as beauty of the language chosen, the aptness and abundance of illustrations renders her meetings an artistic and poetical treat.

MEDIUMS who give sittings may protect themselves against being trapped by police agents by making them sign a certificate. Some weeks ago we re-published, from the *Light of Truth*, a form drawn up by a legal man. We have had that form struck off as a certificate, and can send a neat book containing 50, post free for 1s. Mediums should make any visitor they do not know sign one of these, in the presence of a witness, or decline to sit.

BOTTOM FACTS NEEDED.—"London Cor." makes the following remarks on Mrs. Jackson's reply to his letter, with regard to her article on "Root Religions":—"I am sorry to say that Mrs. Jackson has failed to convince me by her display of erudition, that her statements are to be accepted as being beyond question. Her article lacked one important thing, not yet supplied, namely, the authority for each statement, with a specific acknowledgment of whatever was in the nature of a speculation or an inference of her own. I am not, as she supposes, 'horrified to think that both Abraham and Melchizedek were Druid or Brahminical priests'; I am blankly incredulous. Little is known about Abraham, and still less about Melchizedek. Mrs. Jackson writes with confidence about the Culdees of Ireland; I am informed that the subject is one of the utmost conjecture. The need for exactitude is illustrated by Mrs. Jackson's explanation of her statement about Mount Carmel, which is as unsatisfactory as it could well be. I stated that I found it difficult to accept Mrs. Jackson's views on obscure subjects, because she was inexact on an ordinary matter, which anyone could test. To my surprise, she persists in the allegation that Paul preached in the Temple of Diana, at Ephesus, upon the Unknown God, and she refers me to Acts xix., 1-20 in her justification. Many of your readers must know well that the Temple of Diana is not mentioned in those twenty verses. Paul is said to have disputed in the synagogue and in the school of one Tyrannus. Which of those places does Mrs. Jackson wish me to understand to have been the world-renowned Temple of Diana? Then Mrs. Jackson says that so eloquent was Paul in his preaching (in the Temple) that great fear fell upon the idolatrous inhabitants. But the fear mentioned is shown by the chapter in Acts to have been caused, not by the preaching or eloquence of Paul, but by the singular mischief that befell certain Jewish exorcists at the hands of a man who was possessed by an evil spirit. This persistence by Mrs. Jackson in an unaccountable mistake, as to which a child in a Sunday school could set her right, vindicates my criticism. But what, after all, is more significant to me than any mere mistake is the condition of mind which allows a writer to imagine that Paul would have been suffered to preach in the Temple of Diana against idolatry. The temper of the Ephesians on that matter may be understood from the second half of the same chapter."

THE ADDRESS of Lady Bowyer is wanted at this office. If any reader can furnish us with it, we shall be much obliged.

THE *Truth-seeker* for June contains an interesting report of a debate lately held in Manchester between Mr. C. Cohen, Secularist, and Mr. H. W. Dick, curate, on the merits of Secularism. As is usual in such affairs, a good deal of irrelevant matter was introduced, but Mr. Cohen, in our opinion, had much the best of the argument, judging from the "points" reported. A portrait and sympathetic sketch of Mr. J. M. Wheeler, sub-editor of the *Freethinker*, bears testimony to his undoubted ability and work. Price one penny. See Mr. Gott's advt. on back of the cover of this issue.

THE North-East Lancashire Lyceum District Council (June 6), first annual Council meeting at Whalley-road Tabernacle, Accrington, a full attendance of delegates, all the Lyceums in the district being represented. The following officers were unanimously elected as the Executive, viz.: President, Mr. M. Brindle, Blackburn; secretary, Mr. Thos. Wilkinson, 5, Church Brow, Clitheroe; treasurer, Mr. W. Haworth, Blackpool; district visitor, Mr. W. Harrison. Mr. A. Wilkinson and Mr. Butterworth were appointed as auditors. A very successful meeting was held. After Council, a public tea and entertainment followed, at which a goodly number attended, all apparently enjoying themselves.—Thos. Wilkinson.

ANOTHER VISITOR.—Mr. T. Grimshaw, of Pittsburg Pa, U.S.A., late of Burnley, writes: "Last September I made a flying visit to England in search of health. I am pleased to report the trip did me so much good I have decided to repeat the dose at the close of my camp meeting engagements this year. I expect to reach England about the end of July, and stay until the second week in October. While health is the primary object of my visit, if any of the societies desire to take advantage of my presence and engage my services for a few lectures (Sunday or week evening), I should be pleased to accommodate them. Address all communications, T. Grimshaw, c/o T. Hargreaves, 2, Milton-street, Fulledge, Burnley.

TO CORRESPONDENTS.—A *Scotch Spiritualist*: Is your letter intended as a puzzle? It begins nowhere, and ends as abruptly and unsatisfactorily! It strikes us as the production of a person with a vivid imagination. You want a "cure"—go to work for the good of others—forget yourself, and send your insane "spirit" about his business, by filling your time and thoughts with practical and useful work. Go and get into touch with people who have real sorrows, and expend your sympathies and services by trying to brighten the thoughts and lives of the sad and suffering. A good course of "slumming"—of real earnest efforts, prompted by sincere desires to help, will drive the molly-grubs away—that's the best cure for you. You have got morbid—introspective, and think too much about your own feelings, and imagine spirits are doing all sorts of things with you. Shake yourself up, man; pull yourself together; get out into the sunshine and fresh air, and snap your fingers at your foes; never mind about saying psalms—live them. Of course you'll feel insulted by this straight talk—never mind, it will do you good to get angry; a little righteous indignation will do you good by taking you out of yourself, and making you forget your "control." Don't be controlled—control yourself! There's a cure for you. We get lots of letters like yours. Sometimes we feel sorry and sympathetic, sometimes we feel sad, that they ever heard of Spiritualism—there are a lot of people not fit for it—like children not fit to be trusted with knives. Sometimes we feel angry to think that such nonsense passes muster for Spiritualism. In your case we are—well—perhaps it will amuse you to decide for yourself.

OCTOGENARIANS AND FOSSILIZARIANS.—In the *Christian World*, May 28, there is a remarkable record of an interesting "Eighty Club," who credited their longevity mainly to total abstinence principles. "A Quaker, who would have been mouldering in his grave long ago but for this saviour." A sixty years' teetotaler, who was a happy "old-young man, who could hear a whisper in the middle of the room," saved too from dullness of hearing by this rational, mighty power of total abstinence; and last, not least, a veteran preacher (who would be eighty in a few hours), and was a leader of temperance all his life, as the writer knew as far back as 50 years ago. He said the "years" had impressed two things on his mind—the "duty and necessity of proclaiming the atoning sacrifice of Jesus Christ, Son of God, Son of Man," and the "slightness of the real differences in the sects." As to the former of these impressions, viz., the vicarious atonement theory, it is rather curious to read on the same page (419, *Christian World*) that a Presbyterian minister at Macclesfield, one Sunday said, "The blood of Jesus Christ was of no more value than that of a bull or goat" (this on the authority of Christopher Crayon himself), and another popular Christian Evidence Society lecturer said in the writer's hearing (being pressed to answer the question) as to whether we "were saved by the death of Christ" replied, "No, sir; a dead Christ could not save a cat." There is Dr. Martineau, with some whose theology is wide enough to admit him as a Christian, says, "I am well aware that the atonement has recently been adroitly trimmed to tally with philosophy and ethical law, but no sooner do the 'trimmers' imagine they have got peace than some new difficulty presents itself." In view of these diversified opinions on this central doctrine of Christianity (substitution), how unfortunate the Rev. Dr. Newman Hall is in claiming there are only "slight differences dividing the sects." Then as to progress, surely the rev. gentleman must be doubly fossilised indeed if such hymns as I used to join in at Albion Chapel, fifty years ago, still represent his thought on so crucial a subject as vicarious atonement; here are two or three that well up in my memory, beginning "Not all the blood of beasts," etc.; "All ye that pass by," etc.; "He dies to atone for sins not his own," etc.; "Like sheep we went astray," etc., and any who may have by them "The Hymn Book," collated by Andrew Reed, and will turn to Nos. 59 to 99, may see how this *depraved theology* of substitution saturated the minds of these hymn writers of a century ago; and here we have this otherwise brilliant preacher, orator, and reformer clinging to the dogmas taught by parents and colleges, as though the creator of this illimitable universe ever did, could, or would enact so monstrous an outrage on reason, right and justice as to punish the innocent, that the guilty might escape.—BEVAN HARRIS, Nottingham.

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The People's Popular Penny Spiritual Paper.

FRIDAY, JUNE 12, 1896.

EDITOR AND GENERAL MANAGER,

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ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

CABINET OR NO CABINET?

The fact of their mediumistic susceptibility does not remove in the least their responsibility; nor can the shortcomings of mediums be excused by saying that they are instruments in the hands of controlling intelligences. No good and pure spirit will ever lead astray; and if intelligences, whatever may be their claims, attempt to lead from the path of rectitude and honour, they should be at once discarded. True and noble spirits will ever urge onward in the way of right, encourage the faltering, and heal the wounds of the fallen.

THE above words, by that master in Israel (Hudson Tuttle), need to be pondered and taken to heart by a certain class of Spiritualists, who seem to think they can excuse the medium by blaming the spirits; and by mediums who (rightly or wrongly) try to make scapegoats of their "guides," and thus evade blame. Now, as always, it is necessary for mediums to be high principled, and carefully choose the company they keep both in the body and out, and those who love the truth and put Spiritualism above their personal ambitions, will not only deplore the disgrace brought upon the movement by the shady actions of mediums and spirits, but, while pitying the wrongdoers, will sternly oppose those practices which open the door for deception by rogues, in the body or out. It is as necessary to demand proofs of good character from spirits out of the "form" as from those in it, and one thing is certain: all mediums suffer when pretenders steal the robes of mediumship to hide their nefarious designs and further their mercenary ends, and honest mediums, and Spiritualists alike, must endeavour to adopt such methods as shall rule out the charlatan from the ranks. As the *Light of Truth* truly says:

One fraud among mediums casts odium on all the rest in a community; and it behoves honest mediums, therefore, to aid in eliminating the dishonest ones. Condemning fraud implies protection to the just, on which principle we stand. Honest mediums have nothing to fear; dishonest ones everything.

We have received several letters in regard to the use of cabinets. Mr. Bevan Harris thinks they are necessary, like the dark room of the photographer. Probably they are, but we protest against putting the whole room in darkness, or in a condition mis-called "light," which in reality is only darkness conditioned. Further, for private, and for scientific experiments, we have no objection to darkness, but public and promiscuous seances, for which a charge is made, are upon an entirely different footing. We are opposed to such assemblages, where the only test of fitness to enter is the money one. Experience has taught thoughtful Spiritualists that they are to be deplored on all grounds. When a medium sets out to accept professional engagements for materialisation phenomena, he must expect that he will be required to give proof that the manifestations are what they purport to be, and should either request his spirit friends to afford evidence to the sitters that he does not consciously participate in the manifestations presented—or else insist upon being put under such test conditions by the sitters themselves, that they can all be confident that he cannot play the ghost. By doing this he would convince them at the outset of his sincerity, dispel the doubts or suspicions that would otherwise most certainly disturb the mental conditions of some of the sitters, and thus secure confidence, and good and harmonious surroundings. In self-defence, honest mediums who become public or professional practitioners, must dissociate themselves from the shady and unsatisfactory conditions favoured by the fakirs, whose frauds, especially in U.S.A., have done so much to bring

the whole subject into contempt. We print in this issue, on page 378, a letter from Mr. Evans. As regards his questions *re* the drapery, they are already met and disposed of by the fact that Mr. Goddard emphatically refused to permit the thorough examination of his garments, which was proposed at the conclusion of the seance, when it could not spoil conditions.

The admission that Mr. Goddard was unconscious, and made to impersonate the ghost under spirit influence, gives up the whole case, because, whether consciously or unconsciously, the sitters were duped and did not see a materialised form as they expected to do, and were led to believe they did. If we admit Mr. Evan's defence of the medium, it only throws the blame on the spirits (the very point at issue with non-Spiritualists, who look to these materialisation seances for proof that the spirits exist), and opens up a most serious consideration as to the morality of such proceedings, and should give pause to sitters who wish to sit in such circles. We see no reason why people should go down into the hells and invite the "adversaries" of truth, honour, and goodness, to fool them and make sport of their feelings; and if it is true that Mr. Goddard has "innocently and unconsciously" been impelled or compelled by spirits to play the part of ghost, we implore him, for his own sake, for his moral and spiritual welfare, to break the ties that connect him with such a class of spirits, for they will assuredly injure him as much as they will mislead the sitters who trust him. We cannot palliate fraud on the part of the spirits, as Mr. Evans seems to be willing to do, any more than we can condone conscious fraud on the part of a medium. Spiritualism has no use for tricksters; it must be built on the rock of truth, not the shifting sands of duplicity, and while recognising and willing to make full allowance for the difficulties of research, we hold that it would be better that Spiritualists, who know the dangers, should set their faces like steel against "shows" of all descriptions. Once more, we protest against the practice of holding these unsatisfactory cabinet seances, and urge our readers to discountenance them, and, by staying away, refuse to support the practices which have brought so much disgrace upon the Cause. They have no scientific value as evidence, and can only prejudice and disgust intelligent, observant, and careful truth-seeking inquirers. Better that they should be entirely abolished, than that mediums should be ruined by being dragged down to the low level of such spirits as pander to the morbid love of the marvellous by compromising the medium, and appeal to sensationalism at the sacrifice of honour and truth. Let us have honest and honourable spirits, straightforward and upright mediums, level-headed and sensible methods, satisfactory and fraud-proof conditions, helpful and spiritually beneficial results; or, by opposing them, put an end to the public cabinet and dark-seance exhibitions which have done so much to make Spiritualism a by-word and a reproach.

MR. WALTER HOWELL.

THE portrait this week is from the *Banner of Light*, and will be welcome to Mr. Walter Howell's many English friends. We have just received a kindly note from him to say he expects to arrive in this country about June 25, and will most probably attend the Conference at Liverpool on July 5. We cut the following interesting sketch from the *Banner of Light*, and trust Brother Howell's visit will be both pleasant and profitable to him, and to the movement generally.—ED. T. W.

"For about seventeen years the name of Walter Howell has been known in connection with the Cause. In him we have a wonderful example of the influence of the unseen world. This well-known speaker was born blind; but through surgical operations, received a portion of sight only, which, while it enabled him to find his way from place to place, was not sufficient to enable him to acquire an education. It is conceded on all hands that Walter Howell is one of Spiritualism's best representatives. The sceptic would not perhaps regard him as a man lacking culture, neither is he; only the educators have been in his case 'the angels.'

"Those of *The Banner* readers who have heard this speaker can bear testimony to his ability, and those who may not have heard him have doubtless read some of his lectures published from time to time in its columns, and can form some opinion as to the quality of thought expressed through his organism. When it is remembered

that this man never went to school, even after his eighth year, and only managed to learn his letters by going close up to the large letters of the alphabet printed on a board, and was thereafter cut off from general reading because of his vision not being sufficient for book-reading purposes, one marvels when he hears or reads his lectures, and says within, as A. E. Newton, in Philadelphia, some years ago, did: 'Whence hath this man this learning?' There is but one answer to the question: 'The spirit helpeth his infirmities.' There are men and women to-day that trust in the spirit. 'They take no thought what they shall speak, for it is given them in the self-same hour.'

"The Methodist class-meeting and experience meeting gave opportunity for development of inspirational utterance, and it was in the cradle of Methodism that the subject of our sketch was found by the spirit world and chosen to become an apostle of the New Era.

"As a boy not yet seventeen, he was called to preach in the Methodist pulpit; and ere a year had passed away he was prohibited from preaching, owing to his heterodox utterances in the pulpit. At this time he was wholly ignorant of the New Revelation, though guided by unseen intelligences. A little later Spiritualism came under his notice, and for a time he saw nothing attractive in it for him; but when taken involuntarily on to the rostrum, and made to deliver a lecture in the interest of the Cause, he found an explanation of his former experiences in the pulpit, and after about three years' investigation and final conviction of the truth of Spiritualism, he was compelled to take the rostrum as a lecturer.

"It was in the spring of 1879 that Walter Howell commenced his public work in Manchester, Eng., and from that time forward he became a public teacher. After about three years' ministry in England, he came to America, and has, since 1882, become favourably known from Maine to California. He has visited his native land several times, and wherever he goes he makes friends, who cherish pleasant recollections of his earnest work and soul-inspiring thoughts.

"Walter Howell has lectured in nearly every State in the Union, and in most of our large cities; and many of the camp-meeting associations have found him in their midst—and that to bless.

"The spirit of reverence that characterises the lectures of this speaker is a quality much appreciated; and the emphasis he puts upon the ethical aspects of Spiritualism wins for this teacher of the philosophy the sympathy of a large class of hearers."

SOME ASPECTS OF SPIRITUALISM.

SPIRITUALISM brings home to us the deepest reality of our being. It shows us that we cannot escape from ourselves, or the consequences of our actions, any more than our earth can escape from the universe. If we harbour in our minds low and impure thoughts or motives, we partake of their nature; if we crave the pure and lofty and divine, our lives become fashioned after our desires. In a word, the two kingdoms, Brightness and Darkness, exist within, we are at liberty to cultivate either: to progress or retrogress.

Spiritualism to-day re-affirms the idea expressed in the words attributed to Jesus, "The pure in heart see God." Purity of soul, and that only, is the pathway towards the vision of God. Unless I am pure in heart I cannot see Him, who, so to speak, holds our globe in the hollow of His hand, in whom lives a throbbing, pulsating, endless universe. If I obey His everlasting laws and outwork His purposes by cultivating the pure and the good, I shall behold Him and know Him and love Him, whom to know and love is life eternal.

Spiritualism pleads for the progress of the race, and lays emphasis on the present, and predicts the future by the trend of to-day. It says the future is what you make it; the past has made you what you are. Our actions are recorded in, and produce effects upon the life of the race. The good we do, lives. Evil, the result of folly, ignorance, and vice, dies as we cease to do evil and learn to do well.

Spiritualism teaches that growth is the law of the undying life, given by Him, who is both Father and Mother to all humanity.

Spiritualism satisfies the deep universal hunger of the heart for Love, and the thirst of man for righteousness and knowledge, by revealing the undying life of man, and his Divine powers that may reach out far beyond the

horizon of our conception, and be expressed in realms of Perfect Beauty, Wisdom, and Love. Let us, therefore, love the All-Father and Mother, and open our hearts to the centre and soul of every sphere, in the spirit of love and rational confidence. Spiritualism is a great mirror in which we see man to be in the next life what he has been here—his very being, his absolute self, remains unchanged in the Beyond, and that his environing conditions and interior states are the result of his motives and efforts while here. Spiritualism reveals man to himself, and gives him knowledge of his largest and highest possibilities; not by teaching that someone can be good for him, but that he must be good as the natural expression of his real self. It teaches that God looks at the spirit in which we do our works, and the results accrue inevitably, in accordance with the Wise Decrees of the Supreme, as expressed in the very principles of the universe and the moral and spiritual nature of man; that the purpose of life and experience here, is to secure the highest and fullest development of our being. Spiritualism proclaims the innate divinity of man, teaches him the sacredness of his being; teaches him the *use* as against the abuse of his humanity, asks him to open his soul to the sunshine of the Holy Spirit, and receive its influx, even as the flowers of the field open themselves to the warm caresses of the sunbeam.

EDWARD BURTON.

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—CONTINUED.

DEAF PERSONS, as a rule, are obstinate in temper and very much set in their own way, which is not usually a very desirable way; or in cases where the deaf person is only very sensitive to the states of those about him, he is often rendered deaf by absorbing the dominant thought in his vicinity, the tendency of which is to induce and maintain a state of unnatural repression, and from this cause alone a myriad ailments constantly proceed. As in the case of blindness or defective sight we recommend going into the dark to see, so for the vanquishing of deafness we advise going into the silence to hear, and just as clairvoyance is of the greatest use to the blind so is clairaudience to the deaf. Sit quietly in a still place where you feel a reposeful atmosphere, then listen for what you may hear in the silence. Make no painful effort to catch sounds, simply remain quietly receptive to whatever vibrations may reach you, and you will certainly find, if you persist in this course, that satisfactory improvement in your hearing will soon be discerned. Mrs. Emma Hopkins, and other well-known teachers of Christian Science have commended this course and spoken very strongly as to its practical results. As hands are very important members of the body, we will now give a thought to them. They signify the love of doing things; people who are greatly in this affection have usually particularly nimble fingers. The hands are so constantly alluded to in connection with healing that it would be well for all students to get a clear idea of what "laying on of hands" really means, in addition to the obvious meaning in the letter of the phrase. Now that telepathy has become a popular study, and it is no longer necessary to apologise for its phenomena, we can surely understand that as thought directed to a place results in presence in that place, and as hands are the organs through which we naturally communicate sensation, we can make our hands felt at any distance, provided their is true *rapport* between healer and patient or sender and receiver of a mental telegram. Laying on of hands magnetically and mesmerically, with a view to producing some kind of hypnotic result, is not spiritual treatment, though it pertains to the lower department of psychic action. No doubt the theories of magnetists and mesmerists concerning animal magnetism and odic force are correct on their planes, but spiritual healing reaches higher, broader and deeper. Physical emanations can be communicate, from body to body by bringing finger tips in contact with skin, or even by pressing the outside of a heavy garment worn by a person who submits to magnetic treatment, but these exterior exhalations do not contain the real healing force, though they have a value of their own in the physical degree, and often are found successful in relieving neuralgic pains and other nervous and superficial derangements. Manipulation of the flesh may temporarily relieve the suffering occasioned by nervous derangement, but it does not permanently strengthen the nervous resisting

power, and we hope our students have not forgotten our three-fold classification of disorder, which is first, mental; second, nervous; third, functional. The functional, and even the nervous stage of disorder may be palliated by ordinary massage, but the mental origin of disease is left entirely untouched until the spiritual nature is appealed to by one who is himself awakened spiritually, or at the very least the intellect must be satisfied by one who is capable of sustaining a good logical argument, the effect of which is to substitute a normal for an abnormal mental condition. To lay hands on the sick that may recover signifies to appeal to them so forcibly that they are taken possession of by new ideas which cause them to let go of the errors which have previously held them. Hands and arms always denote power in the language of correspondence; when the Divine hand is extended it is meant that God's power is made evident, or that its operation is plainly manifest. The custom of shaking hands, at present often a farce, originally meant much that is denoted by extending the "right hand of fellowship" or by the "Masonic grip," whereby one brother recognises a fellow member of his order. It is not wrong to lay your physical hands on sufferers, and if at any time you feel impelled to do so, and the action is agreeable to the person upon whom you operate, the process is perfectly orderly; but it can never be well to confine ourselves to a belief in the necessity of anything external, for when we are thus limited we can do no absent work, and our usefulness is curtailed at the very point where we ourselves draw the line of necessity.

To be continued.

RE MR. GODDARD'S BURNLEY SEANCES.

SIR,—Mr. Harrison's letter in the *Two Worlds*, May 8, in which he tries to expose Mr. Goddard, seems to me a very curious document. I gather that either he has no acquaintance with spirit lights or is not sufficiently clear sighted to distinguish between the real and an imitation. He says: "In a few minutes lights appeared in the form of stars." So far so good; this is followed, however, by Mr. Harrison's *but*, for he says: "But in all cases I should say they were within reach of the cabinet." Any imbecile can state publicly that he saw a certain appearance but could not be sure what it was. Does Mr. Harrison do more? Does he impart the impression that he is competent to criticise? If he thought the lights in the form of stars were artificial, why did he not question the medium and take from him the apparatus for their production when he quitted the cabinet? On page 294, third line from the top, we read, "A little later a form appeared at the curtain, draped in white from head to foot, and at the same time a request was made for a light." Then he continues that a light was procured, which "was really brilliant." In the editorial attack on the medium which follows W. Harrison's letter, you insist on the substitution of light for dark seances. Well, you have it in this instance, but you do not condescend to mention it. You published a letter in a subsequent impression headed, "The recent exposures." So you consider that W. Harrison, of Burnley, has exposed the medium in question. Well, I call upon Mr. Harrison to give an account not of the "form which appeared at the curtain, draped in white from head to foot," but of the drapery worn by the form. He shirks this question in his letter, but Mr. Goddard is not going to have it shirked, and he requests W. Harrison to write another letter with a great many more particulars about this ample white drapery. If the drapery was a manufactured article, Mr. Goddard wants the three supervisors of the seance who signed the letter to produce it. If they cannot produce it, how came they to be so negligent, so remiss, so incompetent to perform their volunteered task, as to allow this medium to enter the cabinet, and leave it again at the end of the sitting, with so bulky a property on his person? It goes without saying that the medium had no confederate to smuggle the drapery into the cabinet in the darkness, he went to the seances alone, and every person was a perfect stranger to him. If Mr. Harrison and his co-censors cannot at once trace the drapery, the medium, in whose behalf I am writing, requires that they make a very careful inquiry.

The more attentive of the readers of the letter will regard it as a bogus exposure, the same as the writer of this letter does. I am not a special pleader for this medium, and have not attended his seances for over six months. I have seen more materialisations than most people, upwards of thirty, with Mr. Goddard, and a few with two other mediums. Add to this the fact that as an observer I am more canny than a Scotchman: no "confidence trick" was ever played on me. I regard this medium as by far the greatest for materialisations that this country has seen, not even excepting Briggs or Eglington. He has the serious drawback, however, of living too grossly, being full-bodied and plethoric. He eats much meat and drinks ale. In this way his temperature gets too high on some occasions for the spirits to be able to use the outflow of vitality to materialise their own forms. In that case, they will only make spirit drapery, and make the medium himself wear it; they lead him into temptations that may deliver him to the evil one, viz., the sceptical investigator. W. J. Leeder is a mis-leader and too cursory a reader, if he considers this medium is exposed. He should read Mr. Harrison's letter again more attentively, and apart from the editorial thunder that follows it. I read in the *Two Worlds* (which I purchase every Thursday without a miss at Mrs. Burn's, in London Wall) some time ago of another medium, who, being robbed by the spirits in spirit drapery, was seized by a sitter, and the entire circle saw the drapery

melt gradually away from the medium's own clothes, which they covered. W. J. Leeder's suggestion that the curtain should be at least two feet above the medium is very good. However, a form should never be seized, except by the hand. The hand of a spirit melts away, and I think no injury ensues to the medium; a form seized anywhere else endangers the medium's life. If a seized hand does not melt away, it is the medium's. Then is the time to light up, but in the case of Mr. Goddard, and any other genuine medium, the circle would see him in trance state wearing spirit drapery, and further, one sitter delegated should seize the drapery, when it would all dematerialise or melt away from a genuine medium. No medium should be tied to the chair as Mr. W. J. Leeder suggests (May 22), because the spirits require a free medium. When Mr. Haworth, at Burnley, found the cabinet chair empty and a form at the curtain, no doubt the medium was in trance and spirit drapery, simulating a spirit at the curtains, but quite unconsciously and innocently. I can see in this, only that the medium was not in good condition, pure and wholesome physically, and that there was so much unbelief in the circle as to create a resisting influence. Mr. Harrison covers every incident of these seances with the narrow-minded suspicion of a novice. He writes 20 lines to call attention to the suspicious look of the chair being thrown out of the cabinet four feet further away than the medium. His seances in London always concluded by the chair being thrown out into the outer circle, and by the medium still in trance being guided to and seated on it by his control, and the latter would address the circle for a few minutes through the medium before leaving him.

I have, and so have hundreds of others, seen a superabundance of marvels at this medium's sittings; a record of them would form the most wonderful book ever printed, and if I had time I would publish the records I have by me in diary form. You do not possess sufficient knowledge of this medium's seances to entitle you to sit in judgment on him. You have done so, nevertheless, and your sentence is most unjust and cruel—it is an outrage on innocence.

And regarding light versus dark seances, concerning which you think proper to torture this medium, and hurt his feelings, as a sort of supplementary punishment for being innocent, are you not aware that his seances in London in the last year or so have consisted of materialisations in gaslight, as well as in the dark? I have seen six very different and distinct spirits in gaslight at one sitting, besides four or five in darkness.

Mr. Goddard sends you enclosed some letters of commendation and sympathy he has received from other sitters at the seances mentioned. He requests you to kindly read them, and return them in enclosed stamped envelope. He was lately under engagement to give two seances at Brighton, at Whitsuntide, for a fee of two guineas, but they are countermanded in consequence of your remarks on page 295. The people lose a genuine seance, and the medium his fee. 156, Iverson Road, London, N. W. J. H. EVANS.

[The above letter appeared to be addressed to us personally, and we replied to Mr. Evans per post. He desires that his letter should be printed, and we therefore append our reply.—ED T. W.]

SIR,—In reference to your criticism of Mr. Harrison's letter, Mr. Goddard declined to be searched, when, if he had nothing to conceal, he could have triumphantly proved that he had no drapery. Further, the very distrust and suspicion to which you refer would be obviated if satisfactory conditions were insisted upon. Your statement that owing to the medium's gross living the spirits can only make drapery and cause him to wear it, and thus lead him into temptation—is, to say the least, a most damaging plea of extenuation. You make the medium responsible (because of grossness) for the trickery of the spirits; and yet—you blame the spirits for leading him into temptation. Out upon such excuses—or such spirits. No man of honour would continue to have anything to do with such evil deceivers, who placed him in such a false position, and caused him to play ghost. Your assertion that the spirits require a free medium is contrary to the experience and testimony of such shrewd scientific investigators as Crookes, Barkas, and Stainton Moses. Mediums have been tied to chairs, sewn up in sacks, which were prepared by sepiotics, tacked to the floor, put into cages, and the doors screwed up so that it was impossible for them to get out—yet clear and convincing phenomena occurred. Aye, the medium has been seated, outside the cabinet in full view of all sitters, in a fairly good light, and "forms" have appeared and walked all round the medium. But, by all means, have the medium "free"—IN THE CIRCLE—in sufficient light for all to see him and watch what he is doing, but not free in a dark room, or behind a screen, with only luminous discs that can be manipulated so as to mislead! You state that when Mr. Howarth found the cabinet chair empty and a form at the curtains "No doubt the medium was in trance and spirit drapery, simulating a spirit at the curtains, but quite unconsciously and innocently." Very well, if the medium was innocent and unconscious then, what is he going to do about it now he knows that tricky spirits have compromised him by duping the people into believing they saw a "materialised form," when in reality it was the medium masquerading—"unconsciously," as you say, but still masquerading—as a ghostly visitant. He cannot plead ignorance in future, now it is found out. What is he going to do about it? Is he going to be in future consciously used to personate the ghosts? Is he going to trust these untrustworthy guides, and so become a party to their tricks? or is he going to insist on a good light, and (FOR HIS OWN PROTECTION) sit under conditions which will render it impossible for tricky spirits to dupe him, betray his confidence, and make him deceive his confiding sitters.

I have not sat in judgment, neither have I passed sentence—cruel or otherwise. I very carefully guarded myself against expressing any decided opinion beyond the one—to which I still adhere—viz., that until Mr. Goddard clears his name and fame of the stigma cast upon it by the testimony of Mr. Howarth and Mr. Harrison, he lies under very grave suspicion of conscious or unconscious fraud. It is not a question of "hurting Mr. Goddard's feelings." What of the outrage upon the feelings of those people who believed they saw

a materialised spirit-form, when in fact it was but Mr. Goddard (according to your own admission) unconsciously draped by spirit tricksters, and made to play the ghost?

It is not I, but those same tricky spirits who have "stolen his character." Let him send such spirits about their business, and get honest ones who will give clear and convincing spirit manifestations, and he will find no warmer or truer friend than I. But if not—well, the public will conclude that "birds of a feather," etc., because "a man is known by the company he keeps."—Yours, for truth and right,
E. W. WALLIS.

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD, (Mrs. Clark's).—June 3: A pleasant evening was spent, Miss L. Gambrell being the medium. 7: Mr. Payne and Mrs. Ramsey (the latter from Hoxton), both excellent mediums, were present, speaking under control and giving clairvoyant descriptions.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—To an interested audience, Mr. Long, with characteristic vigour, answered questions put by an inquirer from the Christian standpoint. They dealt mainly with the Christian ideas—or lack of ideas—of the spiritual body, and inquiries relative to spiritual gifts.

CANNING TOWN.—Our experience meeting turned out well. Among others Mrs. Barrell gave her experience, also some grand tests to men of advanced views, although they had no knowledge of Spiritualism. Will members bear in mind the half-yearly meeting on June 28.—A. Hopper.

CANNING TOWN. 47, Hermit Street.—Friends intend holding their first outing on June 20, to Epping Forest, by brakes, starting from the above address at 2 o'clock precisely, leaving for home at 8 o'clock sharp. Tickets, including tea, 2s. 9d. The surplus will go for the benefit of those friends who have not the means to come with us, practising as far as we can what we preach, viz., brotherly love.—J. B. Shaw, sec.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A beautiful address by Miss Rowan Vincent on "Hope," eminently illustrative of the higher teachings of Spiritualism, the beauty of the ideas serving to bring out in greater relief the usefulness and importance of living according to the teachings of Spiritualism. Excellent clairvoyance at close, six out of eight recognised. Full attendance. Miss Vincent's services much appreciated.

EDMONTON. Beech Hall, Hyde Lane.—Mr. W. R. Brailey's guides discursively upon subjects from the audience, "Harmony" and "Progress in the spirit spheres." Some beautiful verses given on subjects chosen, and several clairvoyant descriptions were recognised. Greatly appreciated by a large audience. The committee beg to thank Mr. and Mrs. Bronchley for their kind interest in our welfare. We are making good progress, and hope presently to make a firm stand, but as we are labouring under a few difficulties, we are glad of any help friends might render us.

ISLINGTON. Wellington Hall.—Mr. Jones, chairman, spoke on "The supremacy of spirit." Good addresses from Messrs. Valentine, Pursglove, and Rodger; one from Mrs. Jones, under control, on "Spirit communion," and a beautiful description of the experience of a friend recently passed on. Mrs. Foster sweetly sang "Ora pro nobis." A full attendance and all seemed happy.

2, MILLMEN STREET, W.C.—Thursday's seance was well attended, and Mr. Peters gave successful tests and clairvoyance. Two WORLDS on sale at the above address, also at the Dawn of Day Spiritual Society, 85, Fortress-road, Kentish Town.—E. A. Bingham.

SOUTH LONDON Spiritualist Mission.—Annual summer outing, at Keston Common, on July 13, by brake. Tickets, including tea, 3/6.

STRATFORD.—"Evangel's" very interesting lecture on "Spiritualism, a religion," was well appreciated by a large audience. Mr. Mather gave a solo, and a very pleasant evening was spent. Mr. W. Ronald Brailey every Thursday for June, July, and August, at 8 p.m. Grand chance for inquirers.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—June 3: Miss Smith gave good address and clairvoyance. 17, Mrs. Young. 7: Mrs. Stansfield spoke on "The workers win" and "True missionary work." Fair audience; clairvoyance very good. 14, Lyceum. We hope members and friends of the Society will rally round us; we expect a good time.

BRADFORD. Church Street.—Splendid day with Mr. Eyres' guides. Good discourse on "Does death end all? if not, what labours do the so-called dead?" A new feature in clairvoyance by show of hands, very successful and much enjoyed.—E. S.

COLLYHURST ROAD. Harpurhey.—Lyceum: Fair attendance. Usual series well fulfilled. Recitations by Racheal Wills, Ethel Cowle, Cissie and Willie Smith. 5: About 25 Lyceumists enjoyed a ramble to Boggart Hole Clough. Miss Kay particularly merits our thanks for interest in the young.

CHEETHAM. Ash Lodge. 4: Mrs. E. Browne. 7: Miss Smith gave beautiful and sympathetic addresses on "Who are these arrayed in white?" and "Spiritualism, what has it done for humanity?" Good clairvoyance and psychometry.

COMBINED PICNIC to Hayfield, June 20. Secretaries of Societies who have received tickets are particularly requested to send to Mr. Hyde, 3, Mornington-street, Chorlton-on-Medlock, Manchester, on Monday, the 15th inst., the cash received for the tickets sold, together with those left on hand, in order that railway tickets may

be supplied for those who intend joining the picnic. This matter is of great importance.

HULME. Junction Street.—Thursday, psychometry by Mr. Lamb. Sunday, address and psychometry by Mr. Lamb, clairvoyance by Mr. Connolly. Monday, address and psychometry by Mr. Gibson.

LONGSIGHT. Labour Hall, 24, Grey Street.—Mr. J. T. Standish gave a good address on "The religion of Spiritualism," followed by good psychometry.

OPENSHAW. Granville Hall, George Street.—Good day. Mrs. Brown's guides spoke well, and gave good psychometry. Report of new officers next week. Lyceum. Officers elected: Conductor, Mr. Harry Booth; assistant conductors, Mrs. T. Barlow and Mr. S. Underhill; guardians, Miss E. Mather and Mr. John Shaw; captain of guards, Master Tom Owen; guards, Masters Wm. Whitzel and J. Orme; musical director, Mr. H. Booth; organist, Mr. Walt Booth; table officers, Misses May Owen and Annie Taylor; secretary, Miss J. A. Owen, 15, Whitworth-street, Openshaw.

PENDLETON. Spiritual Church.—Special services in the Town Hall. Mrs. E. H. Britten was never heard to better advantage here. The solos by Miss Ella Stafford were well chosen, and rendered in magnificent style. Mrs. Bobbington gave us some beautiful flowers and lent some rich plants. Tea was provided at Cobden-street, and the whole of the choir were entertained to the satisfaction of all. The committee tender their sincere thanks to those friends who made the meeting a success.—F. Johnson.

SALFORD.—3: Madame Henry gave full satisfaction to many inquirers. 7: Mrs. Singleton Moss gave her services for our Organ Fund, Mr. Wm. Davies presiding, gave an interesting address, "Is life worth living?" Mrs. Moss made some well-chosen remarks to investigators on the development of mediumistic gifts and home circles, afterwards giving remarkably good clairvoyance, both names and full particulars, one case exciting much comment, that of two foreign names, which the medium (under control) was unable to pronounce, but which were instantly recognised by some people in the audience. The choir sang anthem tastefully, "The Lord is nigh." The committee tender their sincere thanks to Mrs. Moss. Short after-circle conducted by Mr. A. Bracegirdle.

SALFORD. 4, West Craven Street.—Mr. Ceasor gave a nice address on "Spiritualism v. Christianity"; also clairvoyance very correctly. It was his first address, and the audience were well pleased. We sincerely hope he will continue in this good work.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Madame Henry treated her subjects, both afternoon and evening, in a very able manner.

ACCRINGTON. St. James' Temple.—Sunday: Mrs. Brittan, of Nelson, gave addresses, followed by clairvoyance and psychometry, to good audiences.

ACCRINGTON. Whalley Road.—Mr. Hilton's guides gave interesting addresses on "Progress" and "What can satisfy the human soul?" Psychometry good.

ARNLEY.—June 2: Grand time with Mrs. Brigham and Miss Cushman. Mrs. Brigham dealt with the great question of Spiritualism in grand style, before a crowded audience, and gave poems on words from the audience, which gave great satisfaction. 7: Miss Walton's control discoursed on "The spirit of God" and "The day of Judgment," before good audiences.—T. K.

ASHTON.—May 24: Addresses from Mr. T. H. Collins; clairvoyance and medical psychometry. 31: Addresses from Mrs. Ronnie, and clairvoyance. June 6: Addresses through Mrs. Newton, good clairvoyance and psychometry.

BARNOLDSWICK.—Good addresses from Mrs. Shulver on "Experiences in spirit life" and "Spiritualism, what is it?" Clairvoyance and psychometry afterwards.

BIRMINGHAM. Bloomsbury.—May 24: Mrs. Groom's control gave an excellent address, and two beautiful poems on "A child" and "Sympathy." Clairvoyance very good. We thank her heartily. 31: Mr. Griffin Hodson's first visit. Very interesting address. June 7: Mrs. Walker's controls gave an excellent address on "Spiritualism, its use," and two splendid poems.

BOLTON. May 31: Miss Thwaite gave most excellent discourses upon "Spirit return." Good clairvoyance and psychometry, nearly all recognised. June 7: Miss Butterworth's first visit. She discoursed forcibly upon "Is Spiritualism a religion?" and "Death." Clairvoyance and psychometry excellent. All well satisfied.

BOOTLE (Liverpool).—Mr. R. C. Craven addressed a fair audience on "Salvation," highly appreciated. June 1: Miss Foster kindly gave her services at the opening of our new hall, relating her experiences, and afterwards gave some very striking clairvoyance.

BRADFORD. 421, Manchester Road.—Miss Hunter gave eloquent addresses, "Is Spiritualism a progressive religion?" and "Bible and Spiritualism." Both admirably treated. Good clairvoyance.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Hyde gave very earnest addresses, followed by clairvoyance and psychometry for sickness. A real good day. The Lyceum will have their first annual trip to Windy Harbour, on Wednesday, June 17. Friends and visitors invited. Tickets and full particulars on Sunday.

BLACKBURN. Northgate.—May 31: Miss Howarth gave good addresses. 17 cases of clairvoyance, 16 recognised. June 7: Miss Whiteley gave splendid clairvoyance in her usual style.

BURNLEY. Hammerton Street.—Mr. J. Pilkington gave an able lecture on "The origin, construction, registration and analysis of thought." No service in afternoon, owing to North-street anniversary.

BURNLEY. North Street.—For our anniversary day we were favoured by Mr. S. S. Chiswell, who distributed the prizes at the open Lyceum Session in the morning. Afternoon and evening, Mr. Chiswell gave addresses on "Children and Lyceum work," and "Spiritualism, a destroyer," in his own peculiar, incisive style, to the evident satisfaction of his hearers. The building, ante-room, and even the porch were crammed to suffocation, and scores were turned away. Mr. Wild was as successful as ever. Collections, £12 2s

BURY.—Mrs. Dixon's guides gave good addresses on "Christ, our redeemer," and "Spiritualism, what it has done for humanity."

Good psychometry. Solo, "Something sweet to think of," by Miss Chadwick, well rendered.

CARDIFF. St. John's Hall.—Mr. E. G. Sadler kindly gave an excellent address upon "Spiritualism: the religion of the future." He claimed that, being in its basis and exercise purely *natural*, and entirely without hypothetical creed or dogma, Spiritualism, of necessity, must ultimately become a universal system of religion. Interesting after-meeting, various members related personal experiences.

CARLISLE.—A good time with Mrs. E. A. Marshall, "Life is onward," and "Death, the gateway of life." Clairvoyance much appreciated. Monday, Mrs. Marshall kindly gave her services for the benefit of the society, for which we thank our friend.

CLITHEROE.—In Miss Patefield's absence we were able to find a satisfactory substitute in Miss F. Barlow, whose guides gave good addresses, followed by clairvoyance.—T.W.

DERBY.—Mrs. Colledge's control gave interesting discourse on "The prayers of the Nazarene," and "Do the powers of darkness combat the powers of light?" followed by clairvoyance by Mrs. Colledge's guide "Jetty."

ELLAND.—Pleasing and profitable day with Mr. Hopwood, who gave a very interesting account of how he became a Spiritualist. Evening subject, "If a man die shall he live again?" All well pleased; hope to hear him again soon.

FELLING. Hall of Progress.—May 31: Mr. Hall, our president, gave us a sterling lecture on "The angels," and gave general satisfaction. June 7: We held a reception. Mrs. R. Peters gave some excellent clairvoyant tests, likewise, Mr. Stansfield did fairly in his clairvoyance, both medium's delineations were all recognised. Sunday, May 17: A service, in memory of our late members, Mr. R. Peters and Mrs. Corbridge. Mr. Hall presided, and gave a good short outline of both members' characters. Miss Stansfield's solo, "Will the angels come to me?" accompanied on the organ by Mr. Hewis, was highly appreciated. Mr. Westgarth spoke very ably on "What is man now, and what will he be in the future?" and gave great satisfaction. A hearty vote of thanks was awarded him. A large audience seemed highly pleased with the proceedings.

FOLESHILL.—May 24: Mr. W. H. Grant gave a grand address on "Socialism, from a Spiritualist standpoint," subject from the audience. 31: Mr. Ashby gave good addresses and clairvoyance, and on Monday he gave clairvoyance. Of about 40 descriptions, 33 were recognised, in some cases both names were given. June 7: Mrs. Barr gave a very practical address on "The power of influence," showing how we all give off influence for good or evil. We thank all the friends.—O. W.

HOLLINWOOD.—Miss Foster with us on Sunday last, did very well. Clairvoyance very good, nearly all recognised. *Lyceum* very good attendance.

HULL No. 4 Room, St. George's Hall, Story Street.—Mr. Merrills presided, in the absence of Rev. Loch. Mr. Thompson gave a splendid paper on "Religion, and man's future destiny," to a large and attentive audience.—T. Lax.

HUNSLY. 3, Bottom of Joseph Street.—Pleased to hear Mrs. J. Crossley, who gave interesting addresses on "Lead, kindly light," and "There is no death." Her clairvoyance was very good, and in the after-circle; also other friends. Public tea on Monday, June 15, at 5-30 and 6-30. Tickets 6d. Speakers, Mr. Hainsworth and Mrs. Robinson.

HUNSLY. Goodman Terrace.—May 24: Miss Towers gave good addresses and excellent clairvoyance. 31: Mr. Wm. Smith gave addresses, and Miss Towers good clairvoyance; also a solo. 7: Mrs. Hunt gave good addresses on "Onwards" (taken from the *Two Worlds*) and "we shall know as we are known," etc., and good clairvoyance. Good after-meeting.

HUNSLY. Top of Joseph Street.—A grand time with Mr. Oliffe, and we had the pleasure of hearing some nice tunes by two friends, on violins. Evening subject, "What good is Spiritualism?"; fairly handled.

LEEDS. 8, Myer's Court, Castle Street.—A good time. Mrs. Beecroft's subject, "Three signals in life." Good clairvoyance.

LEICESTER. Crafton Street.—Mrs. King's control gave his name as our friend Mr. Pinkney, who passed away a few months ago, gave a splendid address on "Not a spirit shall be lost," also touching very sympathetically on the passing into spirit life of Mrs. Tyler, whose remains were interred in Leicester cemetery last Thursday. Mr. Sainsbury performed the ceremony. She has been an earnest and sincere Spiritualist for many years. Mrs. King also gave very good clairvoyance.

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Muggleton delivered an interesting trance address on "Capital punishment ordered by God," much applauded.

LEIGH.—Local friends did exceedingly well. A short address by Mr. Wrigley. Evening subject, "What must I do to be saved?" very well rendered. Clairvoyance very good, all recognised but one. Good after-circle, well enjoyed. A public circle every Wednesday at 8 p.m.

MACCLESFIELD.—Mr. Wm. Pimlott read a very interesting lecture delivered by a Unitarian minister, Mr. Samuel Gregg, of Macclesfield, entitled "A search for God."—G. C.

MILLOM.—Mrs. Richardson's control gave the invocation. The Lyceum children, under Mr. W. Todd, gave the service of song by Mrs. Griffin, "Spirit Return." Guardian Miss E. Dixon read the connective readings. Lyceumist Dinah Lang closed with a nice little recitation.—R. T.

MIRFIELD.—Afternoon circle. Evening, Miss Robinson's guides gave a very satisfactory address. Clairvoyance very good, nearly all recognised.—T. Manchester, sec., Armitage Gardens Spiritualist Society.

NELSON. Bradley Fold.—Mr. Bailey's guides discoursed very nicely on "Life and death," and made very appropriate remarks about the passing on of Mrs. F. Holt, of Brierfield.—D. H. B.

NELSON. Pendle Street.—June 2: Miss Skipper gave a beautiful address and some excellent clairvoyance. 7: Mrs. Best gave wonderful clairvoyance to good audiences, and was greatly appreciated.

NEWCASTLE-ON-TYNE.—7: Mrs. M. H. Wallis lectured on

"Spirit teachings," and "The processes of acquiring knowledge in the realm of spirit." Monday evening, written questions from audience, in all of which she was eminently successful, and gave satisfaction. Very acceptable clairvoyance at next meeting.

NEWPORT, (Mon). Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mr. Wayland on "The life that is, and the life that is to come." Clairvoyance at after-meeting by Miss A. Wayland. All welcome.

NORTH SHIELDS. 6, Camden Street.—Mr. J. Clare dealt with a sermon delivered by the Rev. Mr. Harrison, of St. Thomas', Newcastle, relating to Spiritualism, in an able manner. The naming of a member's child was impressively performed by Mr. Clare.

NORTH SHIELDS. Oddfellows Hall.—Mr. J. G. Grey's guides gave a splendid address from a subject chosen by the audience, "Spiritualism, a religion and a science," followed by two impromptu poems on "Charity" and "The vacant chair." All highly appreciated by an attentive audience.

NORTHAMPTON.—Mr. Ashby, of Leicester, visited our society, giving two addresses, also clairvoyance; very fair meetings.

NOTTINGHAM. Morley Hall.—Morning circle, conditions good, but small attendance. Mrs. Barnes, though very unwell, was successfully used to answer several questions in a reasonable and satisfactory manner.

OLDHAM. Coronation Street, Mumps.—First anniversary. Mr. Johnson gave very interesting addresses on "Spiritualism and human redemption," really grand. Good clairvoyance by Mrs. Brooks.

OSSETT.—A grand day with Mr. W. S. Walker, who delivered a good and powerful discourse on "The city had no need of the sun nor the moon." Hope to have him again.—W. I.

PARKGATE.—Mr. S. Featherstone kindly consented to help us out of difficulty occasioned by illness of medium planned, and dealt ably with subjects from audience afternoon and evening.

PRESTON. Weaver's Hall, Walker Street.—Mr. Tearle gave splendid addresses on "The sea of unrest" and "Home, sweet home," in a manner which did him great credit. Mrs. Lord, of Blackburn, (under control) gave clairvoyance in her usual impressive manner, and was very much appreciated.

RAWTESTALL.—May 21: Mr. C. Willis was something new, he acquitted himself remarkably well. 7: Mrs. Shannan gave a good address on "How I felt when I first wakened up on the other side." Mrs. Ashworth gave good clairvoyance. In the evening Mrs. Russell gave a good address on "Bud and blossom." Clairvoyance good.

ROCHDALE. Baillie Street.—Floral services conducted by Mr. Manning, who named three children in the afternoon, spirit names being given—Blossom, Onward, Excelsior, respectively. Evening, subjects from the audience, "The origin of evil," and "Does the controlling spirit speak from the thoughts of the medium?" Clairvoyance in excellent style. Good audiences. The flowers were given to sick friends.

ROCHDALE. Penn Street.—A very good day with Mr. Kay, on "Life is real and earnest," and subjects from the audience. Clairvoyance and psychometry.

ROTHWELL.—June 1: One of the best meetings we have had with Miss Cotterill. Sunday, another grand day. Mr. Spencer's inspirers pleased the audience, hoping to see them both again.

SEGHILL.—Mr. Richard Rostron gave a very good address on "Death, what after it?" Psychometry very good.

SHAW.—Wednesday, Mrs. Johnstone, of Rochdale, gave a splendid address and good clairvoyance. Sunday, Mr. Mayoh gave very good lectures, subjects taken from the audience.

SHEFFIELD. Bridge Street.—Mrs. Ronnie related "How I became a Spiritualist, and why I remain one?" and spoke, under control, upon "The way, the truth, and the life." Clairvoyance remarkable for its nicety and accuracy of detail; Christian and surname given in one instance where a difficulty existed, which instantly led to recognition, creating irresistible applause. 8: Psychometry of a most remarkable character, whole lives being delineated and names given in full, creating profound sensation.

SKIPTON.—A very successful day. Mr. W. Sanders gave excellent delineations. Audience well satisfied, as a proof he was engaged for July 12.—T. L.

SMETHWICK. Central Hall.—Our genial friend and well-wisher, Mr. Griffin Hodson, delivered a fine oration on "Is Spiritualism witchcraft?" reciting (by request) Tennyson's "Crossing the bar," with dramatic effect. This talented gentleman, whose heart is warm, whose deductions are clear, and whose diction is perfect, has always a hearty welcome at Smethwick. He ought to be kept busy. God bless him. Violet Moody sang "Star of peace," and was applauded.

STALYBRIDGE. Trinity Street.—3: Mrs. Stansfield's discourse on the "Workers shall win" was deeply appreciated by a large audience. Clairvoyance and psychometry good. 7: Mrs. Johnston spoke from "Do spirits progress?" Psychometry good. First social on Saturday next, at 7-30, tickets 3d. Friends cordially invited. This society will in future be known as the "Society of Progressive Spiritualists." Officers: corresponding secretary, Thomas Deardon, 52, Albert Square, Stalybridge; financial secretary, Thomas Morris; treasurer, James Childs. Speakers having open dates for 1897 will please communicate with the C.S., stating terms.

STOCKPORT.—A pleasant day with Mrs. Hyde. 2-30: "Bright messengers of truth and light"; 6-30, "Spiritualism, what does it teach you?" Mrs. Hyde was heard to great advantage in the latter address. Good clairvoyance.—P. N.

WAKEFIELD. Queen Street.—Mrs. Midgley's guides spoke most remarkably upon "Fortune telling," listened to with marked attention by a good audience. Successful clairvoyance.—A. W.

WEST HARTLEPOOL. 26, Richard Street.—Chairman, Mr. Booth. Solo by W. Shirley. The discourse by Mrs. Robinson's guides, on "Christian dogmas and Spiritualism," was brimful of interest. Clairvoyance to each person. Attendance good.

WEST VALE.—Miss Shaw, of Sowood, spoke very nicely on "Spiritualism, the need of mankind." With care she will make a very acceptable speaker. Next Sunday, Lyceum anniversary. Mr. Armitage, of Dewsbury, speaker. Friends, please note.

WHITWORTH.—Mrs. Jackson discoursed on "The beauty of creation" and "Darkness."

WISBECH. Public Hall.—Mr. Ward spoke well on a subject sent from the audience. Room well filled. *Re* last report, Mr. Ward spoke, *not* Mrs.

RECEIVED LATE.—*Birmingham*, New Street: Mrs. Groom gave trance addresses to good audiences. *Bradford*, Walton Street: Mr. C. W. Holmes gave instructive addresses. *Cardiff*, 100, Cowbridge-road: Mrs. Williams gave a good address and proof of spirit presence. *Halifax*, Raven Street: Mr. Ripley spoke appropriately, and gave clairvoyance. *Leicester*, Millstone Lane: Mr. Morris spoke, and Mrs. Place gave clairvoyance. *Oldham*, Bartlam Place: Mrs. Summersgill gave good discourses and satisfactory psychometry; 4th, Mr. Young officiated; 8th, Mrs. Brigham had a good meeting. *Morcambe*: Mr. Leaver discoursed and gave good psychometry.

PROSPECTIVE ARRANGEMENTS.

ALL communications for Mrs. J. M. Smith should be sent to 7, Ward-street, Walsley-road, off Lytham-road, Blackpool, until further notice.

BIRMINGHAM. Masonic Hall, New Street.—Mrs. Brigham will deliver addresses, Sunday, June 14, at 11-30 a.m. and 6-30 p.m.

BRADFORD. 421, Manchester Road.—Third Anniversary Services, Sunday, June 23. Speaker, Miss Patefield, special hymns and anthems will be sung, accompanied by an efficient string band.

BLACKPOOL.—The Corner Stones of the New Church, Albert-road, will be laid on Saturday afternoon, the 20th of June. Mr. Victor Wyldes, Mr. W. J. Leeder, Mrs. Butterfield, and several other prominent workers in Spiritualism will render assistance. A cordial invitation is extended to all friends to come and help us to make this a grand day. Ceremony at 4 o'clock prompt.

BRADFORD. Walton Street Spiritualist Church.—The Seventeenth Anniversary on June 14 and 15. Speaker, Mrs. E. M. Britten.

DARWEN.—June 14, Anniversary Services; speaker, Mr. S. S. Chiswell; Mrs. Lambert, clairvoyant. Open Lyceum Session 9 a.m. Circle at 10-45. Services, 2-30 p.m. and 6-30 p.m.

LEEDS. Progressive Hall.—June 14, Fourth Anniversary, speaker, Mrs. Yeeles, of North Shields; also on Monday, at 2-30 and 7-30; also Public Tea at 5 p.m. Tickets 6d. and 4d. All cordially invited.

LIVERPOOL. Daulby Hall, Daulby Street.—June 14th, Mrs. M. H. Wallis; 21st, Mr. J. B. Tetlow; 28th, Mrs. J. A. Stansfield. July 4: 5 p.m., a Reception Tea and Social to welcome Officers, Delegates, and Associates attending Conference. 7-30 p.m., Entertainment. 5th: 10 a.m. and 2 p.m., Seventh Annual Conference of "The Spiritualists' National"; 6-30 p.m., Grand Public Meeting.

Mr. W. J. LEEDER is now booking dates for 1897. A few open dates this year. Address 6, Charnley-grove, Charnley-road, Blackpool. —[Advt.]

WILFRED ROOKE, 165, Stockport-road, Levenshulmo, has no open dates in 1897. "The Origin, Rise, and Decline of the Devil," 1d. Write for trade terms.

MRS. YEELES' address during her stay in London will be: c/o Mr. Davies, 24, Lambert-road, Brixton Hill, London, S.W.

NEWCASTLE-ON-TYNE. Northumberland Hall, High Friar Street.—Lyceum Anniversary Flower Services, Sunday and Monday, June 28 and 29. Sunday at 2-30 and 6-30 p.m. Monday at 7-30 p.m. Interesting programme of songs, solos, recitations, etc., will be rendered by the members of the Lyceum. Special silver collection at each service. Tea provided at Good Templar Hall, corner of Blackett-street and Clayton-street. Adults 6d., children 4d.

NEWCASTLE-ON-TYNE.—June 14 and 15, Mrs. J. A. Stansfield.

PRESTON. Weavers' Hall, Walker Street.—Anniversary Services of the Spiritualist Progressive Lyceum, Sunday, June 14. Mr. J. Swindlehurst, at 2-30: "The story of a Sacrifice"; 6-30, "The World's Desire"; at 10 o'clock, Lyceum Open Session. Miss Janet Bailey will give clairvoyant descriptions. Special hymns will be sung. Collections. Monday, 15, A Grand Miscellaneous Entertainment at 7-30, concluding (by desire) with an operetta, "The Fairy Ring." Admission 2d., Reserved Seats 4d. Tickets at the door.

STOCKPORT. Wellington Road, N.—Unfurling of New Lyceum Silk Banner (specially purchased for the Lyceum Demonstration, in Hollywood Park on July 11) by Mr. T. Edwards, conductor, on Saturday, June 13. Chairman, Mr. I. Pickthall. Mr. A. Kitson, gen. sec. B. S. L. U., will give a brief address on the advantages of Lyceum training and education. Manchester and district mediums and friends expected. Tea Party at 5-30, and Entertainment at 7 by Lyceumists. Tickets: Adults 9d., Lyceumists 6d. Children half-price. Entertainment only, 3d.

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WANTED at once, neat, active girl as general servant, private family, Spiritualists, G, office of TWO WORLDS.

WILL readers of T.W. and visitors to Southport please note Mrs. Burchell's new address, 84, Lord-street, Southport (late of Bradford).

FOR SALE.—A SPLENDID WALNUT HARMONIUM, nine stops, two knee swells, in perfect condition, most suitable for home or public rooms, cost £16. Cash £9; will take £5 down, balance in instalments, with references. J. Burchell, 84, Lord-street, Southport.

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Mrs. L. A. PETERS, of 103, Queen's road, corner of Johnson-street Cheetham, Manchester, will hold weekly reception seances on Mondays and Fridays, at 8 p.m. prompt. Admission free. Collection.

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THE SPIRITUALISTS' NATIONAL FEDERATION.

THE SEVENTH ANNUAL CONFERENCE

will be held in

DAULBY HALL, 14, DAULBY STREET, LONDON ROAD, LIVERPOOL,

On SUNDAY, JULY 5, 1896.

Sessions at 10 a.m. and 2 p.m., under the presidency of

A. J. SMYTH, Esq., of Birmingham.

A PUBLIC MEETING at 6-30 p.m., when the following friends are expected to take part in the proceedings, viz.: Mesdames H. T. Brigham and B. Cushman (New York), Green (Heywood), Griffin (Burnley), Groom (Birmingham), Stansfield (Oldham), and Wallis (Manchester); Messrs. W. E. Long (London), Todd (Sunderland), Johnson (Hyde), Armitage and Kitson (Dewsbury), Hepworth (Leeds), Swindlehurst (Preston), Lee (Rochdale), Rooke, Macdonald, and Tetlow (Manchester), Lamont (Liverpool), and others.

MR. THOMAS WILD, Clairaudient and Test Medium, will give descriptions of Spirit People.

Reserved Seats for the Three Services 1s.
Reserved Seats for Single Service 6d.

Admission FREE. Collection in Unreserved Seats.

Dinner and Tea will be provided in the Hall at moderate charges.

ON SATURDAY, JULY 4TH, AT 5 P.M. PROMPT,

A RECEPTION TEA AND SOCIAL,

To welcome the Officers, Delegates, and Associates.

The Entertainment will commence at 7-30 p.m., and the following, amongst other artistes are expected: Miss Green, of Heywood; Miss French, of Preston (Lady Baritone and Mandolinist); Miss Shackleton, of Burnley; Mr. F. Hepworth, of Leeds (Humorist); the Lyceum Children, and others.

TICKETS ONE SHILLING.

All Tickets may be had from Members and Friends, or at the Hall.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Miss S. Hunter and on Mon. Wed., 7-30 Members' Circle.
25, China-st. Lyceum, 10-30; 2-30, 6, Mrs. Best.
Armley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Brook. Monday, 2-30, developing circle. 7-30, Service.
Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Miss A. Foster. Public Circle, Tues., 7-30.
Ashington.—Spiritual Temple, 5.
Attercliffe.—Vestry Hall, at 3 & 6-30, Mr. G. F. Manning.
Bacup.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. Dixon.
Barrow-in-Furness.—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mr. J. Armitage. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thurs. evening, a Members' Developing Circle, 7-45 prompt.
Belper.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Green.
Birmingham.—Masonic Hall, Union, 11-30, 6-30, Mrs. Brigham.
Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mrs. Gregg.
Blackburn.—Old Grammar School Freetleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Fletcher.
Booth.—Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mr. Henry Jones. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.
Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Hyde.
Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Marshall.
Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Featherstone.
Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. W. Johnson.
North-st., 9-30, 2-30 and 6, Mr. E. J. Whittaker
Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Young. Wednesday, 7-30.
Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.
Cardiff.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30. Seances, 10, Custom House-st. Tues. & Thurs., 8.
Carlisle.—26, York Street, 2-30, 6-30, Public Circle, Wednesday 7-30, Devoting.
Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. Hilton.
Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mr. Davies.
Cowms.—Lepton, near Huddersfield, at 2-30 and 6.
Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. S. S. Chiswell, Mrs. Lambert, Clairvoyance. Wed., at 8.
Glasgow.—4, Carlton-place, 11-30, 6-30.
Heywood.—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Tetlow.
Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Tues., 7-30.
Lancaster.—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. and Mrs. Wood. Monday, 7-30.
Leicester.—People's Hall, Millstone Lane, 6-30, Mr. Swinfield. Tues. and Thurs. at 8.
Liberal Club: Town Hall Square, 11 and 6-30, Mrs. College. Thurs., 8, Public Circle.
Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, and 7 p.m., Mrs. M. H. Wallis. Tuesday, at 8 p.m., Seance. Admission by ticket.
London.—Camberwell New Road—Surrey Masonic Hall, 6-30, Miss McCreddie. Thursday enquirers at 7; discussion class at 8.30.
Manor Park, Essex.—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford.—Workman's Hall, West Ham Lane, E., 6.45, Mr. Stainley, Thurs., 8, Mr. Roland Brailey
Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Madame Henry
Manchester.—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Lyceum Open Session, Miss Knight, Clairvoyant. Tues at 8, Choir practice. Wednes. at 8, Mrs. Young. Friday, 8, Members. Sunday, 8-30, circle for members.
Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45, 6-30. Thurs., 8, Public Circle.
Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Tues., 8; Wed., at 8, Public Circle
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. Mayoh, Thurs., 8, Miss Smith
Salford: Co-op. Stores, Chapel-street, 6-30, Mrs. Hulme. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., 8, Mr. Moorey.
Millom.—Lyceum 10, 2, & 6, Mr. Proctor. Circle 7-30. Wednesday, 7.
Nelson.—Bradley Fold, 2-30, 6, Mr. Walsh.
Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. J. A. Stansfield, clairvoyant & psychometrist, also on Mon., 7-30. Wed., 7-30
Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mrs. Groom.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Mr. B. Plant. Tues. 7-45, Mrs. Brooks.
Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. T. Wild.
Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. J. Swindlehurst & Miss J. Bailey. Thursday, 8, members only.
Rawtenstall.—Lyceum, 10-30; at 2-30, 6, Mrs. Robinson
Royston.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mr. Hesketh. Mon., 7-30. Wed., 7-30.
Sheffield.—Hollis Hall, Bridge-st., 3 and 7, Mr. W. Fielding.
Slaithwaite.—Lath Lane, 2-30, 6, Mr. J. Standish
Sowerby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6.
Stalybridge.—Progressive Society, 3 and 6-30, Miss Jones. Tues., 7-30. Wed., 7-30, Mrs. Hulme

Stalybridge.—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30. Wed., 7-30. Thurs., choir practice 7. Members Developing Circle at 8.
Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. L. Thompson.
Sunderland.—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsley.—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. E. W. Wallis.
West Vale.—Green Lane, 2-30, 6, Mr. J. Armitage.
Wisbech.—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES.

Accrington.—Tabernacle, Whalley-rd. Lyceum 10-30, at 2-30 & 6-15, Mrs. Summersgill. Mon., 7-30, Public Circle. Wednesday, at 7-30.
Barnoldswick.—Spiritual Hall, Lyceum, 10, 2-30, 6.
Barrow.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Batley.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. Smithson.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Birmingham.—Bloomsbury, 6-30. Mr. Ashby
Birstall.—Railway Terrace, 2-30 & 6, Mr. Campion, Wed., 7-45.
Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool.—Liberal Club, Church st., Lyceum 9-30. 11, 2-30, 6-30, Mr. W. Rooke
Bradford.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Bedford. Mon., 2-30, Wed. 7-30
Little Horton-lane, Spioer-street, 2-30; 6, Mrs. Stair.
Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.
Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Long. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mr. Neal. Wed. at 7-45.
Walton-street, Hall-lane, 2-30, 6, Monday, 7-30.
West Bowling.—Boytown-st., at 10, Lyceum, 2-30, 6, Miss Hunter. Thur., 7-45.
Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.
Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Cleckheaton.—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Taylor. Mon. in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Dearley.—Liberal Club, 2-30 and 6.
Derby.—1A, Normanton-rd., 2-30 and 6-30, Mrs. Colledge. Wed., 7-30.
Dewsbury.—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. France Thursday, 7-30.
Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. C. Shaw. Thursday, 8, Public Circle.
Exeter.—Friars' Hall, Friars' Walks, 6-30.
Felling.—Hall of Progress, Charlton Row, 2-30 and 6, Mr. T. Henderson.
Foleshill.—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.
Gateshead.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halfax.—Winding-road, at 10-30, 2-30, and 6, Mrs. Berry. Monday,
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Stansfield.
Heckmondwike.—Thomas-street, at 10, Lyceum. 2-30, and 6, Mr. T. O. Todd, Lyceum Anniversary. Thursday, 7-30.
Hollinwood.—Factory Fold, 2-30, 6-30, Mr. Collins
Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Mrs. Mercer
Hull.—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Bland. Wednesday, 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room. Friendly Societies' Hall.
Hunslet (Leeds).—Top of Joseph-street, 2-30 & 6, Mr. T. Hodgson. Tues., 7-45, Private Circle. Sat., Public Circle at 8.
3, Bottom of Joseph St.: 2-30 & 6, Mr. J. Wilson, Circles, Tues. at 7-30, and Saturday, at 7-30.
Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Britten. Monday, 7-30.
Leicester.—Craftern-street, at 11 and 6-30, Mr. Muggleton. Wed., 8, Public Circle.
Leigh.—Newton-street, 2-30, 6-15.
Leeds.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mrs. Yeeles. Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.
Liversedge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. France.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. J. Veitch, "Spiritualism as a moral force." Solo by Miss Samuel.
Canning Town. 2, Fords Park-road, Trinity-street, Sunday, at 7, Evangel. T.W. on sale. Wed., 8.
Edmonton.—Beech Hall, Hyde-lane, 7, Mr. Dalby 47, Hermit-rd. Tuesday, 7-30. Private Circle. Thursday, Public Circle.
Islington.—Wellington Hall, 6-45, Special service, Wednesday, 8, Members' Circle.
Paddington.—227, Shirland-road, at 7, Wed., 8, Saturday, 8, reception.
Longton.—Courier Buildings, Market-st, 2-30, 6, Mrs. M. J. Place. Monday, 7-45
Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mrs. Brown. Thurs., at 8, members.
West Gorton: Labour Hall, 24, Gray-street, Longlight, Lyceum, 10-30, 6-30, Mr. Kay. Tues., 8, Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Mrs. Stevens. After-circle at 8. Wed., Circle, at 8. Thurs., 8, Choir Practice.
Mexborough.—Market Hall, 2-30 and 6.
Middlesborough.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2, 3 & 6-30.
Middlesborough.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30
Mirfield.—2-30 and 6-30, Mrs. Stretton.
Morley.—2-30 and 6-30, Mr. Collins. Monday, 2-30; 7-30. Tues., 7-30 Public circle.
Nelson.—Pende-st., Lyceum, 10; 2-30, 6. Mr. J. Murrey. Tues., 7-30.
Nelson.—Ann-street, 2-30 and 6.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton.—Queen-st., 2-30 & 6,

North Shields.—6, Camden-st., 10-45 and 6-30.
Northampton.—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. Clark.
Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt.—Queens-St., Lyceum 10. 2-30, 6.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 8.
Preston.—Central Buildings, 2-30 & 6-30.
Rishton.—2-30 & 6.
Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mr. Willis
Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6. Miss Smith. Wed., 7-30. Mrs. Butterworth and Mr. Farrar. 21, Flower Service.
Shaw.—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. T. Postlethawite. Wed. at 8.
Sheffield, Edward-st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.
Shipley.—Westgate, 2-30, 6.
Shipley.—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. A. Johnstone.
South Shields.—16, Cambridge-st., 6. Tues., 7-30.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30.
Sunderland.—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.
Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.
1, Baker's Yard, 2-30 and 6, Open.
Queen St., Westgate—2-30 & 6, Mrs. J. Crossley Wednesday, 7-30.
West Pelton.—Cottage Meetings at 5-30.
Whitworth.—Market-st., 2-30, 6. Mr. Warwick.
Yeadon.—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Rowling. Mon., 8, Members' Circle.

OTHER MEETINGS.

Armitage Gardens.—2-30 and 6-30, Mrs. Stratton.
Birkenhead.—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford.—121, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mrs. Russell
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol.—134, Grosvenor rd., Sun., 7, Thurs., 8 sharp
Burnley.—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Gateshead.—37, Coatsworth Road, Receptions Mondays, 7-30.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro'-terrace, at 6-30. Thursday at 7-30.
Heckmondwike.—Bethel Lodge, meetings at 7-30.
Church Lane, 7-45, Wednesday. Mrs. Crossley. Saturday, 7-45, Public Developing Circles.
High Shields.—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet.—Goodman-terrace, 2-30, 6, Mrs. Murgatroyd.
Circles, Tues. Thurs., Sat., and Sunday, 7-30.
Leeds.—28, Back Adelphi-street, 2-30 and 6-30. Circles, Mon. & Thurs., 7-30.
8, Myer's-court, Castle-st., 6-30. Wed., 7-45
Liverpool.—103, Queen's Rd., Everton, 3 and 7. Thurs. at 8.
Eaton Hall: Breck-rd., 6-30, Tues., 8
London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.
Camden Road, N.W.—5, Olney Crescent, Circle Wednesday, 7-30.
16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.
113, Edgware-road, Mr. H. Hunt at 7. Every evening, except Tues., at 7-30
38, Keildon Road, Leathwaite Road, Battersea Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.
111, St. Thomas' Road, Finsbury Park.—Public circles, Tuesday and Thursday, 8.
Kentish Town.—85, Fortress-rd., N.W. 7-30, Mrs. Yeeles, 21. Mon., 8, Development. Thurs., 8, circle,
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington.—43, Cambridge Gardens, Monday and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purseys.
Notting Hill Gate, W.—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, seance Mon. 8; Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.
Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
5, Wansey-st., Walworth-rd., Tues. & Frid., 8.
Stockwell.—4, Sidney-rd., Tues. 6-30, Free Healing
18, Tavistock Place, Tavistock Square, W.C.—Tues. and Thurs. at 7-30, Public Seances.
Walthamstow.—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.
Manchester.—Bradford: Church Street, Shakespeare-street. Lyceum, 2; 3 and 6-30. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mrs. Hulme. Tues., 7-30, Thurs., 8, Mr. Lamb's Circle.
Hulme: Bangor-st. Hall, off Moss-lane, Mr. C. Willis. Tues. and Thurs., 8.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mrs. Rennie. Mon., 8, Public Circle. Thurs., 8, Madame Henry.
Morecambe.—Boond's Collee Tavern, Cheapside. Service 6-30
Newport (Mon).—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.
Nottingham.—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.
Rochdale.—Baillie-st.: 2-30, 6, Mr. W. E. Leaver. Public Circle. Wed.
Rothwell.—2-30 and 6, Mr. W. Ripley.
Windhill.—Local Board Office, Cragg Rd., Lyceum 10.15; 2-30 and 6, Mr. Firth.

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