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## WHAT DO WE KNOW OF GOD?

By P. GALLOWAY.

*Concluded from page 386.*

THE wise man of old, said, "God made man in his own image." We might say, I think, with a great deal of truth, "Man made God in his own image!" For has not man always conceived Deity to be like himself—only magnified, a human being, with all the failings and weaknesses of a human being? Sometimes he is made a scapegoat, upon whom has been heaped all our failures, His dispensations being the cause of all our disasters; but our successes are the results of our own mighty intellects, or the acuteness of our own marvellous brains! At one time men hail Him as the All Father—who is all love, all light, all beauty, and graciousness—the Good Shepherd, pitying His wandering sheep and anxious to lead them all into pleasant pastures; at another time shrink from Him as a God of terrors—brutal in His punishments, cruel in His vengeance, and, although great and all powerful, strong and mighty, is yet small and weak enough to take vengeance, even to the extent of cursing the ground because of the sins of His weak, ignorant creation, man. In His anger He sends the pestilence, or fire and sword to devour all alike, the innocent child with his guilty father, for some supposed insult, and He declares that "without the shedding of blood there shall be no remission of sins." It is to such a Deity, the creation of their own imaginations, that men have prayed; and have tried to wheedle Him into good humour, by singing and chanting His praises, and to whom, while refusing to have mercy upon their fellows, they have cried for mercy for themselves. Is it surprising that selfishness dominates the prayers to such a Deity? A real God could not be insulted by His creatures, neither could He take any delight in continual harpings upon His goodness and His greatness. A perfect creator could not be persuaded to change His mind or alter His plans like a fallible being, or, like a surly craftsman, destroy the children of His brain, because of their imperfections.

Men have praised their God by killing the prophets they could not understand; they have slaughtered their fellows and burned human flesh to His glory. One section have honoured their God by applying the thumbscrew and the rack to another section who refused to give them a monopoly of Him, or who may have only differed from them in thoughts about Him. One sect has solemnly, by book and candle, cursed another sect for daring to say sprinkling with water did not please God so much as being plunged in a tank or in a stream. It is pitiful to contemplate how men have quarrelled and hated one another because of a simple difference of opinion about God, the Unknowable, as if one section of men, or a race of men, or a world of men, could grasp all truth: truth which, of necessity, must be as wide as creation, as wide as the universe: a universe with God, as its central Sun, enthroned millions upon millions of spaces from its circumference, and around which all revolve according to perfect and immutable law. Truly, "in the likeness of man created they Him," and indeed, He has been fearfully and wonderfully made. To-day God-making goes on as merrily as ever it did, but we have not much improved upon the old one. We do advance, but very slowly; too slowly to be majestic. Dr. Conan Doyle illustrates the slow upward march of man:

Some 80,000 years (he says) are supposed to have existed between paleolithic and neolithic man, yet in all that time he only learned to grind his flint stones instead of chipping them.

We have evolved much higher than that: into a commercial people, with a commercial God, whom we carry in our purses! We can make a God to-day much easier by grinding the faces of the poor than by the old-fashioned way of fashioning Him from experiences of Nature; and we worship Him, not on the hillside, with the

unfathomed mysteries of His works all around, "following truth though," as Carlyle said, "the heavens crush us for following her," but in snug pews and fine temples, where comfort and respectability is more honoured than truth. And even in the building of these temples commercialism shows itself, for, in the words of a profane rhymster,

We build the front, upon my word,  
As fine as any abbey,  
But, thinking we can cheat the Lord,  
We build the back parts shabby.

We must admit justification for the satire, and the God of the worshippers, who is worshipped under such conditions, although with beautiful music and æsthetic ear-tickling—while the millions rot outside uncared for—must also be shoddy. And for its morality, the effects of the teaching of its priests, Dr. Peebles sums it up for us:

It is sad (he says), though true, that bull-fights, dog-fights, and man-fights, the latter under the name of war, indicate the status of Christian morals in this evening time of the nineteenth century.

Was not primitive man, with his faiths, and his dreamings, and his ignorance, as near to a true knowledge of God as we are? with all our boasted knowledge of facts and so-called realities.

What do we know of God? Can we partly answer the question by asking what *can* we know of God beyond what we know of ourselves? I grant we do not know so much of ourselves as we ought, yet we ourselves only know of ourselves what there is to be known—to everyone else we are an unsolvable riddle. "Outward differences only vary the husk of Humanity," said a philosopher, "the kernel is always the same"—a fearful and wonderful mystery. It is true "no one hath seen God at any time," and it is equally true no one has seen man at any time. Yet when we break through this husk of animalism, and reach the kernel of the human heart, we see, "though in a glass darkly," how true and unselfish the real man is. But, as a rule, we are afraid of this inner self; we shut up every chink and crannie through which it can look or be seen, and we stifle its cry for freedom, knowing if free, it would condemn us. "Thus does conscience make cowards of us all."

We dare not listen to its still small voice as it pleads for mercy upon our brethren. We cannot afford to listen to its insistence that true wealth can only be gained by loving others more and ourselves less. But, although we refuse to listen, and try to persuade ourselves that it is an absurdly impracticable and unworkable theory, we feel it being continually pressed upon us whether we like it or not, and that we know it to be true is shown by our acts of unselfishness towards those we love. And we know God just so much as we act up to the teachings of this inner monitor—our real selves. If we are gods in ourselves, these feelings or emotions which affect us most must be the reflex of what we believe God to be. If we accept the almost world-wide "Gospel of Grab" to be the law of nature, then Greed and Covetousness are God qualities. But when we study the history of humanity, we find the Socratic teaching, that "happiness consists in doing good to others," to be a fact. We find the fittest who survive are not those who believed in grab or selfish indulgence in any shape or form, but rather those who gave up all, and sacrificed themselves for others. It may be disputed that these unselfish men and women were happy, but it is an indisputable fact that they and their influence persist in living, while their opposites, the grab-alls, are dead. Now, whatever persists in living must be in accordance with nature. If the survival of the fittest is a law in one department of nature, it must be a law in every other department. Therefore, if the teachings of these unselfish ones have been shining all down the ages, like beacon lights, and that of selfishness has died, it follows that the former is more natural—that is, more God-like—than the latter. And to live according to

nature, or as near to nature as we know how, must result in happiness, for it is natural to be happy, and to live naturally must mean living happily. If we can endorse this by our own experience, in however small a degree, then we are certain to have read aright the teachings of the past. And who that has done a good deed unselfishly for others but needs must endorse it.

I hold it true that he who has come forward in the time of need to save a friend from disaster, he who has been bold enough to risk his life to save the life of another, he who throws all the teachings of grab to the winds, and goes against the selfish instincts of the age for love's sake, he who delights in serving rather than being served, and so allow the God within him to act naturally, finds the satisfaction resulting from such acts to be greater a thousand fold than that resulting from the crushing of many opponents, and filling his coffers at the expense of their ruin. In himself he realises how much more blessed it is to give than to receive. And, on the other hand, he who has discovered how tender and true are the hearts of his friends has made more progress towards the discovery of God than all the scientific research of all the ages. This is shown poetically by Thomas Lake Harris, in his Lyric, "The New Jerusalem." He says:

In the city some were wiser there than others,  
But they gained their truth in loving;  
'Twas the heart that knew within them.  
Some were richer than the others,  
But their treasures grew by giving;  
And their ceaseless benefactions,  
Like the flood tides of the ocean,  
Filled their bosoms in returning.  
Some were stronger than the others,  
But they laboured most in silence;  
And their very rest was action,  
And their very stillness music,  
And their very touch was healing—  
For the selfhood was forgotten,  
And the being merged in uses

What do we know of God? can only be answered by finding out what we know of ourselves. What we see in ourselves to be the best, is as near a likeness of God as we can ever get, and by the experiences of ourselves, and of those who have been the salt of the earth, we know that when we cultivate the spirit of unselfishness we are making stepping-stones of our dead selves, upon which we rise to a higher conception of what God is; and inversely, the more selfish we are, the more disappointing life is; the more we live for ourselves, the narrower our life becomes, and the less we can know of God.

We cannot externalise God, and we cannot realise Him in Nature except on these rare occasions when we open out ourselves, as it were, throw off all the trammels of conventionalism, and become free like the sunshine, then we find ourselves akin to all around us, "no longer half akin to brute" only; we can feel almost *one* with the eternal heart-throb of the universe. Then, all trials and troubles, heart-aches and sorrows, fall from us, blown away by the cleansing breeze of that higher atmosphere. But even in these sublimer moments, when we feel full of unspeakable knowledge of life, which we cannot physically realise, we can only know God in so far as we know ourselves, and, in our everyday life, we act as God only when we do that which we know or that which we believe to be right; not because it might be politic so to act (that is not being true to ourselves, for policy means compromising, and truth is absolute), but because it is true.

To know God is to be true to ourselves, and in being true to ourselves we act as God, for, as Shakespeare teaches, "we cannot then be false to anyone," and that being the highest, "we needs must love the highest when we see it." Beyond that we cannot go; all the difficulties, all the questionings, all the whys, the hows and the whens? the what is God? what does Creation mean? what are we? why are we here? for what purpose? to what end? etc., we can only guess at, and hope for light to illumine the darkness by and bye, when we have greater experience and a wider environment. To-day we can only say with Tennyson:—

We trust that somehow good  
Will be the final goal of ill,  
To pangs of Nature, sins of will,  
Defects of doubt, and taints of blood;  
That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God has made the pile complete;

That not a worm is cloven in vain;  
That not a moth with vain desire  
Is shrivelled in a fruitless fire,  
Or but subserves another's gain.  
Behold, we know not anything:  
I can but trust that good shall fall  
At last (far-off), at last to all,  
And every winter change to spring.  
So runs my dream: but what am I?  
An infant crying in the night:  
An infant crying for the light:  
And with no language but a cry.

#### MR. A. F. COLBORNE.

*Continued from page 371.*

THE THOUGHT-READING hypothesis, or the theory that many mediums sense the mind emanations of their sitters does not appear to have any reasonable place in this particular portion of my experiences.

I remember being favoured with a sitting by Miss Caroline Pawley. This was rather early in my investigations, and one of the first efforts to widen the circle of my experiences through others. I went there hoping to find her clairvoyant and writing powers corroborating the influence of certain spirits who claimed an interest in me, but this was not forthcoming.

I received writings from two intelligences who were entirely strange to me. From these I will proceed to give short extracts, as possessing some interest and bearing upon the lines of subsequent identity:—

"I do not suppose you can recollect me, for I did not know much of you, and you still less of me, but when I felt I was about to die I still thought so much about you; in fact, I had never forgotten; and when I felt so well over here, my first and only desire was to help you in whatever way I could, and I will and can keep my word.

"I have been here for ten years, and was in a humble position of life when on earth. Call me your 'Bright Star,' for this is my spirit name."

Miss Pawley stated that I was still under the watchful care of this disembodied one, who tended me when quite a child, and occupied some domestic or lowly position in life. I had also a full clairvoyant description, which upon inquiries, I was afterwards able to verify through my mother, as that of a young girl, employed by her years ago, who evinced great interest in me, then her young charge.

She left us to cross the seas, and we heard but once from her, when she requested my infantile photograph.

This seemed to me rather a touching story of a thought, deathless and unending, from one I could but dimly recollect. An affinity whose links grew here, a spiritual devotion which sprang from duty, and a guardianship extending even to the hereafter.

A great many further details were given me of her at the seance with Mr. Vango. This came in an entirely spontaneous manner, and was the result of my inquiries respecting the spirit lights I was in the habit of seeing. The "Bright Star" was the emblem of her name, and this I was told she wore on her forehead as a sign of her purity and progression.

At this seance she was described to me, word for word, as Miss Pawley had described her months before. Here I heard again, through the lips of a stranger, of how she had crossed the sea, and the manner of her death in a foreign land.

The other writing through Miss Pawley ran as follows:

"I remember my name was 'John,' and a distant relation on the maternal side; and at different times had the enemy, gout, which often troubled me, but that is passed away now.

"I must say I enjoy this life very much, and feel glad to do my best to help others in any way that seems right.

"I followed the right, as well as ever I could, when living on your side of life, and am very thankful to say, have made progress here.

"I am very much attracted to you, and will help you all I can.

"I have beautiful surroundings here. It is indeed Paradise, and how delightful to help others to live wisely and well on earth! That seems to me to be the least form of gratitude I can offer for the countless blessings that are mine in eternity.

"Call me 'Friend John.'"

In response to inquiries, this spirit's identity was not

clearly established upon this communication as it stood, but being present in London one evening I was able to attend one of Mrs. Mason's seances, and here some very successful clairvoyance was given to each present in turn. When it came to myself, "Friend John" was described to me. His physical appearance and dress were identical with the account given of him by Miss Pawley, even to the mention of his old enemy, the gout, which he appears to have adopted, *pro. tem.*, as a means of recognition.

Upon this occasion the medium informed me he was drawing her attention to a very old-fashioned watch which was attached by a chain to a bunch of very curious trinkets.

It will be remembered that this spirit claimed to be a relation on the maternal side, but his identity did not appear to be clearly established until I mentioned to my friends this strange old timepiece, and particulars of the curious odds and ends it carried for ornament.

This, however, was instantly remembered, and the means of his complete recognition.

Both "Friend John" and "Bright Star" have manifested in much the same manner to other clairvoyants, the former on one occasion at Madam Greck's.

Another very striking and extraordinary proof of the identity and interest shown in me by these disembodied ones, came through Mrs. J. M. Smith, Beeston Hill, Leeds.

This lady is a well known psychometrist. A lock of my hair posted to her a few weeks back, brought me not only a very correct delineation of personal characteristics, and some private matters which had occurred to me during the year, but also boldly and truthfully proceeded to discuss things on the spiritual plane.

Here not only was a correct message given me from spirit friends, which proved that my inner life was under their direct surveillance and entirely known to them, but concluded with names.

These names were "John" and "Mary," the latter being the earth name of the spirit known to me as "Bright Star." I will again present a short extract in the lady's own words, from what I conclude to be one of the most wonderful psychometric tests ever given.

"There is a lady I get with you who gives the name of 'Mary.' She calls you *her boy*. I do not know the meaning of it, but you may.

"She shows me an old man who *walks lame*, and infers you ought to benefit by him. His name is 'John.'"

Now, this psychometric or clairvoyant delineation may not be a full one, but refers undoubtedly to the same spirit intelligences who have striven so persistently to convince me of their personality all along.

It is pleasing to note from this the corroborative testimony I have received from various mediums, as to these two particular identities, and one can only feel satisfaction in the knowledge that there are countless thousands of the disembodied, ever willing and watchful to give us light and truth.

I have conducted all my investigations with the greatest reserve, as one who wished the truth, but was wary of being deceived.

No word from my mouth, or written line, has conveyed the suspicion of a hint to any medium mentioned, and thus far I know the ground is firm, and what I have gained satisfactory.

In reviewing the foregoing experiences, one thing becomes particularly manifest to me, and that is the ultra-mundane character of some influence that has directed all my truth-seeking investigations.

I have never been controlled, but I have been led. In a spirit of doubt, I sat for table movements, and they came. I wished for more tangible evidence, something that could not be accounted for, however vaguely, as unconscious muscular action. Then followed raps, distinct, weird, and wonderful to me, who heard them for the first time. These came on the table, around the room, and often about the whole house after we had retired.

Following these manifestations, we had clairvoyance and trance control in the circle, but at this juncture our home sittings were unfortunately broken up.

I was now left to my own resources, and sat for automatic writing. Here again I met with encouragement and success, and at about the same time my growing sensitiveness developed some very good clairvoyance and psychometry. I was forced to halt here, however, as I grew so negative as to somewhat interfere with my more worldly affairs.

I felt a strange exaltation, and complete oblivion and disregard to mundane matters. For the time I lived purely in the spiritual, and all that was material, judged from this, appeared to me the least real, and the least worthy of bodily passion or bodily thought.

I had gained dominion.

For several months I lingered in this beautiful dream-land, with every spiritual sense alert and keenly sensitive. Spiritual truth seemed opened up to me, and every questioning thought was answered.

My intuition grew and developed, and this became the key to my continual progression.

As I became more mediumistic, I forced myself to review matters, and judged it wiser to control myself, rather than be controlled.

I decided I would not yield myself to this growing influence, but press forward as normally as possible with what spiritual powers I had awakened.

The result has been entirely satisfactory, but I shall never regret my halt upon those sublime boundaries, where the shadows cleared, and I became spiritually awakened to light and truth.

Mere physical phenomena are due to an aggregation and surplus of bodily magnetism, whereas the more truly spiritual gifts depend upon an absorption of these fluids and attraction to the soul centres of the brain.

I have found that the more these soul faculties are exercised, the more normal and progressive spiritual gifts become. Be that as it may, I have left much of the strictly phenomenal behind. Instead of clairvoyantly seeing the forms of those who claim to be guides, I see their respective lights of varying shape. Then, again, the more laborious urging of the hand, as in automatic writing, gives place to impression and mental influx. I sit down to write, and grow very passive as though under some magnetic influence.

Then thoughts flow in very quickly. A subject generally comes without invitation; the ideas seem to me worthy of transcription, and I write on until the topic and inspiration ceases. Being without effort, I feel that these compositions may be my own thoughts, but receive a quickening influence, or be in some degree modified by being in affinity with, or receptive to some intelligence outside of myself.

That all have their spiritual affinities is an accepted fact among us, and to these affinities I owe much.

The articles on spirit identity will give but an incomplete idea of how they labour with us, and at every opportunity seek to bring conviction and truth. It is interesting to note, that those who were not sought after were persistent in their efforts to convince me of my true spiritual affinities, and I have since found them untiring friends, who have influenced and guided me for my true weal in all things.

Conclusion.

A GENEROUS OFFER.—Mr. Robert Cooper sends us a supply of a book, "Spiritualism, its facts and phases," by J. H. Powell, which contains his early experiences with two remarkable *facsimiles* of spirit writing, showing resemblance to the original. The book was reviewed by a Glasgow paper, and said to be the best that had been published at the time, as far as giving a good idea of what Spiritualism is. The published price was 2s. Mr. Cooper offers it to our readers at half price, post free, 1s. 2d. Address to Manager, Two WORLDS Office, 18, Corporation-street, Manchester.

THE *Arena* for June, 1896, is an unusually valuable number. The article on "Celsus, the first Pagan critic of Christianity and his anticipation of modern thought," by Rev. S. J. Barrows, D.D., is worth the price of the magazine. It is a scholarly and able presentation of the renowned impeachment of Christianity by the cultured Greek philosopher, a deeply and naturally religious man, who protested against the intolerance and narrow conceit and prejudice displayed by the early Christians. The price is 25 cents, postage extra (1s. 6d. will cover the cost). The *Arena* Publishing House, Pierce Buildings, Copley Square, Boston, Mass., U.S.A.

CIRCULARS re "Calls" have been sent to the following shareholders in the Two WORLDS Publishing Co. Ltd., but they have been returned by the postal authorities endorsed "Gone: no address." If this should meet the eyes of any of the persons named, or any of their friends, we shall be pleased to receive a post card with correct present address: Mr. J. Milburn, Gateshead; Mr. J. Leach, Oldham; Mr. W. Burnett, S. Shields; Mr. T. Harker, Burnley; Mr. J. Windsor, Liverpool; Mr. W. Atkinson, Liverpool; Mr. Hy. Burton, Manchester; Mr. Ed. Robinson, Manchester; Mr. Wm. Morris, Gateshead; Mr. J. Jowett, Bradford; Mr. Hy. St. J. Sanderson, Manchester; Mr. J. T. Thornton, Douglas; Mrs. E. Haslam, Rochdale; Mr. J. Hopcroft, London; Mrs. Betsy Hartley, Todmorden; Mr. and Mrs. E. L. Smith, Ochester; Mr. and Mrs. W. H. Smith, Manchester and Liverpool; Mrs. M. J. Kendall, Bradford; Mrs. L. Bailey, Southport; Mr. T. H. Davis, Portsmouth; Mr. G. James, Newcastle; Mr. O. W. Young, Leeds; Mr. J. Harper, Bradford; Mr. C. Thompson, Bradford; Mr. W. Greenwell, Gateshead; Mr. J. Hunter, Gateshead.

## MEDIUMSHIP.

## DEVELOPMENT.

WHEN Charles Bradlaugh held a debate with anyone, he was very particular about words, their uses and meanings; hence, he insisted upon definitions. "Nunquam," the other day, wrote that there were very few words about which people had the same idea. No doubt this idea was in the mind of Bradlaugh, and made him insist upon definitions. I am strongly inclined to agree with "Nunquam" and to side with Bradlaugh; hence, in these papers, I have tried to define my ideas for which the word at the head of each paper has stood to me. If this course was insisted upon more in our everyday conversations and in public speaking, we might have less fluency and rhetoric, but we should have greater clearness, less misapprehension and more information, and hence a greater usefulness realised. Ideas should ever stand for things which have a physical or abstract existence. The word at the head of this paper has a definite and fixed quantity in my mind when applied to things in general, but when it comes to be specifically narrowed to medial exercise, it grows somewhat hazy and formless. Mediumship is chamoleon, and never presents the same aspects in two people. To talk of development under these circumstances is somewhat bewildering. What will suit one person would be the death of another, and then the same personality changes and assumes so many shapes. What is good to-day is absolutely useless to-morrow or the next day, and so one never knows what to do for the best.

Mediumship is like the practice of medicine: it is very largely an experimental affair. You need to try it to find out what you require. But whilst we have all this uncertainty we need not despair. All knowledge comes by experience, and experience has taught us a little bit; and whilst we cannot travel all the road we can go a little way down the lane and view the prospect. I would, therefore, offer a definition. Development, as applied to mediumship, means to unfold capacity, to exercise organic function, or by certain methods bring into play odylic energies, so as to place one person into touch with another on the inner, in contradistinction to the outer conditions of being. In this definition it will be seen that mediumship is not a mere inanimate, or automaton go-between, but is a live personality, receives and precipitates that which it has received, and by giving becomes blessed. To listen to the twaddle of certain people one would be led to think that mediumship was an organic failing that led to the destruction of personality and the annihilation of individual power, making mediums into shuttle-cocks, to be knocked about any way that astrals, elementals, shells, nature spirits, etc., found power to do. There is a right and a wrong use of everything, and in our ignorance of new discovered powers, we are almost sure to go wrong to get right. Nay, it is the very wrong-doing that enables us often to find out the right; hence, no doubt, we have mediums who have taken wrong courses, but no one has suffered more than they. Ignorance has demanded and commanded an awful forfeit. I have paid penalties myself. I have been where I had no business, and where I won't go again; and it is just because of what I have suffered and learned that I am writing these papers.

I have just finished reading Edward Maitland's life of Dr. Anna Kingsford, and to most people it will be a bewildering hotch-potch, but to an individual who has been long and studiously observing spirit phenomena there is a straight line of fact presenting itself all along, and an explanation, which neither Mr. Maitland nor Dr. Kingsford perceived, will account for the results. I have introduced this matter because it belongs specially to this particular paper.

Edward Maitland has done what few biographers ever do, he has striven to give us the history of the growth of a spirit, and as the person here described was a remarkable medium, he has done Spiritualists a service, though he does not know it, and at the same time he has exposed his own and the Doctor's limitations of knowledge. Had he known more of mediumship in its various phases he would have said less about mediums and Spiritualists, for he would have found explanations that would have silenced him, and robbed him of the sublime egotism that perennially manifests itself, and saved him from the quiet smile of those who perceive his credulity. Dr. Anna Kingsford presents us with the two sides of mediumship, wherein it can be

made a snare and a blessing. Mediumship belongs to organism, and it can be directed by two facts—the mental bias of the medium, and the personalities on the spirit side who are affinities to the medium. A medium may have fine brain force and a strong will, giant intellect, wedded to over-weening conceit. I should judge Anna Kingsford corresponded to this. Hence she was an easy prey to designing and Jesuitical spirits, but spirits of a fine intellectual and literary character. I wish to say here that a person may be intellectual and not religious, the function and forces of affection not in operation to any high degree. The first fact to lead me in this line of thought is that she delighted to talk about herself; fact second, she early associated herself with Roman Catholicism; fact third, she became obsessed with an idea, viz., that she had a mission, and that was to save the world. Here we have elements that have done very much to spoil her value as a medium of inspiration. We have conceit, conservatism, and concentration, three very bad faults, and just sufficient to warp any and all messages, no matter how ever fine they may be from an intellectual point. I appeal to any person reading the many messages that are given in this first volume, and I am sure with these explanations they will see the cloven hoof is visible in all, more or less; but on the other side, I cannot but admire her genuine attempts at medial unfoldment, viz: attention to mental culture, and the demands and requirements as to food, etc., necessary to generate the odylic fluids needful for success.

In opposition to Anna Kingsford I would place Hudson Tuttle, a man born in a log hut and trained as a farmer's boy. Here we have an individual who has no mission, but is fulfilling one by the written word that has come through him. Anna Kingsford was a highly-trained and cultured woman, with whole libraries of learning at her fingers' end, read in all manner of subjects, with vast opportunities for acquisition of book knowledge; Hudson Tuttle was practically an ignoramus, but he has given us a library of learning that whosoever is master thereof, needs not feel ashamed; Anna Kingsford looked backward into the thought-atmospheres of theological mysticism; Hudson Tuttle has seen the past also, but from a different standpoint: he had no mental bias, no dogmatising will, he went forth as a child to learn what Nature had to teach, and he brought back measureless riches. He may have had less literary skill, but his facts were none the less cogent and clearly stated. He needed no libraries to confirm his assertion, they who inspired him got their facts from whence all libraries come, viz., Nature. Let those who desire to know his value read his many books, and they will find a scientific mission, overshadowed by scientific thinkers, who found in him an instrument serviceable to mighty ends.

In observing these two personalities we find that medial power develops itself by exercise, but the results are diverse by and through the peculiarities of organism and the mental peculiarities of each individual, affinitising spirits of different characters and learning. We must not forget that death does not alter individuals nor change always their ideas and pursuits. That which is above is below, counterpartal spheres of thought and sympathy exist, hence the divergence of ideas emanating from mediums? How can it be otherwise? Are we not all children, more or less in a state of development? And what is development, but our mental and spiritual functions exercised, so that they can perceive and recognise truth. Opinions are not truths, and books are often simply records of opinions; at best they only register facts, and are never facts themselves. Hence, what does it matter to us what is or is not the right rendering of the opinions men have penned. The spirit feeds best on facts, and he who can help us to the perception of a fact is a benefactor. We want live facts, not dead thoughts. Books, pictures, sculptured forms are only helpful as they lead us to fact. So all our development comes by the usage of our faculties, in the perception of sensations, feelings, and life and being that is apart from us. To accomplish this we must see to our physical health, that we may have those fluids in a pure condition that move through our bodies, by whose agency not alone can spirits come into union with us, but by which we may enter into truer contact with nature apart from us.

JAMES B. TETLOW.

Go! Where? Why, to the Conference, of course.

## THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

I LOOKED up, and beheld a fair and lovely face, surrounded with a bright light, looking at me. Golden tresses hung soft and waving; the dress was of some white and glistening material, while on its breast hung a ruby cross, with coral flowers, veined with gold. The counterpart of my ruby cross, which I had hidden among my luggage.

I gazed in admiration, slightly mingled with awe, but did not remove my hold on the assassin.

"Fair lady," I replied, "it is all very well to preach 'Thou shalt not kill,' but it will not do in practice. Why, we *must* kill; he would have killed me, so now I must kill him. It is nature's law, the stronger kills the weaker, it is ever so."

"Thou shalt not kill," repeated the vision, although at first I had thought her but mortal, "let the unhappy one arise."

I felt a gradually increasing numbness taking my self-will from me, yet still I demurred.

"Nay! nay! I will not let him go. 'Eye for eye, tooth for tooth, life for life,' it is my creed, as it hath ever been the creed of my forefathers, so here goes."

I upraised the dagger as I spoke, but ere it had half-way descended, I was cold and stiff.

Utterly powerless to move, unable to speak, I seemed turned to stone. A curious sensation of moving rapidly through the air, succeeded (what seemed) a brief unconsciousness. I looked about me, and saw nothing but space. I tried to look at myself, but nothing of me was visible; I could only feel that it was the part of myself that reasoned, thought, lived. Nothing material or tangible. I spoke, but gave out no sound; I tried to stop my progress, but of no avail.

A bright star went before, and I followed. At last we neared a vast city.

Hovering in the heavens above, I could see that it was surrounded by an invading force. The star remained stationary, and I, too, in obedience to some unknown power, ceased to proceed.

"Look well," said a voice, "and see what is done in the name of the Cross."

I looked, and behold I saw gaunt forms feeding on carrion; I saw murder in its worst form; I saw sickness, death, despair, and wickedness: the strong trampling on the weak; I saw treachery: the sentinels murdered at their posts, and the invading army enter the gates of the city. Decorated with the Cross, they put to hideous death all the inhabitants; they cursed and swore, revelled in blood and cruelty, stole and plundered, burnt and tortured old men and children, sick and dying. All were, alas! given over to the fiends in human shape. Yet still the cry went up, "For God and the right." All around was desolation; a fair country laid waste, corn trampled down, villages burnt, the homeless dying by the roadside, children crying for parents, parents crying for children, tortured and screaming animals adding to the "glorious revelry of war"; in the name of "God," gold, silver and jewels were stolen and secreted; in the name of "God," murder was committed; the streets ran with blood, men were converted into devils: vindictive, merciless, and cruel. Of all the happy homes that a few short weeks ago had stood for miles round, not one remained. In the name of "God," all had been destroyed.

Again the star went on, and I followed.

Again we neared a large city. Bells were ringing in the steeples of cathedrals and churches. People were hurrying to praise and prayer, white-robed choristers chanted with angel voices, candles burned before the altars, the censors gave forth the smell of sweet incense, and thanks for the victory ascended in pious phraseology.

Thanks to God for such devil's work!

Thousands bent the knee to the image of "the Saviour" hanging on the cross, himself an example of what could be done in the name of God!

Again we proceeded on our way. Far away to sea! A beautiful vessel, speeding across the deep. Its crew a horde of villainous men; mad with drink, they quarrelled and fought over the proceeds of their ill-gotten gains; yet here again was the crucifix, here again the sign of the cross, and they said all was done for the glory of God. And now I felt myself going down, down, down into the earth's centre.

The star had cut a way for me, and I found myself in

a huge cavern. Save for the star, that shed a lovely glow over all, no other light was there.

Black stone below, around, and above; on, on we went through space, all black and silent as the grave. At length, before me appeared huge gates, guarded by enormous images on each side. At first sight they appeared black as the stone about us, but when we got close I found that the enormous eyes were large rubies, that a tongue of the same precious stone protruded from open jaws, that round the neck hung coils of diamonds and pearls; that the veins were traced by scarlet coral, and that across each breast was a cross of the same. Above the massive gates was a superscription, "The Devil's Laboratory."

At the approach of the star, the massive gates rolled back, and we entered. Space surrounded us. As before, all was black stone, but flashing tongues of light of every colour lit up the scene; enormous images were in various parts, each bearing an inscription over its altar, on which it stood. Thousands of people were rushing into each court and worshipping the idols before mentioned. Groans, curses, shrieks, laughter (hard and cruel), filled the air.

I followed my guide to the largest idol of all. Crowds of people were crushing and trampling over each other to do homage at this shrine. Its name was "Greed." Parents were offering up children; children, parents; brothers were murdering brothers, and sisters, sisters, for its sake. Statesmen were sacrificing nations, and rivers of slime and blood flowed past his throne, inhabited by hideous monsters, waiting to devour those cast to them. Priests preached bloodshed and intolerance to goad the merciful into crime. Slaves were bought and sold. Men trampled on and tortured their fellows in their mad impatience to obtain their desire. Animals were tortured, the dead desecrated, the orphan and the widow wronged, that greed should flourish. Of all the Devil's helpers in that huge laboratory, Greed was the most potent.

The star now moved toward another part, where many votaries were worshipping at the shrine of "Ambition." This idol was a hideous reptile with many heads. Across the forehead of each was blazoned in fiery letters the words, "State," "Church," "Power," "Wealth." The head of State was crowned with a golden crown, set with numerous jewels; of Church with a golden mitre; Power had the head of a lion, its mane composed of strands of finest gold; Wealth was represented by a woman's head, as lovely as the others had been ugly, a band of gold held back the flowing hair, jewels sparkled in her ears and round the throat.

I gazed with admiration, and as I gazed, lo! a hand was stretched to grasp her, when the face became a grinning skull, the lovely eyes were gone, and hollow sockets remained; the jewels turned to loathsome reptiles, reflecting phosphorescent hues and throwing off sulphurous vapours; a loud shriek, and the one who had succeeded by hard fighting and struggling over each and every obstacle, stifling natural affection, and giving up all for its sake, shrank back appalled, and sunk into the open abyss adjoining at the base of the idol, and vanished to make room for the next poor deluded soul, drawn on to its doom by the treacherous beauty of the goddess. So for the crown. Battles raged; nations gave all the best of their health and strength to gratify ambition; crimes too horrible to dwell upon were committed for its sake; huge pits were dug to receive the dead, from which arose streams of noxious gasses, and pestilence and sickness carried on the work. The crown, when reached, turned to ashes beneath the touch, and the victims of state were swallowed up and gone. The "Lion-headed God of Power," when beneath the hand that would grasp it, lashed its golden mane, which had turned to scorpions, and stung the daring devotee to madness, who, with wild yells of agony, plunged into the seething mass of struggling souls and was lost. Quick as thought, another, and yet another pressed forward to meet with the same fate, in an apparently never ending stream they come—and go.

The mitred God now drew my attention; beneath the fretted dome, surrounded by priests and choristers, waving censers and chanting hymns. And while I gazed, those placid faces turned with looks of hatred and vindictiveness on one another. Victims were brought before the altar, strange instruments of torture were produced, fires were lighted and victims cast in to burn alive. Treachery, deceit, and cunning were marked as with lines of fire on

the faces of the whole of the congregation; and no sooner was the mitre seized than a dagger wrested the prize, so nearly secured, and, amid hollow laughter, the abyss received another soul. The roar of the whole was indescribable, while the firing of cannon, the roars of the multitude as of thunder, the various coloured lights, the flashing of gold and precious stones, the writhing of serpents and hissing of snakes, the dashing of the hideous monsters in the blood and slime inky rivers, would have stricken terror to my soul had such a thing been possible.

And now, behold the God of Drink. Its votaries were manufacturing loathsome diseases: suicides, insanity, murder, lying, and as each in turn approached its god, "sunk" palsied and nerveless to rise no more.

The God of Ignorance did good work, for it sent forth a host of crimes and sickness, crippled, blind, idiots, all were created by the ignorant-loving crowds, and the votaries of the mitred God of State would also lend their energies to promote its worship, for the welfare of one meant the welfare of the other.

"Have you no fear?" asked the voice.

"None!" I could speak clearly now.

"Have you no pity?" asked a voice again.

"None!" I again replied. "Why should I have? they are nothing to me."

Come!

*To be continued.*

## CORRESPONDENCE.

### RE THE LEGAL STATUS.

SIR,—Your correspondent, "A Sailor," is evidently "at sea" on the question of the Legal Status, and sadly in want of a pilot, and notwithstanding his criticism and his own comments, based upon a false first view of the question, I adhere to the statements made in "The Appeal," and, if opportunity permits, will make a more clear explanation at the Liverpool Conference.

In the meantime, I shall be glad if "A Sailor" will show by what means it will be possible to get a legal status, hold property in trust on behalf of the common movement, and at the same time allow speakers, trustees, societies, and members to do as they like?

In drafting out my proposals, I strenuously avoided any attempts at autocratic government, beyond the actual requirements of the case, and at the same time gave democratic principles all the scope I could.

If "A Sailor" can make the proposed status less autocratic and more democratic, no one will more readily sign the recommendation for his appointment as an admiral of the fleet than yours truly,

THOMAS OLMAN TODD.

SIR,—While thanking you for permitting me to see Mr. Todd's response to my former letter, I have nothing further to say. I merely desired to sound a note of warning, that excess of zeal might not endanger the safety of the ship, and for the rest I am content to leave the matter to the Conference, and remain now, as before,

"A SAILOR."

SIR,—Spiritualism at the present time is like a man conducting his business in a hired shop, for which he pays heavily each week, and is in constant danger of having his business broken up through his landlord threatening to foreclose.

By a careful study of "The Appeal," issued by the authority of the Executive of the Spiritualists' National Federation, I understand that it is the object of this noble band of energetic pioneers to establish Spiritualism upon a legal basis, that it may be a power in the land, and be like a man owning his own house and shop on his own freehold land, who fears no foe.

Look what the energetic progressives of Spiritualism have done in the recent past for the cause of truth, and for the benefit of the rank and file (who I believe as a whole are appreciative). "Life in Two Spheres, or Scenes in the Summerland," by Hudson Tuttle, is now before the masses, better and cheaper than ever, and to whom are we indebted for this great kindness but to that friend of the Cause, Thomas Olman Todd? Look at the people's paper, the TWO WORLDS, at the grand and sublime articles which are ever and anon appearing, at the intensely interesting stories, at the re-publishing of valuable works, at the biographies and photos of the workers in the cause, and, reader, be ashamed of yourself if you are an obstructionist! The Executive of the Spiritualists' National Federation was elected by and is carrying out the wishes of the masses, and our noble band of workers must take heart and remember that—

"Teachers whose minds move faster than their age

Must bear the railings and the rage

Of those who lag behind."

—Ever fraternally yours, J. HARRY BUNN.

Winchester.

### THE "APPEAL."

SIR,—The pamphlet issued under the above heading has been drawn up at the "request of the Executive of the National Spiritualists' Federation," therefore I presume they are entirely responsible for all the proposals, etc., therein contained. It is unfortunate that many other questions, such as "basis of membership," "the right to form and manage societies," "no authoritative claim of our advocates," etc., should be intermingled with the chief object in order, viz., "A legal status to hold property." I will yield to no one in my desire to see this last object accomplished. In the pamphlet I perceive a spirit of dominating authority, akin to that priestly intolerance and ecclesiastical exclusiveness, which we have laboured so

long to uproot and banish, and which have invariably been the cause of schism, to secure greater liberty of action and more extended mental freedom. I am in favour of harmonious co-operation, consistent with that individual liberty which is the birthright of all. In nature we have infinite variety associated with universal harmony. Any attempt, therefore, to fix the mentality of mankind into one mould, or prescribe for it one method of operation, must inevitably fail. Essential organisations by all means establish, but limit these to the actual necessities of the case, for, often in the multiplication of them, there is great danger of some honest well-meaning workers being crippled and hindered in their noble exertions for good. True, the pamphlet suggests or admits "That 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." Yes, but this is to be supplanted by the formation of a graduated supreme authority, which should have power to determine what constitutes membership, who are qualified to become such? who shall occupy our platforms? And though the latter would be at liberty to enter upon immediate work, would not be acknowledged as an authoritative platform worker until the appointment had been further notified by a higher court. We have failed, and that justly, at the anathemas of the churches, and bitterly denounced the expulsion of its members, because of their inability to any longer give conscientious adherence to their dogmas, or individually submit to their domineering ecclesiastical authority, and we have been in the habit of admiring their courageous action.

To me, the manifestation of a similar mental controlling and anathematising spirit, if introduced into Spiritualism, would, as in the past history of the churches, be the means of splitting us up into antagonistic sects or divisions, each struggling for supreme sway. To me the most objectionable proposals in the pamphlet referred to, do not appear so much on the surface as in the spirit which underlies them; not so much in their expression as what would be actually implied if carried into operation. We have hitherto made rapid progress without any "Examination Boards," "basis of membership by central authority," or "declaration of definite principles," etc., and this, to a great extent, because we have had freedom of action without authoritative restraint, and individual liberty without the possibility of being suspended or forbidden to labour in our own way, etc., personal responsibility being our only true test or legitimate court of appeal. This is, in reality, the highest and only true spiritual standard for every human soul. Human appointed courts may err, this cannot. Men, under the guise of organisation, may seek to dictate to others, but the reason will justly revolt, and conscience resent this impertinent intrusion into its sacred domain.

I have uttered these notes of warning under the strong impression that if the course proposed is adopted, would lead to the sad results indicated. I do not claim infallibility. I may be wrong or I may be right, but let us hope that true wisdom may guide us all.—

Yours truly,

JNO. AINSWORTH.

### OUR EDITOR'S TRIP TO SWITZERLAND.

SIR,—As I write this notice, our esteemed friend E. W. Wallis is in the midst of the grand mountain and lake scenery of that other "land of the free," beautiful Switzerland. Some months ago the kindly Editor of *Light*, in a letter referring to Mr. Wallis's work for Spiritualism and his failing health, suggested this tour, and asked me if I thought there were 26 Spiritualists who would each contribute £1 towards the cost of a month's holiday. Well, I knew there were many more than 26 who would gladly give for such an object, and so I at once wrote to those I knew, and they have responded so readily that I was able to hand in £32 13s. 6d., made up as below. The collecting and the giving has been a pleasure all round, and there will be many who, hearing of this now for the first time, will regret they had not the chance of adding to the fund. J. FRASER HEWES.

Mr. Walter Appleyard £1 1s., Dr. Roe £1 1s., A. W. O. £1 1s., Mr. E. Dawson Rogers £1, Mr. J. Fraser Hewes £1, Mrs. Morgan £1, Mr. G. E. Aldridge £1, Mr. F. Tomlinson £1, Mrs. W. P. Browne £1, Mr. E. Allen £1, Mr. J. Chapman £1, Mr. J. McW. £1, Mr. H. Withall £1, Mr. H. Lucas £1, Col. Taylor £1, Miss Florence Marryat £1, Mrs. Swanston £1, Mr. W. J. Lucking £1, W. A. G. £1, Mr. J. Venables £1, Mr. S. S. Chiswell £1, Mr. and Mrs. E. G. Sadler £1, Mr. John Lamont £1, Mr. A. J. Smytho £1, Mr. Tabbs £1, Mr. Bevan Harris £1, Mr. James Robertson £1, Mr. Alfred Smedley £1, Mrs. Catlow £1, Mr. Eli Davidson 10s. 6d.; Mr. W. H. Robinson 10s., Rev. J. Page Hopps 10s., Mr. and Mrs. Miles 10s., Mr. E. Adams 5s., Mr. and Mrs. Brearley 5s., Mr. Scott 5s., Mr. T. O. Todd 5s., Miss Woodman 5s., Mr. Blower 2s. 6d., Mr. J. Slater 2s. 6d.

### A PLEASANT SURPRISE FOR THE EDITOR.

Some weeks ago, to my great surprise, I received a letter from my good comrade, Mr. J. F. Hewes, of Nottingham, informing me that, inspired by a suggestion from our mutual friend, Mr. E. Dawson Rogers, editor of *Light*, he had been writing to a number of my friends, and that having conspired together with kindly intent to temporarily banish me from the "land of my fathers," I was "sentenced" to accompany Mr. Rogers and party, for a month, to the Swiss mountains, in search of health, strength, rest, and inspiration. It was through misty eyes, and with an uncomfortable feeling about the throat, that I read the news that "ways and means" had been generously provided. Could I believe my eyes? Were there indeed so many sympathetic and appreciative souls ready to give a worker for Spiritualism much needed rest of brain and mind? Were dreams to be realised which I had always regarded as only dreams? Yes, there could be no doubt about it, for if the Directors would sanction my absence, it only remained for the day and hour to arrive for me to start for a month of recuperative and pleasurable experiences! The "Board" have proved kindly and willing, the day and the hour has arrived, and when my readers peruse these lines, they may picture me sunning myself in the land of the Switzers—of mountains and milk—by the beautiful Lake of Lucerno. I know not which is the most pleasant, the fact of this unexpected treat, or the manner in which it has been effected, and the thought of the kindness and good will it reveals towards a soldier in the ranks of the great spiritual army who has tried to do his duty. I know not how to fully thank those

who have contributed to lift the load that (much as I love my work) was getting well nigh too heavy to be borne without serious risk of a dangerous break-down, and can only say from my heart, "Thank you most sincerely, and God bless you all." To Mr. Rogers, who proposed the trip and suggested the method of its realisation, and to Mr. Hewes for his prompt and generous action, I am deeply grateful. May your good wishes and my own expectations, that I shall return "strengthened and refreshed, and ready to do more and better work for the Cause we all love," be fully realised.

I very much regret being obliged to be absent from the National Federation Conference; it will be the first I have missed. That our Liverpool friends will give the visitors a hearty welcome, and that much good and lasting work will be accomplished, and the Conference of '96 be equal to the best—if not still more successful than its predecessors, I feel confident—but still I wish I could be there to participate in the good work and happy times. A good report will be published in the TWO WORLDS for July 10th (Reports, Notices, Balance Sheet, and Agenda will appear in our paper for July 3rd), and on July 5th my thoughts will turn with longing and good wishes, and, in spirit, I shall be with the assembled friends in Daulby Hall. During my absence Mrs. Wallis will be acting editor (would that she could have accompanied me!), and she craves the kind indulgence of all good friends. Will correspondents kindly withhold all save necessary letters? And now, good-bye.—Ever yours fraternally and heartily,  
E. W. WALLIS.

WILLIAM GODDARD.

SIR,—Mr. Harrison seems to have made his own conditions by his letter, asking Mr. Haworth to slip his hand through the curtain to feel if I was in the chair. It seems he went to Mr. Harrison's house on Sunday morning as early as seven o'clock. Then he said he felt my legs, and that the illuminated disc was turned face downwards. During Sunday he arranged all the sitters for Monday night, and asked all the gentlemen to meet him at his house, that he might go with some arrangement and plan of action.

I emphatically deny Mr. Harrison's report of the Sunday night, of hearing the conversation between persons of the meeting. I must say some of Mr. Haworth's family told me of the report, the plan arranged in their minds to entrap me, and could not, and now I challenge Mr. Harrison to prove the above facts.

Mr. Harrison told the sitters that the handkerchief was outside of the circle, with my coat, therefore, if he had anything of the drapery, he should at the time have proved it, and there exposed me.

As to my refusing to be searched, I was searched at the commencement, and then at the end I exposed myself as far as decency would permit. The above facts I can verify by two letters I have received from two of the sitters, letters I received after my arrival home.

In reference to the Newport report of Mr. Stanley A. Meacock, the gentlemen searched me and found pads, like wadding, on the chest, which I did wear all the winter through. It was also said that white stuff was seen hanging down on the inside of the leg of my trousers. If this were so, why was it not detected and spoken of at the time, and taken from me? It has been said that I took care not to smoke or take any intoxicating drink before the seance, but I do not usually stint myself either before or after such meetings.

At each of my seances at Newport, I asked any of the gentlemen if they wished to search me, both before and after each seance, and on three occasions I was searched by the Coroner of that town, who was satisfied he could find nothing.

I now wish to refer to Mr. Tylar, of Birmingham, whose report was in the TWO WORLDS of June 19, page 390. I advise that he should take his camera to the corner of the street, where he might get candidates. He might be sincere, but his conditions may not suit, for the very reason that the necessary conditions are mostly wanting, and rarely met with.

I think I cannot let this pass without commenting on Mr. Wallis' remarks on my attracting *tricky spirits*, who have stolen my character, and that "birds of a feather flock together," etc., which I think would be strongly denied by those friends who are often my best supporters and sitters, and consider Mr. Wallis' words as not only unjustifiable, but positively insulting; and as it has been expressed that I am used by such tricky spirits to personate the friends of the sitters, and thus made to play the ghost, I do think such language is strongly reprehensible, and an effort to damage the greatest truth of all Spiritualists, that is: the undeniable facts of the possibility of grand materialisations under right conditions. How can I formulate spirits I have never seen, and to be recognised, as they often are, and to converse in different languages, as in the case of a seance to which I referred a short time back, where a lady recognised her husband's spirit, and they both conversed in Italian, twice the form receding to gain power to speak to her the second time, as they were both greatly affected when they realised the presence of each other. On the same evening a lady was confident she spoke to her mother, and even kissed her, and on this occasion the hands were shown, and the sitter said, "Those are my mother's hands," and at the same seance, a lady, a well-known Spiritualist, held converse with a spirit she knew, in Hindustanee. Is it likely each person was deceived, and so deeply affected? I am afraid all materialising mediums are to be persecuted.

51, Ladbrooke-road, Notting Hill Gate, W. WILLIAM GODDARD.

[This correspondence must now close.]

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

ARMLEY.—In loving memory of Louisa, the beloved daughter of William Henry and Jane Brett, who passed on to a higher life, May 20, aged 2 years and 5 months, interred at Armley cemetery, May 23, by Mr. J. H. Barraclough. About twenty of the Lyceum scholars attended. The memorial service was conducted June 21, by Mr. Barraclough, before a very large audience.

ITEMS OF INTEREST.

MR. JOHN SLATER will be at the Conference; he is in England. PORTRAIT AND SKETCH of Mr. F. Tomlinson next week. Don't miss this, friends.

MRS. SMITH, of 8, Escot-street, Hebrew-road, Burnley, is now booking dates for 1897.—(Advt.)

INVESTIGATOR, Belfast, wishes to know if there are any circles in the vicinity he could attend.

CYCLING CLUB.—Spiritualists interested in cycling, please attend the meeting to be held at Tipping-street on July 6, at 8 o'clock.

SHALL we see Walter Howell at Liverpool?

MR. R. DRIVER, 7, Accrington-road, Burnley, says: "I can send parcels of 1,000 of 'What is Religion,' carriage forward, to any society for 3s. 4d."—(Advt.)

ERRATUM.—In Mr. J. H. Evans letter on page 378, "the curtain should be two feet above the medium" should read "the curtain should be two feet before the medium."

MRS. S. J. FOSTER will hold meetings on Sunday evenings, 7 p.m., and Wednesday, 7-30 prompt, for psychometry, at 40, Church-street, New Normanton, Derby.—(Advt.)

AMERICA will be well represented at the Conference!

FRANK COLBECK, inspirational speaker, and late sec. of the Yorkshire Union, is now booking dates for 1897, and has a few open for 1896. Address 46, Church Lane, Moldgreen, Huddersfield.—(Advt.)

THAT was a fine expression Mrs. Brigham made use of the other day during her lecture, when she said she would rather see a materialised form spiritualised than a spirit form materialised.—Snap-shot.

MR. EVANS, 156, Iverson-road, West Hampstead, N.W., wishes to inform societies that he will send five or six different cabinet photos of himself and spirit for nothing, on receipt of address and three penny stamps for postage.

THE ANNIVERSARY SERVICES of the Bolton Spiritualist Society will be held on Sunday next, the 28th inst., in the Spiritual Hall, Bradford-street. All will be welcome. Madame Henry will be the speaker for the occasion.—(Advt.)

HAVE you arranged to attend the National Federation Conference at Liverpool, if not, why not?

MRS. BRIGHAM'S APPOINTMENTS.—June 28, Blackburn; 29, Preston; 30, Blackburn; July 1, Elland; 4 and 5, Liverpool Conference; 7, Bury. For terms and dates address Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

MRS. L. A. PETERS, 103, Queens-road, Choetham, begs to thank her numerous friends for their kind support, but as the room engaged by her for spiritual work is required for other purposes, will discontinue all meetings until further notice.—(Advt.)

WILL secretaries and others please note change of address. Mr. and Mrs. Brook, Russel-street, Westboro', Dewsbury, speakers, clairvoyants, psychometrists, booking dates for 1897. Advice given on all subjects. Phase of mediumship described, 2s.—(Advt.)

TO CORRESPONDENTS.—*W. Senior*: Articles must be written on one side of the paper only. Will make extracts.—*Kate Taylor Robinson*: Will insert in due order.—*Truth*: The way of salvation is right living. Investigate for yourself, and hold fast the good.—*George Lamb*: Crowded out.

SPIRITUALISTS' NATIONAL FEDERATION.—Officers and Delegates attending the forthcoming Conference, and desirous of being provided with sleeping accommodation, must communicate with Mr. S. S. Ohio well, 11 and 13, Renshaw-street, Liverpool, not later than the 30th inst., as on that date the list will be closed.

MR. J. H. HOPPER writes expressing his gratitude and appreciation for the mediumship and work of Mr. and Mrs. Barrell, at Canning Town, and states that people of intelligence are becoming inquirers through their efforts. Mr. Hopper desires to heartily encourage these friends in their work.

TALKS WITH THE SO-CALLED DEAD.—By James Jenkinson. The introductory portion of this useful and interesting handbook is devoted to explanatory notes, recent experiences, and the testimonies of scientific investigators, and valuable advice to inquirers. Then follow striking personal experiences, attested by the author, of friendly talks with the so-called dead, which well illustrate the power of spirits to help and comfort their friends. Price 6d., post free 7d. Cloth 1s., post free, 1s. 1½d.

CURRENT MATERIALISM.—So little faith is there in an active life going on after the death of the body, that writers in the press constantly refer to death as the end of all. Here are two recent instances: Mr. T. P. O'Connor thus concludes an article in the *Weekly Sun* upon Mr. Parnell—"In a few months after, the lonely, proud, unbending spirit was at rest." A London daily paper, in an article, in which the falling prices of pictures are referred to, says: "Happy are the quiet dead, buyers even more than sellers, who know nothing of the change." The book of Ecclesiastes seems to be the religious text book of the press.

MACCLESFIELD, June 21, Mr. Rushton gave a very interesting chat, illustrating the firmness with which we have worked to accomplish the purchase of our building, which was signed over to us on June 18. We have formed a Limited Liability Co. to legally hold the same, and £1 shares have been issued. As our lease expired on June 24, we had to purchase the building or leave it, as the owner wanted to sell, and we knew there were purchasers waiting who would only have been too glad for us to go out, but we were firm as rocks, and would not let the gunpowder blow us up. In Macclesfield we are bound to work for the truth, and do what we can to show the light for the future. We would recommend other societies who are in difficulty in this respect to adopt the plan of the Limited Co. I hope that towns having a prosperous trade, will not let apace like Macclesfield, which is not prosperous, lead the way. I may say the bazaar realised £81 clear profit, with which the Society take up shares, and other shares have been taken up by members. George Challinor.—Since receiving above, we are informed that a few shares are still unallotted, and that the hon. sec. of the company will be glad to hear from any Spiritualist who will be willing to take shares (which are £1) in the company. Address Mr. W. Pimblott, Higher Hurdfield, Macclesfield.

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FRIDAY, JUNE 26, 1896.

EDITOR AND GENERAL MANAGER,  
**E. W. WALLIS.**

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Private letters for the Editor should be addressed 164, Broughton-  
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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 (Dowsbury), Hepworth  
(Leeds), Swindlehurst (Preston), Lee (Rochdale), Rooke, Macdonald,  
and Tetlow (Manchester), Lamont (Liverpool), and others.

MR. JOHN SLATER, of America, will be present.

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.

### ARBITRATION.

By W.

ARBITRATION is in the air, just as Federation was a while  
ago. Newspaper readers catch the contagion, and every-  
one is, more or less, affected with the subject. Some  
would have stringent laws made, and are so much in  
earnest they seem as if they would "even go to war in  
order to enforce them." Others, while approving of  
arbitration for certain specified objects, think there should  
be limitations, as many questions might arise affecting the  
very life of a nation, which only that nation could under-  
stand. Then, again, provided both disputants are willing  
to submit to a just arbitration, there are many subjects  
upon which it would be almost, if not, quite impossible to  
find impartial judges of the cause at issue. Yet, with all  
these difficulties in the way, there are few who are not, to  
some extent, in favour of arbitration, especially between  
England and the United States. Many questions have  
been settled that way already, and it depends quite as  
much, if not more, on the national consciences than on the  
legislatures, whether all disputes may not be settled in the  
same friendly manner.

Dr. Shaw, the editor of the American "Review of  
Reviews," says:—"We have not the remotest intention of  
forming an alliance with the British Government," not  
however, from any feeling of hostility, but in case "that  
would make the French Government feel that there was

any lessening of cordiality between our republic and  
theirs." But is there any need of a formal alliance between  
America and England, any more than between England and  
her colonies? Let the thought sink down deep into the hearts  
of the two peoples that such a war would be fratricidal, and a  
crime against civilisation; then, however much the two  
Governments may quarrel about such questions as the Vene-  
zuela boundary dispute, the two nations will peremptorily  
refuse to hear of such a thing as war. If only justice and right-  
ness could be the guiding principles in all governments, that  
would do more towards the disarmament of Europe than  
any combinations of forces or treaties of arbitration. But  
so long as it is considered necessary to have a different  
moral code for governments to that which is supposed to  
be necessary for the individual life, so long is war liable to  
break out, and treaties of arbitration be thought needful.

There will always be some who, with perfectly honour-  
able, though false notions of patriotism, will advocate  
war in every dispute; others will join the war party from  
the most selfish motives—to promote trade, to keep down  
the population, or even just for excitement, and the war  
party, from its very nature, even if in the minority, is likely  
to be the most noisy one. This party, however, might be  
held in check if every advocate for war was also obliged  
to be one of the combatants—then it would come home to  
each one whether they really desired war or not. History  
shows that the greatest nations have always been warlike,  
and when a civilised nation conquers an uncivilised one it  
generally carries many blessings in its train. But the  
question has an entirely different aspect when it is two  
nations equal in power and progress that are at war.

The idea of arbitration has grown considerably this  
last few years, but whether it is sufficiently ripe to prevent  
war under a great national strain we must wait for a  
sufficiently important cause of provocation to arise in  
order to see. England and the United States should be  
the first to set the example of arbitration, at first probably  
limited and conditional, but eventually no doubt absolute;  
if they fail it is a poor look out for the continental nations,  
and we are all—England, Europe, and America—so bound  
together by commerce, and even the arts and sciences,  
that one nation cannot suffer seriously without all sharing  
in the misfortune.

There is a certain section of the American people  
which will always side with any party at war with  
England, and that, as everyone knows, is the Irish-  
American, and as was said of the English who settled in  
Ireland, it is more Irish than the Irish themselves. This  
party is now numerically so strong that its vote is worth  
considering, so every few years, in order to gain its support,  
we are likely to have a war of words from the nation  
generally. As a rule it may not mean much, but it is as  
dangerous a policy as it is dishonourable, and the time  
may come when, in the feverish heat of political strife,  
the leaders, having roused "the dogs of war," will find it  
difficult, if not impossible, to keep them within bounds,  
unless the English, with their usual common sense, keep  
cool, as during the late trying time when the President's  
message was received, and the majority of us, probably for  
the first time, heard of the "Monro doctrine."

There are few wars which in the first instance have  
been national; but with the spread of education, the  
growing of the thinking faculty in the working classes,  
wars are less likely to be made by the governing bodies  
without a permit from the nation. With power comes  
moral responsibility, and the wish of everyone should be  
to discover the rightness of a cause and think less of what  
may appear to be expedient. With a nation as with the  
individual, acting on the principle of justice, though it  
may occasionally tell adversely, will eventually aid its  
moral, social, and political progress.

### MR. JOHN SLATER.

SIR,—In accordance with his promise given last year, Mr. John  
Slater has returned to England, and will attend the Conference at  
Liverpool on July 5th. He intends staying some little time in London;  
all communications to him to be addressed as under.—Yours faithfully,  
Florence House, 26, Osnaburgh Street, FLORENCE MORSE,  
London, N.W.

THE SPIRITUALISTS' NATIONAL FEDERATION.—Notice: Sub-  
scriptions, 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 Liver-  
pool, should reach me by June 30. W. Rooke, 165, Stockport-road  
Levenshulme, Manchester.

## MR. J. T. WARD.

AMONG the workers who have come to the front in Blackburn in recent years, the subject of our sketch takes high rank, having won the confidence, esteem, and goodwill of the general body of supporters of the local work by his enthusiasm, self-sacrifice, and devotion to the Cause. Hence we sought to obtain from him some particulars regarding himself and the circumstances which led him into Spiritualism.

Replying to our inquiry, he said: My introduction to the subject was somewhat curious. About seventeen years ago, a few friends had arranged to go for a picnic, on Tuesday, in Whitsun-week, but the weather proving unfavourable, we remained at home, and, after we had tried in several ways to entertain each other, one suggested, "Let us try to get the table going?" I did not understand what he meant, being totally ignorant regarding the subject of spirit communion. None of the party were Spiritualists; in fact, we were all Sunday-school scholars in connection with the Independent Chapel. However, we determined to try the experiment as suggested, and before we had been sitting long we were considerably astonished to find the table beginning to display a disposition to be lively. Nothing very remarkable occurred, but it set me thinking. As a result, two of my companions and I formed a circle, and decided to follow up the investigation. We none of us knew how to proceed, but we adopted similar methods to those which we afterwards discovered were generally employed. In response to our inquiries, we received information that the movements were due to the influence of one, John Thomas Plummer, a young man, member of our "class," who passed on about two years previously. A large number of questions were put by us, and responded to by the spirit, and we were all three perfectly satisfied that we had indeed opened up communication with our departed friend. I became quite enthusiastic about it, and began to tell my friends, believing we were the first to discover the fact that such news could be received from the other side. Of course, I was laughed at for my pains! One day, my uncle and I met some mutual friends, among them Mr. John Pemberton, now of Warrington, and after leaving them, he remarked to me, "They are going to a spirit meeting." This information quite took me by surprise, and I felt pleased that there were others who were possessed of the same knowledge. I soon made an opportunity to talk with Mr. Pemberton about the matter, and we shortly after commenced a circle at my uncle's home, with some other friends, at which, in a short time, Mr. Pemberton began to develop as a trance speaker, and we had some of the finest discourses from him that it has been my good fortune to hear. The circle was conducted by Mr. R. Woods, who had long experience in Barrow-in-Furness, and we had very enjoyable seasons of spiritual intercourse. The result of the teachings we received from the spirits was that I could no longer accept the ordinary orthodox ideas, especially regarding the future life, and being a teacher in the Sunday school I was considerably exercised in my mind as to what course I should pursue. The spirits advised me to make the superintendent acquainted with my difficulties, and allow him to decide. When I did so he was very fair and kindly, and replied, "So long as I am superintendent you must go on teaching. I am acquainted with a Spiritualist, and he is one of the most honourable men at our works." Shortly afterwards a Mr. Holt gave a paper on "Spiritualism" before our Improvement Class, and illustrated his ideas of the methods of spirit rapping by some electrical appliances, and tried to lead the class to believe that was how Spiritualists obtained spirit raps, etc.

During his exhibition, my friend Morton and I were the centre for all eyes, as it was well-known that we had been holding sittings. At the conclusion, we both expressed our surprise at the gentleman's elaborate preparations and apparatus, and, by relating our experiences, convinced him that he had no real knowledge of the subject, and he apologised for having spoken as he had done, and promised not to do so again without investigation. The minister, some time after that, requested me to give a paper on Spiritualism, and I promised him that although unable to do so myself, I would see that a paper was prepared to be given, and several friends undertook the work, and had a good one ready for the occasion, but the week before the appointed time, he spoke about Joshua

and the sun's standing still at his command, and represented that it was "because he was a God-fearing man." I took exception to his statements, and when the time came for announcing the next week's subject, he declined to allow me to be announced to give the paper on Spiritualism, which had been prepared solely at his own request.

There was no society of Spiritualists in Blackburn at that time, but Mr. Pemberton and I were frequently engaged in cottage meetings for missionary work. My parents were much opposed to my interest in the subject, and my mother pleaded with me to give it up. But she was obliged to confess it had not made me any worse a man or son, and when she became acquainted with Mr. Pemberton, she finally agreed to allow some sittings to be held at home, with the result that to-day we are all Spiritualists. My brother William is an inspirational speaker, and has done a good deal of public work. Before the introduction of Spiritualism to our home we had a great deal of sickness, and were constantly, one or other of us, under the doctor's care. But Mr. Pemberton's guides gave us such good advice that we have all enjoyed better health, and have not required the services of any medical man for the last sixteen years.

That is good for you, but bad for the doctors. Are you a medium yourself?

I have been assured I am a great help in a circle, and have healing power, especially in nervous troubles, such as neuralgia, toothache, and headache. In many cases I have given almost immediate relief. I am not a trance medium, but am confident I have been assisted, or inspired, otherwise I could not have undertaken what public duties I have performed.

At any rate you are a *worker*, and, I believe, in "office," is that so?

Yes, I am Treasurer for the local Independent Labour Party, and the Secretary and I were put up as candidates for the Guardians, and we made a good poll. I have been in office almost all the time since the society commenced, and am now President of the Spiritualists' Society; not that I desired the honour, but the members were unanimous in their desire that I should fill that post, and am also on the Executive Committee of the Spiritualist National Federation.

You have omitted to add, last, but not least, that at the last annual meeting of the shareholders of the Two WORLDS Publishing Co. Ltd., you were elected to the Board of Directors of "Our Paper." But what is your opinion of the work and worth of Spiritualism?

I was attracted far more by the philosophy than the phenomena. I value Spiritualism most for its rich revelations of truth and its humanitarian teachings. It seems to me to be the one thing needed to bring about the social, political, and religious reforms so much needed, and by enforcing individual responsibility it should be a potent agent for the elevation of character, and the righting the wrongs under which so many suffer.

## TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—CONTINUED.

IF IT HAS BEEN customary for a friend to shake your hand, or place his hand on your shoulder, or even make magnetic passes down your arms, when you receive a mental treatment from him, no matter at what distance, you are apt to feel the touch of his hand in the very way you have been accustomed to feel it physically. As those who are in the hands, arms, and shoulders of the "greatest man" are devoted to practical powerful work, we may say that the best treatment to induce perfect flexibility of all joints and muscles from shoulders to fingerpoint, is to very emphatically affirm full measure of strength, for the discharge of every kind of obligation, and to overcome rheumatism and stiffness of joints and muscles, in general it is necessary to cultivate both love of work, which necessitates motion, and confident trust in ability to do such work freely. The feet, which in many respects resemble the hands, are in correspondence assigned to a lower place. Swedenborg says: "Hands signify the interiors of the natural, and feet the exteriors of it. To lift the hand signifies power in spiritual things; to lift the foot, power in natural things. By spiritual is meant that in the natural, which is of the light of heaven; by natural that which is of the light of the world." The washing of feet, which is made so conspicuous an emblem of purification

in the gospel, evidently refers to the physiological fact that all the impurities of the system can be and should be drained off through the pedal extremities which, being the lowest ultimates of the body, are the proper channels through which the final stages of purification should be manifested. When Peter requested that other portions of his body should also be cleansed, he received the answer that those whose feet are thoroughly cleansed need no other cleansing, which distinctly alludes to the final casting out, or off, of all that, were it to remain in the system, would be an impediment to the healthy growth and vigour of the organism. Literally, it is a good plan to place the feet in hot water and keep them there as long as agreeable, whenever there is any sense of fulness or oppression in the head, or any embarrassment to the general orderly discharge of any of the functions of the body. Burning feet express feverish mental states seeking relief; cold feet indicate lack of mental force and equilibrium; corns and bunions correspond to prejudices entertained with regard to external things. Very comfortable feet always prove that the thought is generally well ordered, and that no trouble is made of expressing thought in ultimates.

Turning now to that intensely vital and important organ, the HEART, it seems hardly necessary to say that it corresponds to the centre of action, and is directly connected with the lungs, which are the organs of breathing. Swedenborg says: "In the spiritual world the quality of one's faith is known by his breathing, and the quality of his love by the beating of his heart." Such a statement certainly opens up a vast field for study to those who are willing to proceed deeply into the real science of a healthy life. Consumption, and all pulmonary disorders are continually associated with pious dispositions, while they are clearly outpicturings of anything but positive spiritual development. We can readily see that in religious circles, where obedience, submission, blind belief, etc., are regarded as the quintessence of goodness, difficulty in breathing and gradual casting away of the lungs may easily take place, for the whole breathing apparatus is surely undermined by repression and mental stultification. Deep, regular breathing, the practice of thoroughly filling the lungs with air, is conducive to a strong chest and healthy lungs, but these free, healthful exercises do not correspond to repressed, but to extremely open mental attitudes. The quality of faith which results in free, regular breathing is very free and noble quality; it is faith in perfect accord with reason; faith, which is of the enlightened understanding, acting in concert with well-directed affection.

*To be concluded next week.*

## LONDON NEWS AND NOTES.

**CAMBERWELL.** Surrey Masonic Hall.—Mr. Long dealt exhaustively with a long line of argument from a Christian opponent in his usual concise and emphatic manner. We suggest to our friends that much time and energy would be saved if they took the trouble to study our position before they attempted to oppose us. Mr. Long will debate with this particular friend at our Thursday meeting, at 35, Station-road, at 8-30. Inquirers welcome. Annual summer excursion to Keston Common, by brake, on Monday, July 13. Tickets 3/6 (including tea), not issued after Sunday, July 12. Apply to secretary.—[Advt.]

**CANNING TOWN.**—17: Mr. Barrell ably answered several questions from inquirers. Clairvoyance by Mrs. Barrell's guide very good. 21: A large audience welcomed Mrs. Whimp. "Sunshine's" clairvoyance being a grand success, 20 descriptions given, only two not recognised. Mrs. Barrell sang the "Last muster," also taking the chair for the evening. Half-yearly meeting next Sunday.

**CANNING TOWN.** 47, Hermit Road.—18: A most enjoyable evening was spent by a crowded audience, who assembled to hear a memorial service given by Mr. Weedemeyer's guide on the passing over of Mrs. Ward, strongly impressing those present to prepare themselves in earth life for the great beyond. Then Mrs. Ward controlled Mrs. Weedemeyer, conversing with her husband, and asking for our prayers to help her onward.—J. B. S.

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—Conspicuous success of the clairvoyant descriptions given through Miss McCreadie, 21 out of 24 fully recognised. Both Christian and surnames given in some instances, and also other most convincing details. Musical services efficiently rendered by Mr. J. Edwards and the "M.A.S." choir. Reading by Mr. W. T. Cooper (chairman) much appreciated. Good attendance.—L. H.

**DAWN OF DAY.** 85 (late 81), Fortress Road, Kentish Town, N.W.—14: Several investigators present. Mrs. Charles Spring gave clairvoyance and personating tests, Mrs. Ashton Bingham giving an address, continuing her experiences. [Too late last week.—Ed. T.W.] 21: The guides of Mrs. Yeoles gave a beautiful invocation and address, and excellent clairvoyance, 12 descriptions recognised; a crowded audience.

113, EDGEWARE ROAD. Spiritual Athenaeum.—Mr. Horatio Hunt lectured on a subject proposed by the audience, after which we had a remarkable physical seance.

**EDMONTON.** Beech Hall, Hyde Lane.—Mrs. Branchley being unavoidably absent through sickness, Mr. Branchley gave an interesting address upon "Joan of Arc," dealing with this in an excellent manner, to the satisfaction of a large audience.

**FINSBURY PARK.** Open-air work.—Meeting conducted by Messrs. Jones and Brooks next Sunday as usual at 11 a.m., and at 7 p.m. in Wellington Hall. Some sixty or seventy friends assembled at the meeting in Epping Forest, at High Beech, after the tea on Sunday. There were well-known Spiritualists from all parts of London. The service was conducted by Mr. Brooks. A delightful inspirational address was given by Mr. Veitch, and Messrs. Rudyer, Emms, Pawgrove, and Battell were also heard with much sympathy. Mr. Corderry took photographs of the whole party.

2, MILLMAN STREET, W.C.—Mrs. Peters gave good clairvoyance on the 11th. Mrs. Bingham gave tests.—E. A. B.

**PADDINGTON.** 227, Shirland Road.—A most harmonious circle. One of the members was controlled for the first time, and gave many proofs of the return of spirit. Mr. Henry gave practical examples of magnetic healing.

**STRATFORD.**—Our experience meeting was a grand success. Speakers, Dr. Reynolds, Messrs. Wrench, Gozzett, and Savage, and Mrs. Lambert, presided over by Mrs. Basan, our vice-president. Annual excursion on Saturday, Aug. 22, to Epping Forest. Tickets can be had from Mr. McCallum, 2/6 per adult, 1/6 children, by brakes, including tea. Our grand band will accompany us. Tickets must be paid for on or before Sunday, Aug. 16.—[Advt.]

**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 are closed till October 4th, 1896.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—17: Mrs. Young gave a good discourse and very convincing clairvoyance. This lady is a grand medium, coming to the front. 21: Miss Cotterill gave splendid addresses, one subject, "Light, more light," discoursed on in a very masterly fashion, followed with very good tests for sickness, with psychometry. P.S.—Friends, don't forget the Unfurling of the New Banner, Monday, June 29. Hope to have a splendid night.

**CHEETHAM.** Ash Lodge, Halliwell Lane.—18: Madame Henry gave plenty of food for thought, and is always welcome. 21: Good day with Miss Allen. Mrs. Singleton Moss paid us an unexpected visit, and was much pleased to see such a respectable audience, and our room so well filled. She conducted the after-circle (60 present), and gave very striking tests, with full names. She has given us another date free. Mrs. Williams also gave clairvoyance. Our room is not likely to close. There is no such thing as giving up with us, and we hope to have a grand spiritual hall in Cheetham. We have a good membership roll, and are getting on nicely. Spiritualism has come to Ash Lodge to stay until we can get a larger place.

**HULME.** Junction Street.—9: A very pleasant evening spent with Mrs. Brigham and Miss Cushman; Mr. Wallis, chairman. 18: Psychometry by Mr. Lamb. 21: Address by Mr. Lamb, clairvoyance by a lady friend. 22: Enjoyable time spent with Miss Cottrell.

**LONGSIGHT.** Labour Hall, Grey Street.—Mrs. Uron gave a good discourse on "The wonderful works of God," also psychometry and clairvoyance. The business and correspondence for the above Society must cease with me, as I have resigned the offices of chairman and corresponding secretary.—Thos H. Lewis.

**OPENSHAW.** Granville Hall, George Street.—A grand treat with the Lyceum Open Session. The Lyceumists went through the full routine of Lyceum work in grand style. They all deserve praise; it was beautiful. Evening: Service of Song, "Our Joe"; reader, Mrs. Booth; given with feeling. Solos by Miss Owen and Mr. Allen. It was very enjoyable, and reflects great credit on all concerned.

**PATRICROFT.**—17: Mr. Macdonald conducted public circle, and gave excellent discourse and clairvoyance. 21: Mr. Adams gave a very pleasing address and good clairvoyance and psychometry. Fair audience.

**PENDELTON.**—18: Miss Smith was very successful with clairvoyance, and gave great satisfaction. 21: The guides of Mrs. A. Johnstone gave two splendid lectures, "Man's inhumanity to man," being really grand, followed by very telling clairvoyance. The naming of a little one, Ruth, spirit name, "Honour," was very touching. A pleasing surprise to many.—Note: After this date the public circles on Thursday will be closed until September.—Lyceum: Afternoon session well attended. Marching done moderately well. Exercises led by Master J. Crompton well done.—J. Jackson, cor. sec

**SALFORD.**—17: Public circle, conducted by Mr. A. Bracegirdle. Clairvoyance very satisfactory. 21: Splendid discourse from Mr. Mayoh's controls on "Wealth, its influence and power." The chairman, Mr. Davis, read a short but very beautiful poem as lesson. A short circle followed.

**UNITED SPIRITUALISTS' PICNIC.**—About seventy friends from various societies met at London Road Station on Saturday, the 20th inst., and after a journey, which recalled to mind the manner in which gentlemen of the legal profession are said to get to heaven, the party arrived at Hayfield. They then rambled towards the Kinder, returning to the hotel in time to do justice to the good fare provided by our hostess, Mrs. Smith. After tea, which was greatly enjoyed, the younger members joined in games in a field adjoining, and others formed parties and strolled off in various directions. Later in the evening an adjournment was made to the hotel, when music and singing by the Salford choir and other friends, under the direction of the always-energetic Mr. A. H. Rocke, became the order of the evening, and afforded much gratification to the highly appreciative audience. Altogether, a very enjoyable outing was the verdict, and no doubt on the next occasion a larger number will take part, and a not less successful gathering may be expected.

## PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mr. J. Swindlehurst spoke on "The phenomena and teachings of Spiritualism." Evening, he had questions from the audience, and treated them all in a very able manner.

ACCRINGTON. St. James' Street Temple.—14: Mrs. Hunter gave addresses, followed by clairvoyance. Psychometry by her daughter, aged 12. 21: We had the pleasure of hearing Mrs. Hulme and her controls; good addresses followed by excellent clairvoyance and psychometry.

ARMLEY.—Mr. J. H. Barraclough dealt with questions from the audience in a masterly manner, and in the evening named a child, then discoursed upon "In my Father's house there are many mansions; if not, I would have told you."

ASHTON.—Addresses through Mr. J. Gibson on "Benefits derived from Spiritualism" and "The homes we build upon this mortal plane." Psychometry. Mr. Gibson, junr., gave clairvoyance.

ATTERCLIFFE. Vestry Hall.—14: Mr. G. F. Manning gave eloquent discourses, followed by good clairvoyance; also sang three solos, giving great satisfaction to good audiences. 21: A most profitable and enjoyable day with our old friend, Mr. F. Hopworth, of Leeds, who gave instructive and interesting lectures to very good audiences, who were highly delighted. Clairvoyance excellent.

BIRMINGHAM. Masonic Hall, New Street.—Mrs. M. H. Wallis delivered inspirational addresses. Morning, replies to questions; evening, "The philosophy of the unseen." A most excellent presentation of the subject.

BIRMINGHAM. Bloomsbury.—Mr. C. Burton, of the Spiritual Evidence Society, kindly addressed us, subject, "Hope." Audience very interested. After-circle well attended.

BLACKBURN. Northgate.—Good day with Mrs. Allerton. Two good addresses, also good psychometry.

BLACKPOOL. Saturday afternoon was set apart for laying the four corner stones of the New Church, Albert-road. The proceedings opened with hymn and invocation, then the President (Mr. Howes) made a few brief remarks, and introduced Victor Wyldes, who gave a short but excellent discourse on the teachings of Spiritualism. The stones were then well and duly laid by Mrs. Butterfield, Mrs. Butterworth, Mrs. Coupe, and Mr. Howarth. After another hymn and the collection, Mr. Loeder gave a very good and short history of Modern Spiritualism, also an account of the work done by the Blackpool Society. Hymn and invocation brought the happy proceedings to a close. The collection realised the handsome sum of £27 10s. 6d., which included cheque from Mrs. Butterworth for £20.

BOOTLE (Liverpool).—Mr. Thomas Wild gave about 18 descriptions in his characteristic fashion, giving names and addresses in all cases, and sometimes occupation. Several were recognised at once, but the remainder, being of addresses at a distance, require verification.

BOLTON.—Miss Schofield gave discourses on "Spiritualism, a religion" and "What is the God we worship," both listened to with close attention. Clairvoyance excellent: 15 recognised, 3 partly, 2 not.

BRADFORD. 421, Manchester Road.—A service of song "Frozen to death" was rendered by the Temperance Hall Lyceum, highly appreciated. Evening: Mr. Morington spoke well, followed by good clairvoyance by Mrs. Webster.

BRADFORD. Boynton Street.—14: Miss Hunter spoke on "We all might do good when we often do ill," in an instructive manner. Clairvoyance was good. 21: Mr. Williamson addressed us on "God, where is He?" and "Spiritual discipline." Clairvoyance very instructive.

BRISTOL. 134, Grosvenor Road.—Pleased to welcome Mr. Hooper on his return from Wales. Good advice and written messages given to each sitor. All pleased.

BURNLEY. Hammerton Street.—Mrs. Green. Subjects, "Spiritualism, regarding immortality," and "Spiritualism, a truly spiritual religion"; also named two children, and gave very clear clairvoyance.

BURY. Georgiana Street.—Mr. Smith took subjects from the audience, "The origin of the Bible" and "If we search for God, where shall we find Him?" Both lectures ably dealt with. Miss Jackson (local) gave prayer, and at night very good clairvoyance and psychometry.

CARDIFF. 100, Cowbridge Road.—Trance address by Mrs. Williams on "Let My people go, that they may worship Me." Successful clairvoyance at week-night service, Tuesday.

CARDIFF. Psychological Society, St. John's Hall.—Mr. S. Longville gave a good, thoughtful address on "The Mission of Spiritualism." The after-seance was kindly led by Mrs. Dowdall's "Snowflake." 28: Mrs. Britten, at the Town Hall.—E. A.

CLITHEROE.—We were favoured with another visit from Mrs. Russell, who gave good addresses on "The philosophy of death" and "Spiritualism, its aid to human progress, materially and spiritually." Very good clairvoyance.

ELLAND.—Our second Lyceum anniversary. Open session in the morning. Solos, marching, recitations, and calisthenics very neatly gone through. Afternoon and evening, Mr. Joseph Armitage dealt with questions from the audience in an eloquent manner. Mr. Neil, of Halifax, presided, and gave us some good advice. We are much indebted to our friends, Mr. J. Smith (organist), and Mr. J. W. Armitage (conductor), for the pains they have taken with the children, the singing being all that could be desired. Collections £6 0s. 6d. The committee thank all who helped to make the anniversary such a success.

FELLING. Hall of Progress.—14: Mr. Thos. Henderson gave a short address and some excellent psychometry to a highly respectable audience, highly appreciated. 21: We held a reception; Messrs. Harland, Mrs. Peters, and Mr. Hall taking part. Fair attendance.

FOLESHILL.—14: Grand address from the guides of Mr. W. H. Grant, on the "Visible and the Invisible (to us)," showing how the invisible influences our lives on this planet, according to the lives we live here. 21, Mr. Sainsbury, of Leicester. Afternoon subjects;

"Thy will, my God, be done" and "Capital Punishment." Evening: "The evolution of spirit" and "Our friends in heaven." Good audiences, well satisfied.

GATESHEAD. 97, Coatsworth Road.—On Monday Mr. Stevenson gave his experience as a medium, and referred to the suggestive articles in *Two Worlds* on "Mediumship," by J. B. Tetlow. Messrs. Hall and Seid also gave their experience. Mrs. Coulson followed by very good impersonations. Friends, please note, reception will be closed during July and August.

HALIFAX. No. 2.—Mr. Taylor's guides spoke on "What does Spiritualism teach to humanity?" and "Why are Spiritualists ridiculed by all other sects?" Psychometry and clairvoyance.

HEYWOOD. Spiritual Temple.—We had the pleasure of hearing Mrs. Knight, of Manchester, who gave some of the most striking tests ever given in the Spiritual Temple. We are highly pleased with Miss Knight's good mediumship as a clairvoyant and psychometrist, and are looking forward for her next visit.

HOLLINWOOD.—16: Miss Robinson conducted the circle. Clairvoyance. 21: We had our esteemed friend Mrs. Peters. She discoursed to very good audiences. Subject, "God is love." Clairvoyance at each service with very good results.

HUNSLLET. Top of Joseph Street.—Mrs. Roberts' addresses were a treat. Clairvoyance good. She was never heard to better advantage, and all seemed well satisfied. Speakers please note this society is booking dates for '97. Terms, 2s. 6d. and railway fees. Secretary, B. Wellock, 5, Milner-place, Anchor-road.

HUNSLLET (No. 3). Bottom of Joseph Street.—14: A good day with Mr. J. Wilson and his guides, who gave two good addresses and clairvoyance. 15: A good number to tea, and a very enjoyable evening with Mr. F. Hansworth and Mrs. Robinson. 21: A good day with Mr. F. Wood and his guides, who gave excellent discourses and very good clairvoyance. Good after-meeting. Will mediums with open dates please write to W. H. Robertson, 11, Whitehouse-street, Hunsllet.

HUNSLLET. Goodman Terrace.—Speaker, Mr. Wilson, subjects, "My beautiful home" and "The horrors of hell, in its religious and spiritual aspect." Very good addresses. Good after-meeting.

HULL. No. 4 Room, St. George's Hall, Story Street.—Mr. Thompson presided. Mr. Merrills, readings from "I awoke," and T.W. The fine weather is interfering with our attendance.

LEEDS. Back Adelphi Street.—Splendid addresses and clairvoyance by Mrs. Hunt, all recognised. After-circle well attended.

LEEDS. Progressive Hall.—A glorious time was spent with Mrs. Yeeles, full satisfaction given to all. 14 and 15: Our fourth anniversary; crowded audiences each day. A public tea provided on the 15th, when a good number sat down; thanks to all who took part. Mrs. Yeeles' mission is to raise money to build a spiritual church at North Shields. May God bless her on her mission. Nett amount for Building Fund from the Progressive and Psychological Halls and private sittings realised £6 12s. 9d. Mr. A. H. Winn kindly presided. 21: Another good time with Mrs. Brooks, of Dowsbtry.

LEEDS. 8, Myor's Court, Castle Street.—A pleasant evening, subject, "Love ye one another," followed by clairvoyance. After-meeting conducted by Mrs. Beecroft.

LEICESTER. People's Hall, Millstone Lane.—Mrs. Colledge's control dealt very ably with a subject from the audience. The medium's daughter, Mrs. Placo, gave clairvoyance in her usual pleasing manner. They are both good working members of our society.

LEICESTER. Liberal Club.—Our local friend, Mr. H. Clarke, delivered an address from the subject "Looking around," in his usual bright and impressive manner; much appreciated by fair audience.

LEICESTER. Crafton Street.—14: The control of Mr. Muggleton gave a good address on "David, a man after God's own heart." 21: The inspirers of Mrs. Jowett lectured on "What has Spiritualism done for humanity?" The medium also gave very striking clairvoyance and psychometry on health, giving prescriptions of herbs to do them good.

LEIGH. Newton Street.—A pleasant day with Mrs. Newton; afternoon, short address and clairvoyance. Evening, "Thou shalt have no other God but Me," dealt with in a very pleasing and logical manner. Clairvoyance all recognised. Psychometry for the sick, with accuracy, hoping to have her again soon.—S. D.

LIVERPOOL. Daulby Hall, Daulby Street.—A very happy day with Mr. J. B. Tetlow. 3 p.m., "Reason, instinct, intuition." 7 p.m., "Truth, justice, freedom." Clairvoyance after each address remarkably good.

LONGTON.—The guide of Mrs. Duckworth gave good addresses and clairvoyance.

MEXBRO'. Market Hall.—Mr. C. Shaw took a subject from the audience, and gave a grand address on "Life beyond the grave," also good psychometry.

MIRFIELD. Armitage Gardens.—Mrs. J. Crossley, of Bradford, gave two trance addresses, much appreciated. Clairvoyance good.

MORECAMBE. Bond's Dining Rooms.—Mr. Clark gave an interesting discourse on "Health and Magnetism." All visitors are cordially invited to attend our meetings at 6-30.

MUMPS. Coronation Street.—Mrs. Johnson gave good addresses. Clairvoyance and psychometry well appreciated.

NELSON. Bradley Fold.—Our annual Flower Services were ably conducted by Mr. W. Reoka. Morning, a short address, after marching, etc. Afternoon, he named a baby of Mr. and Mrs. Handford, Robert Boynton, then gave an excellent discourse on "Seed-sowing Time." Evening, he spoke on "The Flowers of Life's harvest," and then gave excellent psychometry in poetry. The collections for the day amounted to £6 6s. The committee wish to thank all who lent plants and flowers for the occasion.—D. H. B.

NELSON. Pendle Street.—16: Mr. Sanders conducted the circle, giving a good address and some very good psychometry, much appreciated. 21: The guides of Mr. Davis spoke well on "In the midst of life we are in death," and "Freedom," and gave excellent clairvoyance and psychometry.

NEWPORT. Mon. Arundel Villa, Barrack Hill.—An inspir-

ational address by Mr. Wayland on "The age in which we live." Clairvoyance at after-meeting by Miss Alice Wayland. Our services are open to all.

**NORTHAMPTON.**—Mr. Hodson, of Kettering, again favoured us with a visit, giving good addresses and clairvoyance to good audiences.  
**NORTH SHIELDS.** Oddfellows' Hall, Saville Street.—Mr. R. Morrell, of South Shields, gave very fair clairvoyance Audience very good.

**NORTH SHIELDS.** 6, Camden Street.—14, Mr. Jas. Stevenson, of Gateshead, gave an address which was highly appreciated. 16: Mrs. J. A. Stansfield, of Oldham, paid us her first visit, and gave good clairvoyance and psychometry. 21: Mr. Rostron, of Heaton, took for his subject "When the sea gives up its dead." Clairvoyance very good.

**NORMANTON.**—A good day with Mrs. Beanland, who spoke on "There is no death," in a clear and pointed manner, showing that only true Spiritualists, by their proven facts, can speak with any certainty of one hour after the change, death. Psychometry excellent. After-circle, 47 present, the guide of Mr. Johnston gave advice and clairvoyance, the surname of one spirit lady being correctly given to a once very sceptical person, but now he declared himself satisfied, thanks to Mr. Johnston.

**NOTTINGHAM.** Masonic Hall.—Mrs. Brigham lectured in the morning, subject, "The highest teachings of Spiritualism." Evening, answered questions from the audience. Large and appreciative audiences. Result more than satisfactory. All the kind and good things previously written of Mrs. Brigham during her visit to England, we find perfectly true, and not at all overdrawn. Style, matter, manner, excellent and beautiful. Certainly an upholder of the purity of Spiritualism.

**OLDHAM.** Bartlam Place.—Mrs. Hyde spoke well on the beautiful subject "There is a land of pure delight, where loving spirits reign." 18: Mr. Wood led the circle, and his clairvoyance was striking.

**OSSETT.**—Mrs. Mason gave clairvoyance. The children sang their Lyceum Anniversary hymns, and Mr. Smith spoke on the Lyceum.

**PARKGATE.**—Mr. Thos. Postlethwaite lectured from two subjects chosen by the audience, viz., "The origin, progression, and destiny of man," and "What do we know of God?" Evening, "Modern Facts versus Ancient Faiths." The forcible and logical way in which Mr. Postlethwaite dealt with each subject was an intellectual treat.

**PRESTON.** Weavers' Hall, Walker Street.—Mr. Johnson, in his usual convincing manner, gave some experiences with the so-called dead, much appreciated. Evening, written questions from the audience dealt with in a very able manner. Very good clairvoyance by Mrs. Porter (local medium).—J. Park.

**PRESTON.** Central.—7: Good addresses and clairvoyance by Mrs. Johnstone. 14: Mr. Berry kindly filled the vacancy made by the "passing on" of Mrs. Calverley, who was booked for that date. Addresses and psychometry through this medium, whose services were given gratis. 21: Mrs. Lambert gave clairvoyance, which was, as usual, readily recognised, to large and interested audiences.

**ROCHDALE.** Penn Street.—Flower services, very successful day. Mr. Plant gave interesting lectures on "The true science in nature" and "Man's Salvation." Grand display of flowers and plants. Clairvoyance at each service, very good. Large audiences.

**ROTHWELL.**—14: A grand day with Mr. W. Ripley and his guides. 21: A most enjoyable day with Mr. Fowles; hope to see him again with us. Audience well satisfied.—W. F.

**ROYTON.**—A pleasant day with the guides of Miss Smith, who discoursed to very good audiences on "Mediums: their duty," and "There is no death," closing each service with clairvoyant and psychometric delineations, clear and unmistakable. We are looking eagerly forward to her next visit.

**SEGHILL.**—Mr. Campbell, of Blyth, spoke on four subjects sent up by the audience; very good. All were well pleased with him. He also gave two poems from subjects, "Parental love," and "What am I?" We shall welcome him again.—W. L.

**SHAW.**—Wednesday circle, conducted by Mr. T. Collins, of Royton, who gave a splendid address, also good clairvoyance to a fair audience. 21: Mr. Wood, of Rochdale, gave many clairvoyant and psychometric delineations to good audiences, all recognised.

**SKIPTON.**—9: Mr. A. Wilkinson, of Acreington, lectured on "What shall I do to be saved?" and was listened to with attention. Afterwards questions were satisfactorily answered by him. 14: Mrs. Johnston, of Burnley, discoursed, and her delineations were well acknowledged. She will come again shortly. [Too late last week.—Ed. T.W.] 21: Mr. A. Kitson, afternoon subject: "Angels." Evening: "Is the Bible opposed to Spiritualism?" Mr. Kitson handled them in a masterly manner, and made an impression on his hearers to be remembered. We hope to hear him again.

**SMETHWICK.** Central Hall.—21: Mr. T. Hands being unable, through family sickness, to keep appointment, arranged with Mr. Rooke, who very kindly, and at short notice, attended, and spoke on "A Spiritualist's view of a future life." Our hearty thanks to "friend in need." Mrs. Knibb's guides, in a pleasing and sympathetic manner, named the infant child of Mr. and Mrs. Pruden, spirit name, "Sunbeam," afterwards giving good clairvoyance. Thanks, dear Mrs. Knibb.

**SOVERBY BRIDGE.**—Mr. G. Featherstone, of Rotherham, gave a very good discourse on "The better way."

**STALYBRIDGE.** Grand Theatre.—Wednesday, good time with Mr. Jeremy Gibson. Intellectual discourse and successful psychometry. Sunday, Mr. J. H. Hunter's inspirers delivered addresses, evening subject, "What is Spiritualism?"

**STALYBRIDGE.**—Wednesday, Mr. L. Thompson conducted the circle in a very able manner, in the absence of Mrs. Hulme, whom we are sorry to hear is ill at Sheffield, and our members and friends wish to express their deep sympathy, and sincerely hope she will have a speedy recovery. Mr. Collins, on Sunday, gave an eloquent address on the "Needs of suffering humanity." Clairvoyance and psychometry very good.

**STOCKPORT.**—Mrs. Brooks, at 2-30, on "How and why I became a Spiritualist." Very interesting and affecting. 6-30, "What is religion?" pointing out the mistaken ideas so prevalent regarding

the atonement, urging upon all the great necessity of realising to the full their individual responsibility, and to keep their thinking powers ever alive to that grand motto, "Do unto others as ye would they should do unto you." Clairvoyance very good.—P. N.

**WAKEFIELD.** Queen Street.—Mr. W. Ripley's guides gave eloquent addresses upon "Resurrection" and "Spiritualism." Clairvoyance and psychometry good, all recognised.

**WALSALL.** Central Hall.—15: We were pleased to welcome our American friends. Miss Cushman gave some nice poetry, and was well received. Mrs. Brigham gave a delightful address, "What has Spiritualism revealed of the life after death?" in which she pointed out that Spiritualism was no new notion, but as old as humanity. She also gave some poems from words given by the audience. 21: Mr. J. C. Macdonald answered questions from the audience, and gave a very intellectual address in the evening on "Man, an experiment of divine genius." Good clairvoyance.

**WEST VALE.**—24: Lyceum anniversary. Mr. Armitage took questions from the audience, afternoon and evening, and answered them in his usual earnest manner. Anthem, "God shall wipe away all tears," and other selections by the scholars, were rendered in good taste. Conductor, Mr. Ingham. Master F. C. Ingham presided at the organ. 21: Mr. R. A. Brown, of Manchester, was with us, and spoke very earnestly on "Inspiration." His remarks based chiefly on the author of the Spiritualists' Bible, "Oahspe," and was very interesting.—J. J. S.

**WHITWORTH.**—Mr. Leaver discoursed on "Where are your loved ones after the so-called death?" and "The unseen world." Psychometry very good.

**WISBECH.** Public Hall.—Mr. Ward spoke on "Those who have sat in darkness, there sprung up a great light within." Subject sent up from the audience. Clairvoyance very good.

### YORKSHIRE UNION PLAN FOR JULY.

**ARMLEY.**—5, Anniversary Service, Miss Patefield; 12, Mr. Inman; 19, Mrs. Beanland; 26, Mrs. Mercer.  
**ATTERCLIFFE.**—5, Mrs. Russell; 12, Mr. G. H. Beeley; 19, Mr. Gibson; 26, Miss A. Foster.  
**BATLEY.**—5, Mrs. Brook; 12, Mr. J. Newton; 19, Miss Patefield; 26, Mr. J. Mitchell.  
**BATLEY CARR.**—5, Mrs. J. Waterhouse; 12, Annual Conference; 19, Mr. Lewis; 26, Mrs. Roberts.  
**BIRSTALL.**—5, Mrs. Hoyle; 12, Mrs. Stretton; 19, Mrs. Crossley; 26, Mr. Campion.  
**BRADFORD.** Milton.—5, Mrs. Stair; 12, Mr. Hepworth; 19, Mrs. Midgley; 26, Mr. Watkin.  
**BRADFORD.** Otley Road.—5, Mr. Watkin; 12, Mrs. Taylor; 19, Mr. Williamson; 26, Mr. Waterhouse.  
**BRADFORD.** Temperance Hall.—5, Mrs. Greenwood; 12; Mrs. France; 19, Mrs. Stretton; 26, Mrs. Bentley.  
**BRADFORD.** Boynton Street.—5, Mrs. Hunt; 12; Mrs. J. Waterhouse; 19, Mr. J. C. Spencer; 26, Mr. Marshall.  
**BRADFORD.** Little Horton.—5, Flower Service, Mrs. France; 12, open; 19, Mr. Walker; 26, Mrs. Crossley.  
**BRADFORD.** St. James.—5, Mr. Lewis; 12, Mrs. Roberts; 19, Mr. Long; 26, Mrs. Taylor.  
**BRIGHOUSE.**—5, Mr. G. Newton; 12, Mr. Pawson; 19, Flower Service, Mrs. Stair; 26, Mrs. Midgley.  
**CLECKHEATON.**—5, Mr. Barraclough; 12, Mr. Williamson.  
**DEWSBURY.**—5, Mr. J. Smithson; 12, Mrs. Armitage; 19, Mr. G. H. Beeley; 26, Mrs. Russell.  
**HALIFAX.** No. 1.—5, Mrs. Crossley; 12, Open air meeting, Mr. Ripley; 19, Mrs. Taylor; 26, Mrs. Green.  
**HULL.**—5, Mr. Bland; 12, Mr. Thackerer; 19, Mr. Needler; 26, Mr. Martin.  
**HUDDERSFIELD.**—5, Mr. C. Shaw; 12, Mrs. Midgley; 19, Mr. Marshall; 26, Mr. R. A. Brown.  
**KEIGHLEY.**—12 and 13, Mr. Swindlehurst; 19 and 20, Mrs. Britten, Manchester; 26 and 27, Mrs. Armitage.  
**MORLEY.**—5, Mr. Firth; 12, Miss Hunter; 19, Mr. Campion; 26, Mr. Barraclough.  
**ROTHWELL.**—5, Mr. Barraclough; 12, Mrs. Robinson; 19, Miss Clare; 26, Mrs. E. Wood.  
**SOVERBY BRIDGE.**—5, Mr. A. Marshall; 12, Mrs. Crossley; 19, Mr. Smithson; 26, Miss G. Hunter.  
**SHIPLEY.**—5, Miss Walton; 12, Lyceum Anniversary; 19, Mr. J. Brook; 26, Mr. C. Firth.  
**WINDHILL.**—5, Mr. Walker; 12, Mr. Watkin; 19, Mrs. Mercer; 26, Mrs. Crossley.  
**YEADON.**—5, Mr. J. C. Spencer; 12, Mr. Campion; 19, Mr. Watkin; 26, Lyceum Anniversary.

### PROSPECTIVE ARRANGEMENTS.

*Terms—Four lines for 6d. per insertion, beyond four lines 1s., beyond eight lines 1s. 6d. Cash with announcement.*

**ARDWICK.** Tipping Street.—Monday, June 29: Grand Night. The Unfurling of the New Banner by the Conductor of Lyceum (Mr. T. Simkins); Chairman, Mr. G. Hill. The following have promised to take part in the evening: Mr. J. B. Tetlow, Mr. J. Gibson, Mrs. Dixon, Miss Knight, Miss Smith, Mrs. Stansfield, Mrs. Newton, and a host of other mediums. The Lyceum Children will sing several hymns during the evening.

**BRADFORD.** Milton Hall.—June 28: Lyceum Anniversary. Speaker, Mr. Bradbury, of Morley. Afternoon: He will speak to the children on "What must I do to be saved?" Evening: Scriptures interpreted by Modern Spiritualism. Tea provided, price 4d. each. Special hymns will be sung by Lyceumists. Come and help the children's cause.

**BRADFORD.** 421, Manchester Road.—Third Anniversary Services, Sunday, June 28. Speaker, Miss Patefield, special hymns and anthems will be sung, accompanied by an efficient string band.

**BRADFORD.** Milton Hall.—Lyceum Anniversary, June 28, speaker, Mr. Bradbury, of Morley, afternoon and evening. Come and help us.

**HUDDERSFIELD.** Brook Street.—Sunday, June 28: Lyceum Anniversary. Mrs. Fletcher, clairvoyant, speaker. Friends cordially invited. Services, 10-30, 2-30 and 6-30. Tea at 4-30.

**LANCASHIRE LYCEUM DEMONSTRATION.**—Delegates and friends will meet at Stockport on Saturday, June 27. Tea provided at 4-30. 6d.; meeting afterwards. Concert by the Stockport Lyceum at 7-30. Admission, adults, 2d.; children, 1d.

**LITTLE HORTON.** Spiritual Temple, 1, Spicer Street.—The above Society will hold their Annual Flower Service on July 5th. All gifts of flowers and loan of plants will be thankfully received.—G. Watson, hon. sec.

LIVERPOOL. Daulby Hall, Daulby Street.—June 28, 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 Federation"; 6-30 p.m., Grand Public Meeting. Mr. John Slater, of America, will be present.

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.

SOVERBY BRIDGE. Hollins Lane.—Lyceum Anniversary Services, on Sunday, June 28. Morning, at 10 o'clock, a Grand Open Session by the Lyceumists. Marching, calisthenics, &c. Afternoon, 2-30, and evening, 6 o'clock, addresses by Mrs. Green, of Heywood, trance speaker. Special solos, hymns, and anthems. Collections for School Fund. Tea provided for visiting friends at a nominal charge.

THE RECENT EXPOSURE AT SUNDERLAND, Etc.

SIR.—Bro. Hewes, of Nottingham, having, no doubt, unwittingly misrepresented me to the Spiritualists, I must beg a wee bit of space to correct same. Why should I be opposed to all paid mediumship? Does study, culture, and capability in spiritual teaching mean nothing? Contrary to such a position, my Newcastle colleagues can testify in business affairs my help and sympathy invariably went with remuneration to thoroughly equipped workers, as against unfit *free mediocrities*. Perhaps I may hold in the abstract a sublime ideal in relation to spirit teaching—its ethics, power, and results, as being superior to all monetary considerations, but such necessarily precludes mere huckstering to parsimoniousness. What I have, and always will deplore and deride are, the frauds which, in the North and elsewhere, have paupered to shameless impecuniosity, and in some cases inebriation. Such results are too well known to many. Query—Will good men or women allow themselves to be trotted out to suit such vile conditions? Mr. Hewes will surely say, "I should think not." I am now content to leave the explanation there, especially as the Notts' friends have already bitten these bitter almonds.

So far also as the disuse of "cabinet" is concerned, good Spiritualists are perfectly just in differing in opinion, but from a large correspondence with prominent investigators, I find this spiritual medium for evocation is an unpleasant "Asses Bridge," and a decided wish to, if possible, get rid of the same. Even the spirits deprecate its further use, as Mrs. Warren's guides last Sunday intimated that the medium should *not continue to sit long, or in the cabinet*, and such Mrs. W. supported in strong tones. The Glasgow friends want mediums, but no cabinets. We cannot certainly object to Mr. Blacklock's cage, or an open aperture, where medium and form can be seen together. Adherence to the closed cabinet simply places mediums on a level with every Cheap Jack or conjuror, whose stock-in-trade it is to show the public what a lot of sapient "soap heads" we are. Like Caesar's wife, mediums and investigators should not only live above suspicion, but endeavour to ground results upon the bed rock of scientific certainty. Nothing more is necessary, nothing less will satisfy a critical and discerning public.

Newcastle-on-Tyne. W. H. ROBINSON.  
P.S.—I trust the worthy gentleman whom Mrs. Warron this week, in *Light*, invites to test her power, will either dispense with wood-work totally, or substitute a wire cage. This will inspire confidence.

THE MENTAL SCIENCE OF SIGHT AND HEARING.

SIR.—In your issue of June 5 appears the astounding statements that "the outward eyes become impaired by wrong thinking," and that "correct thought will result in good eyesight." Our experience is that the two commonest kinds of eye impairment are short sight and long sight, the former generally induced by a long-continued habit of looking at near objects, such as continuous reading or clerking, or sewing, producing a flattening of the crystalline lens, which requires for correction of vision, in looking at other than very near objects, the use of double concave eye-glasses. This impairment would reasonably be likely to be cured by an outdoor occupation, which would necessitate the habit of looking at distant objects. Habits of thought cannot reasonably have anything to do with an impairment which has purely physical causes. Further, as short sight is often induced by habits of close study, it is most likely that short-sighted persons would, at least, think as correctly as the majority of people.

Long sight is commonest in people who are old, and who have been accustomed to look at more or less distant objects, and not continuously at very near objects, so that the lens of the eye has gradually acquired partial rigidity suited to distant vision, but requiring double convex glasses to clearly perceive very near objects. Such vision, occurring in persons of mature experience, they may reasonably be expected to think, quite as correctly as the majority of people, old or young. In fact, the statements quoted appear to me (along with much else by the same writer in the same series of lectures) to be most incorrect thinking.

The recollection of many great minds in the history of the world, who were physically totally blind, is sufficient to disprove such rash and unsupported statements as I have endeavoured to refute. An equally unfounded assertion is that "derangements of the outer ears must in some way result from refusal to hearken to spiritual counsel." Why must it be so? Where is the *proof* that it ever was so? We are treated to far too many of such gratuitous observations. We ought to have demonstrated truth, not baseless assumptions. Every sane person will refuse to follow the example (quoted by the author in question) of the spirits who "do not reason whether a thing be so, but because it is said by others they believe it so." In my not too humble opinion, these spirits are mere intellectual sucklings, dolts of the first degree. I beg forbearance for the vehemence of my remarks, for when dealing with such *correct thinking* it is useless to give the soft answer that turneth away *not*.—Yours truly,  
J. S. H.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington**—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Mr. Holmes, and on Monday, Wed. 7-30 Members' Circle.  
**26, China-st.**, Lyceum, 10-30; 2-30, 6, Mr. E. W. Clark.  
**Armley (near Leeds)**—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Sagar. Mon., 2-30, developing circle. 7-30, Service.  
**Ashton**—Church-st. (off Warrington-st.), 2-30, 6-30, Miss Whiteley. Public Circle, Tues., 7-30.  
**Ashington**—Spiritual Temple, 5.  
**Attercliffe**—Vestry Hall, at 3 and 6-30, Mrs. Hunt.  
**Bacup**—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs. W. E. Lever.  
**Barrow-in-Furness**—Psychological Hall, Dalketh-st. 11 and 6-30.  
**Batley Carr**—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Marshall. 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, Lyceum Anniversary, Mr. R. A. Brown.  
**Birmingham**—Mason's Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mrs. Knibb.  
**Blackburn**—Old Grammar School, Freckleton-st. 9, Lyceum; 11, Circle, 2-30, 6-30.  
**Bootle, Liverpool**—Masonic Hall, 2-30, Open Circle; 6-30, Mrs. Rennie. Mon., 8, Tues., 8, Seance, admission by ticket. Wed., 8, members only.  
**Bolton**—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Madame Henry.  
**Bradford**—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Lyceum Anniversary, Mr. Bradbury.  
**Brighouse**—Martin-st. Lyceum, at 10; 2-30, 6, Mr. J. Armitage.  
**Burnley**—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tellow.  
**North-st.**, 9-30, 2-30 and 6, Miss Cotterill.  
**Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Robinson. Wednesday, 7-30.  
**Cardiff**—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30, Mrs. E. H. Britten; and on the 20th, at 8, to be held in Town Hall.  
**Cardiff**—Spiritualists' Association, Swiss. Hall, Queen Street. Lyceum, 2-45. Service at 6-30, Seances, 10, Custom House-st. Tues. & Thurs., 8.  
**Carlisle**—35, York Street, 2-30, 6-30, Public Circle, Wednesday 7-30, Developing.  
**Cliitheroe**—Liberal Club, Wellgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Mr. F. Hepworth.  
**Colne**—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mrs. Lambert.  
**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, 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, Lyceum Anniversary, Mrs. Fletcher.  
**Hyde**—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. W. J. Mayoh. Tues., 7-30.  
**Lancaster**—Athenæum, St. Leonard's Gates, 2-30, 6-30.  
**Leeds**—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Berry. Monday, 7-30.  
**Leicester**—People's Hall, Millstone Lane, 6-30, Mr. T. Muggleton. Tues. and Thurs. at 8. Liberal Club: Town Hall Square, 11 and 6-30. Mr. Swinfield. Thurs., 8, Public Circle.  
**Liverpool**—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, and 7 p.m., Mrs. J. A. Stansfield. Tuesday, at 8 p.m., Seance. Admission by ticket.  
**London**—Camberwell New Road—Surrey Masonic Hall, 6-30, Thurs. 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. J. Veitch, Thurs., 8. Mr. Roland Brailey  
**Macclesfield**—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr. and Mrs. Rogers.  
**Manchester**—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. Macdonald. Tues., 8, Choir practice. Wed., 8, Miss Foster. Friday, 8, Members. Sunday, 8-30, circle for members.  
**Harpurhey**: Collyhurst-street, Lyceum, 10-15, 2-45, 6-30, Thurs., 8, Public Circle.  
**Patricroft**: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. Postlethwaite. Tues., 8; Wed., at 8, Public Circle, Mrs. Rennie.  
**Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Service of Song, "Angel in Disguise;" Reader, Mr. E. Johnson.  
**Salford**: Co-op. Stores, Chapel-street, 6-30, Mrs. Hulme. 8-15, Mr. A. Bracegirdle's Public Circle. Monday, Members' Quarterly Meeting, at 8. Wed., 8, Miss Allen.  
**Millom**—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7.  
**Nelson**—Bradley Fold, 2-30, 6, Mrs. Smith.  
**Newcastle-on-Tyne**—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., open seance. Wed., 7-30.  
**Nottingham**—Masonic Lecture Hall, 10-45, 6-30, Mr. Swindlehurst.  
**Morley Hall**, 9-30, Lyceum; 10-45, 6-30.  
**Oldham**—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Mrs. Best. Tues., 7-45. Mrs. Brooks.  
**Parkgate**—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Featherstone.  
**Preston**—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. W. Rooke. Monday, 7-30, Mrs. H. T. Brigham. Thursday, 8, members only.  
**Rawtenstall**—Lyceum, 10-30; at 2-30, 6, Mrs. Margerson.  
**Royton**—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mrs. Dixon. Mon., 7-30. Wed., 7-30.  
**Sheffield**—Hollis Hall, Bridge-st., 3 and 7.  
**Slithwaite**—Lalth Lane, 2-30, 6, Miss Foster.  
**Sowerby Bridge**—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Green.  
**Stalybridge**—Progressive Society, 3 and 6-30, Mrs. Summersgill. Tues., 7-30. Wed., 7-30, Madame Henry,

**Stalybridge**—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30, Miss Knight. 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. Manning.  
**Sunderland**—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.  
**Walsall**—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom.  
**West Vale**—Green Lane, 2-30, 6, Mr. Smithson.  
**Wisbech**—Lecture Room, Public Hall, 6-45, Mr. Ward

## NON-AFFILIATED SOCIETIES.

**Accrington**—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15. Monday, 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.  
**Bishop Auckland**—Temperance Hall, Gurney Villa, at 2 and 6.  
**Birmingham**—Bloomsbury, 6-30, Mrs. L. A. Griffin  
**Birstall**—Railway Terrace, 2-30 & 6, Mrs. Waterhouse 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, Public Circle. 2-30, 6-30, Miss Smith.  
**Bradford**—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mon., 2-30, Wed. 7-30.  
**Little Horton-lane**, Spicer-street, 2-30, 6, Mr. W. Ripley.  
**Low Temperature Hall, Leeds-rd.**, 11, Developing Circle; 2-30 & 6-30, Mrs. Stair. Mon. and Wed., 7-45.  
**Otley-road**, Lyceum, at 10-30; at 2-30 and 6, Mr. Hopwood. Tuesday.  
**St. James' Church, Lower Ernest-st.**, 10-30, Developing Circle. 2-30, 6-30, Mrs. Campion. Wed., at 7-45.  
**Walton-street**, Hall-lane, 2-30, 6, Monday, 7-30.  
**West Bowling**—Boynston-st., at 10, Lyceum, 2-30, 6, Mrs. Taylor, 5th Flower Service. 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. Mercer. Mon., in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.  
**Dearnley**—Liberal Club, 2-30 and 6.  
**Derby**—1A, Normanton-rd., 2-30 and 6-30, Mr. J. Berry. Wed., 7-30.  
**Dewsbury**—Bond-street, Lyceum, 10 & 1-45. 3 and 6 Mr. Brook. Thursday, 7-30.  
**Elland**—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Hoyle. Thursday, 8, Public Circle.  
**Exeter**—Friars' Hall, Friars' Walks, 6-30.  
**Felling**—Hall of Progress, Charlton Row, 2-30 and 6, Mr. James.  
**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, Monday.  
**Raven Street**, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. A. Walker.  
**Heckmondwithe**—Thomas-street, at 10, Lyceum, 2-30, and 6, Mrs. Mason. Thursday, 7-30.  
**Hollinwood**—Factory Fold, 2-30, 6-30.  
**Huddersfield**—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Mrs. R. Crossley.  
**Hull**—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 7-30, and Cobden Hall, 6-30, Mr. Thompson. 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. G. Newton. Tues., 7-45, Private Circle. Sat., Public Circle at 8.  
**3, Bottom of Joseph St.**: 2-30 & 6, Mrs. Levitt. Circles, Tues. at 7-30, and Saturday, at 7-30.  
**Ketleyhey**—Heber Street Spiritual Temple, 2-30, 6, Mr. Wild, and on Mon., 7-30.  
**Leicester**—Craftern-street, at 11 and 6-30. Mr. Clark 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. Robinson. 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, Mr. J. Mitchell.  
**London**—Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. W. E. Long; clairvoyance by Mr. Jno. Slater.  
**Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, 7, Mrs. Whilp. Half-yearly Meeting of members. T.W. on sale. Wed., 8, Clairvoyance.  
**Edmonton**—Beech Hall, Hyde-lane, 7, Mrs. Yeales. 47, Hermit-rd. Tuesday, 7-30. Private Circle. Thursday, Public Circle.  
**Islington**—Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.  
**Paddington**—227, Shirland-road, at 7, Wed., 8.  
**Longton**—Courier Buildings, Market-st, 2-30, 6, Monday, 7-45.  
**Manchester**—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mr. R. A. Brown. Thurs., 8.  
**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. C. Willis. Tues., 8, Thurs., Public circle.  
**South Salford**, 4, West Craven-street, Regent-rd., 6, Mrs. Uren. After-circle at 8. Wednesday, Circle, at 8. Thurs., 8, Mr. and Mrs. Hesketh.  
**Mexborough**—Market Hall, 2-30 & 6. Mr. Mason.  
**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.  
**Morley**—2-30 & 6-30, Mr. G. Lewis. Monday, 2-30, 7-30. Tues., 7-30, Public circle.  
**Nelson**—Pendle-street, Lyceum, 10; 2-30, 6. Mr. Whittaker. 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.  
**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. Mrs. Hyde.  
**Milnrow Rd.**—2-30 & 6, Public Circles. Tues. 7-45.  
**Penn-street**, Lyceum 9-45, 2-30, 6, Lyceum Anniversary, Miss Schofield. Wed., 7-30, Mr. Wood.  
**Shaw**—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30, Miss B. Hunter. Wed. at 8.  
**Sheffield**, Edward st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.  
**Shipley**—Westgate, 2-30, 6, Mrs. Armitage.  
**Skipton**—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. J. M. Smith.  
**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, Wed., 7-30.  
**West Felton**—Cottage Meetings at 5-30.  
**Whitworth**—Market-st., 2-30, 6.  
**Yeadon**—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Barraclough. Mon., 8, Members' Circle.

## OTHER MEETINGS.

**Armitage Gardens**—2-30 & 6-30, Mr. J. E. Spencer.  
**Birkenhead**—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.  
**Bradford**—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Miss Patefield, Anniversary. 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.  
**Derby**—40, Church street, New Normanton, 7. Wed., 7-30, Psychometry.  
**Gateshead**—97, Coatsworth Road, Receptions. Monday, 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.  
**Heckmondwithe**—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wed. Sat., 7-45, Public Developing Circles.  
**High Shields**—1, South Eldon-street, Lyceum, 2-30, 11 and 6.  
**Hunslet**—Goodman-terrace, 2-30, 6, Miss M. A. Towers. Circles, Tues. Thurs., Sat., and Sunday, 7-30.  
**Leeds**—28, Back Adelphi-street, 2-30 and 6-30, Mrs. Hunt. 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, Osney 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. "The Philosophy of Materialization." Tues., 8, Mr. A. F. Tindall.  
**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. Spring, 27, 7-30, clairvoyance. 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. Purveys.  
**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, Mr. Tellow. Tues., 7-30. Thurs., 8, Mr. Lamb's Circle. July 4, Picnic to Caster Mills.  
**395, Oldham Road**: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30  
**Cheotham**, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30. Mr. Moorey. Mon., 8, Public Circle. Thurs., 8, Miss Walker.  
**Morecambe**—Boond's Coffee 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. Public Circle, Wed.  
**Rothwell**—2-30 and 6, Mrs. France.  
**Windhill**—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, 6, Mrs. Mason.

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