

# THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 451—Vol. IX. REGISTERED AS A  
NEWSPAPER.

FRIDAY, JULY 3, 1896.

PRICE ONE PENNY

## MR. F. TOMLINSON.

THIS GENTLEMAN is a quiet worker for Spiritualism at the present time, but a few years ago he took a very active part in connection with the public efforts to promote the spread of the Cause in Pendleton and Salford. Not a medium himself, he has been brought into close and friendly relations with most of the prominent workers, and is a true and steadfast friend to those who are upright and worthy. He was one of those who were invited to meet to consider the advisability of starting "Our Paper," and as a promoter, shareholder, and Director from the first (at the last annual meeting he was elected vice-chairman), has ever been deeply interested in its existence and success. His knowledge, judgment, and advice have been of great value, and the TWO WORLDS has no truer friend.

With the object of gleanings some "points" of interest for our readers, to accompany his portrait, we waited upon Mr. Tomlinson, but genial and helpful on other matters, we found it difficult to extract any information regarding himself and his experiences. However, something had to be done, and we tried to learn how and when he first became interested in the subject.

"My friend, Mr. Gaskell, who was superintendent of the Sunday school, and Librarian at the Swedenborgian Chapel, Bolton-street, Salford, was also an earnest Spiritualist, and he invited me to attend some seances at his home, which invitation I finally accepted, and was much interested by what transpired. We also attended the public meetings then being held in the Grosvenor-street Temperance Hall, Chorlton-on-Medlock, Manchester, I believe it was in the sixties; at any rate, it was when Mr. Jackson and Mr. Johnson, both of Hyde, were the regular speakers, and also listened to Mr. J. J. Morse several times, and to Mrs. E. H. Britten, then Mrs. Hardinge, when she lectured in the Free Trade Hall. I was connected with the Church of England, but was dissatisfied with the theology propounded there, and found the teachings at the Spiritualists' meetings much more in harmony with my own feelings, and desired to obtain further information and evidence. My interest was considerably deepened by the fact that having received an offer from the Government to sever my connection with the Salford Corporation (after over twenty years' service) and accept the position I at present hold, I hardly knew what to do for the best. In these straits I sought my friend Gaskell, and laid the case before him. He replied that he would consult his spirit friends, and having done so he assured me that they were emphatic in urging me to accept the offer. The result was that I left the service of the Corporation to take my present appointment—a step I have never had occasion to regret."

Asking if he had any very striking experiences to relate, Mr. Tomlinson narrated some incidents of a truly remarkable character, which we are precluded from using because of their private nature, but we may state that at an unpremeditated interview with Mr. (Brettimo) Brown, he received very important information, which led to the solution of a very perplexing mystery, and also a warning (some months ahead), which was acted upon (fortunately), and resulted in preventing a disaster, which, but for the remarkable prevision of Mr. Brown's guide, must have inevitably occurred. Mr. Tomlinson has had sittings with Mrs. Mellon, Mr. Slade, Mr. Morse, and quite a number of other mediums, and was a firm friend to Mr. Brown to the time of his departure from his native land.

In the old days, when the Pendleton Town Hall was used on Sundays, he was frequently chairman of those meetings, and shared the financial responsibilities, and afterwards, when meetings were held in Gardener-street, and at the Working Men's College, Salford, he took an active, if not the principal part, in keeping them going. Since the meetings at the latter place, he has contented himself with

the work in connection with the TWO WORLDS Board and occasional appearances at the different societies. Mr. Tomlinson is not a man who would be easily deceived or led away by fancies. Shrewd, far-seeing, a keen judge of character, and one who, above all things, dislikes deceit, and readily penetrates the disguises of pretenders, he has good grounds (and is able to give adequate reasons) for the faith that is in him, and to him Spiritualism is the science, philosophy, and religion of life.

## TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON XII.—CONTINUED.

EVERY ONE admits that abnormal love affairs act injuriously upon the heart, and that all shocks to the affection have a tendency to result in heart failure. When we hear of men dropping down on the street through sudden failure of the heart, at a time when a financial panic seems imminent, or a crash has come, we may reasonably conclude that such men had placed their affections on their money bags, otherwise the monetary collapse could not have stopped the action of their hearts, however it might have stripped them of worldly possessions. The organs of speech, which are so nearly related to the lungs as to be almost identical with them, are influenced, as we can readily perceive, by the freedom or bondage of which we are conscious in our endeavours to translate ideals into actuals. To speak freely and to the point, and to be able to speak or sing continuously without fatigue, proves conclusively that spiritual influx flows readily into such persons and that they offer no serious impediment to the voicing of such thought as they receive. Vocal difficulties proceed from timidity, inordinate self-consciousness, failure to act instantly on receipt of an inspiration, and from various other closely allied causes not difficult to trace, as they are all along this one line. To regulate the vocal organs when they seem out of repair, also to develop the power of easy and effective utterance, the following is a good exercise: Betake yourself to any spot where you can feel alone, then gather an imaginary audience about you; speak or sing to this invisible company without reflection; let your thoughts be expressed instantly they occur to you. If you persist in this practice you will soon discover that free delivery is not hard to obtain, and as you thus give free expression to ideas you will greatly strengthen your entire vocal organism, so that bronchitis, catarrh, and similar maladies will be conquered through the large increase of force, of which you will become aware. No straining should ever be permitted in vocal development; no forcing of tones is ever allowable; all tones to be correct must be perfectly easy. As you grow in mental freedom your voices will become wider in range and finer in quality, but this must be a natural growth, a spontaneous result of inward improvement. Singing teachers and professors of elocution rarely allow the law of correspondence to hold uninterrupted sway with their pupils, though the advocates of the system of Delsarte, if they are true to the founder of their school, must allow that expression, to be worthy, must be utterly natural. Never try to speak or sing; get an understanding of the theme, then simply render it with no thought of any impression it may make on others. Let your speech and song be your own interpretation of an idea, and through this exquisite liberty of verbal action you will find power and grace coming into your utterances, and vocal difficulties, including serious disorders of the throat and lungs, vanishing like ice before the sunshine. Freedom is, after all, the one word which expresses true salvation from disorder. We have no space in this necessarily brief treatise to enter further into special correspondences, though we hope both in the columns of our magazine, "The Problem of Life," and in a separate volume in the future to publish a consecutive series of papers dealing at length with

these correspondences. Though this lesson is far from exhaustive or complete, we trust the little we have said will suggest to the fertile intellect of the student much of what has been left unsaid. The broad generalisations in which we have indulged have only been intended to waken thought on this enormous theme of transcendent interest to all who are seeking to overcome disorder in every form by establishing contrary order. It seems hardly necessary to append the statement—though we will add it for the benefit of some who may find it of service—that all afflictions of the internal organs proceed from brooding in silence over some real or imaginary trouble, and they are also sometimes induced and always aggravated by the habit of repression. Knowing how very susceptible to the thoughts and opinions of others many extremely sensitive but decidedly well-meaning people are, we trust that no reader of this book will imagine that in all cases the sufferer has been actually guilty of any wilful offence in the direction indicated by correspondence. Yielding to others blindly, and often through fear, leads to many simple and complicated disorders; in every instance, therefore, it is essential that a healer hold firmly the mental picture of perfection as the antidote to the disordered state manifest. Health is only to be found and kept by steadily adhering to the wise rule of contemplating only what we desire to see expressed. Health is the normal condition of every creature, no matter in what kingdom of nature it may exist. We have all a right to claim health, secure it, and rejoice in it; but this we can only do intelligently and certainly by discovering and obeying the immutable law of the universe. Nature is God in manifestation; Divine and natural law are one. Spiritual law is the only law there is; the outer must reveal the inner. On the basis of this sound theorem we may all set to work to aid practically in bringing in the kingdom of heaven, which is the reign of righteousness in externals as well as internals. The great Columbian Exposition is devoted to the presentation of every subject and object at its best. Let us all learn a lesson from this glorious World's Fair and what shall the lesson be but the all important one of setting before us models of perfection, that through all suggestiveness and the force of universal attraction, we may become so blended with all that makes for righteousness that right thinking may lead of necessity naturally and logically to right speaking and acting in all departments of the social organism.

*Conclusion.*

### "FAR FROM THE MADDING CROWD."

BY J. J. MORSE.

THERE is an old proverb to the effect that "God made the country, but man made the town," and from some points of view one is inclined to think the country has the best of it. In the town how jaded mind and body become, from the thousand frets and worries that wear one out. How the daily grind depresses us, with its mill-horse lameness. How little chance our souls obtain to rise above the sordid atmosphere of bargain and traffic, of chance and gain, and all the petty scheming and vicious excitements that make up so much of city life. For the great majority city life is a long lingering in the galleys, a life chained to the oar, with necessity, most unrelenting of all taskmasters, ever cracking his lash upon the quivering shoulders, compelling the labour that keeps us living, only that our dying may come the sooner. So hard is life for millions of us.

The poet sighs:

Oh! for a lodge in some vast wilderness,

where, "far from the madding crowd," we dwellers in the rabbit warrens, called cities, may find some respite from toil, our eyes some rest from the everlasting bricks and mortar, and our ears be no more troubled by the well-nigh ceaseless jangle of the roaring streets. Tired and weary, somewhat, from a sustained strain of work, the writer was lately gladdened by an invitation to enjoy the change of sylvan scenes, and to escape the daily din, to find the peace that hills and vales afford, out in, what is expressively described as "God's country," some sixty miles from San Francisco. The genial genii in the case, who subsequently became the host and hostess of the visitor, being the owners of the broad domain where three memorable days were spent most pleasantly. It is a gracious thing to find those whom wealth and position do not spoil, who are,

instead, inspired by kindly natures to afford pleasure and help out of their good fortune, to smooth or cheer the lot and lives of others, less favoured than themselves.

In a dim, uncertain sort of way, we English have all heard something of the extent, variety, and riches of the "Golden State," its mountains, valleys, canyons, gorges, plains, and climate, its gold, its ranches, its vineyards and oliveyards, but only by living here, and personally inspecting what California has to offer, can one realise the justice of what is claimed for this great state whose feet are kissed by the waves of the Pacific Ocean, whose brow is crowned by ranges of the Eternal hills, over whose fair form is twined the vines, flowers, and fruit in rich abundance. But a poet must wield the pen to do justice to such a theme, and as the present writer poses not as a poet, let him wisely leave to defter hands the task of celebrating the praises of the pacific slope, while he devotes himself to a brief description of his trip to a Californian ranch, *Anglice*, farm.

Six months in each year the owners of the place, people of social eminence in this city, spend in their country home, three miles or so from Yountville station, in the beautiful Napa valley. Fleet horses met us on arrival, soon bearing us on towards the house, an ideal dwelling, built and furnished in modern style, possessing all the conveniences and luxuries of civilisation, down to, and including even gas. A large, roomy house, with white piazza, well shaded by sloping roof, round three sides, hammocks and easy chairs (rockers) in abundance, seen for the first time in the cool of the evening the house, with its red roof and cream-hued sides, with the lingering sunbeams falling lovingly across, was like an ideal picture by a master hand. While within, where great wood fires blazed and cracked merrily in the old style broad and open fireplaces, in hall, parlour and dining room, an air of comfortable hospitality prevailed that would make the most unimpressionable of mortals feel at home. An artistic interior, too, the celebrated red wood predominating in ceilings, windows, doors, and wainscots; Rich Turkish rugs, indeed, to avoid tediousness, the handsome furnishings throughout proclaiming alike taste and judgment in selection, made one pause, wondering if this was "in the country," after all? Incidentally chatting with mine host, it was learned that the place is called "Caymus Rancho," to be pronounced *Kaymoose*, if you please. That the property exceeds 5,000 acres in extent, dates as a ranch from the time of the Mexican ownership of this state, and came, in 1830, under the form of a "King's grant" to one G. C. Yount, from whom the little town of Yountville nearly takes its name. Back in those old times the land was one of the happy hunting grounds of the noble red man, under a redoubtable, old, brave chief, Caymus by name. Now, neither Indian brave or Mexican "greaser" is to be found, the white man and "John Chinaman" having supplanted each. At one time, a sort of Californian Robin Hood laid the district under tribute, and hints and whispers have it that the aforesaid Yount gave aid and comfort to the bold outlaw for prudential reasons. There is a certain hill near the house where is said to be still concealed some considerable treasure, and if automatic writing is credible, the treasure has been located through the hand of a young lady guest, who, as an automatic-psychographist, manifests some very promising indications of ultimate usefulness.

Pursuing our chat, I understood the little range of hills surrounding the ranche is called the Caymus Range, and that the estate, as we should describe it at home, contains, in addition to the house, four other neat and substantial dwelling-houses for the permanent employés, besides barns, stables, kennels, aviaries, dairies, a blacksmith's shop, and a wine press and wine cellar, for there is a vineyard of 75 acres in extent on the property, though the dreaded *phylloxera* played sad havoc with the vines some time since. The orchard of 15 acres contains peaches, apples, lemons, pomegranates, plums, persimmon, churig, and fig trees, also a patch devoted to strawberries, while in addition there is a splendidly stocked kitchen garden. There is also a prolific trout stream. A large part of the land is devoted to grass and grazing, and at the time in question nearly a thousand sheep, with great numbers of cattle, were wandering far and near. On the lawn were many flower beds, a beautiful arbour of roses, the parent stem of the bush being quite nine inches in diameter by actual measurement, while, near to, a tall and

graceful palm tree reared its plume full sixty feet above us in the air. Now and again the deep-mouthed bayings of four splendid deerhounds rolled forth a sonorous bass to the twitter of the birds, the bleat of sheep, and the lowing of kine. Rides, rambles, idling in hammocks, pleasant chats, all made the hours slip past too soon for one who loves the silent beauty of mother Nature. But such is life; our pleasures are short lived, our pains endure to the last notch.

We were not unmindful, though, of those dear denizens who live just behind the thin veil that hides them from our eyes. For each night, to hold converse with unseen friends, we foregathered in the cosy library, for our host is the vice-president of the California Psychical Society, and deeply interested in Spiritual problems, while our hostess is giving signs of a mediumship that will well repay development. While also, on the next day from my arrival, our little house party was increased by the presence of our secretary, Mr. J. Dalzell Brown, and his wife, so the "we" who "foregathered" were this five, and the young lady friend of our hostess, already mentioned—Miss Bessie, as she is familiarly known—a typical Californian girl, bright, alert, and full of spirits, so unlike our own staid sisters are these native daughters of the Golden West. We received much automatic writing—good, bad, and indifferent—some raps, and "lights," the writer's face, it is said, being, on one occasion, quite covered with a pale glow; as he was under control at the time, his knowledge of the fact is derived from others. The ever amiable "Strolling Player" graced these gatherings with his wit and wisdom, but on one occasion, that gentle ghost came to high words with a former resident of sunny Italia who specially desired to give a message that the writer declined to be the medium of, the only untoward event that transpired in these little evening gatherings.

Alas! Sunday came, and with it the end of the pleasant visit. Before departure we all had a most delightful nine miles drive to the Niebaum Vineyard, one of the prettiest conceivable. Its massive stone-built wine cellar, *i.e.*, warehouse, with its brass-bound doors, the beautiful driveway, lawns and flowers, the neatness and order reigning everywhere, constituted a veritable council of perfection, as well they might, for the owner of it all is a multi-millionaire, so can command all he desires to minister to his taste. But the Sun God was out for his holiday, pouring his hottest rays upon mountain and valley, ripening grain and grape, but blistering poor humanity the while. Yet we were a merry party, driving amid the hills, snatches of song rolled out from us, grave and gay by turns, returning at noon with appetites on edge to do ample justice to the bounteous repast awaiting us. Then George, most admirable of jehus, handling two spanking chestnuts, drove the scribe to the train, and after a blistering ride, whose heat was alleviated by the trip across the Bay, the erstwhile dweller, "far from the madding crowd," once more trod the city streets, refreshed and rested in mind and body, and highly pleased with all he had heard, and seen, and done under the shadow of the hills and mountains, where nature has written her record on many a scarred and stained slope and canyon, where her solemn grandeur touches the deeper and better side of us poor atomies, who struggle and strive, like ants, upon our little hills and hillocks.

Presently I will continue the story of my sojourn here, but this, as an interlude, will no doubt be of some interest to those who wish to know something of what the life and circumstance of a California ranche may be like.

Hotel Bella Vista, San Francisco, Cal., U.S.,  
June 4th, 1896.

"WE are each and all another's," expresses to the full the sentiment of this dispensation, the revelation of the absolute community of interest, which links us together in the great "brotherhood" of duties as well as privileges—*Pilgrim*.

WE find in all nations, including those yet in their infancy, a knowledge of the processes of magnetism, supposed by many among us to be of modern discovery, and the very existence of which is not yet recognised by our scientific academies. Minds which turn away from certain facts can scarcely comprehend a theory concerning hem.—*Bonnemere*.

## MEDIUMSHIP.

### CONTROLS.

TO TALK about mediumship without having somewhat to say about controls is like talking about dinner without saying anything about food. Controls are essential. But we might ask, "What are controls?" Our Theosophical friends have very poor opinions thereon. Here is a passage from Mrs. Besant's "Death—and after," pp. 35:—"Persons who have led an evil life, who have gratified and stimulated their animal passions, and have full fed the body of desires, while they have starved even the lower mind—these remain for long, denizens of Kama-Loka, and are filled with yearnings for the earth life they have left, and for the animal delights that they can no longer—in the absence of the physical body—directly taste. These gather round the medium and the sensitive, endeavouring to utilise them for their gratification." I remember hearing Mrs. Besant speak on her first lecturing tour, and I have some recollection of the spirit she manifested towards those who believed without a sufficiency of evidence. When I read the above passage, and compared notes with the past, I was led to say: Upon what evidence does this woman claim to speak? The book from whence the above quotation is made does not adduce any proof—only words, words, words. It is an easy thing to assume the Sir Oracle attitude. A friend of mine told me the other day that when he wanted to gain some end, and he had no legal standing, he generally tried to overpower by assumed dignity and noise. I am afraid there are many people of this stamp. What they lack in proof they make up in assertion. It is a pretty piece of bombast to tell us that the controlling influences of media are only evil spirits, who live and have lived on the plane of desire, whose intellect has been debased to gratify passion. But we have abundance of evidence, notwithstanding, that point in other directions.

In the second volume of Edward Maitland's "Life of Anna Kingsford," we find the following bit of evidence: Maitland and Anna Kingsford on one occasion went to see F. O. Matthews, a clairvoyant, well known many years ago, and they were told as follows: "I see a spirit always going before you, bearing a cross, a simple plain cross, as your guide and symbol. You have about you an old Greek spirit, well versed in all kinds of mythological knowledge." Take that and this. Speaking to Dr. Kingsford, he says, "A sister of yours is here, who died young, with pure flaxen or golden hair—such a beautiful angel. She lives a part of her earth life in and with you, getting her experiences through you." Here we have two descriptions, one distinctly giving them a clue to the mythological knowledge they were receiving by the aid of Dr. Kingsford's clairvoyance, and the other a correct description of a sister of hers, who had passed onwards years before. Matthews was entirely ignorant of the character and personality of his visitors, and yet the first description opens out such a wide vista, and evidences so very much the source and origin of much of Dr. Kingsford's revelations. In these two visions we have evidence that Annie Besant has spoken without a sufficiency of knowledge, and striven to force us to believe by the power of noise.

Spiritualists are, as a rule, careful observers of facts—are, in their way, scientific. From observed facts they have deduced a general principle, *viz.*, that like affinities with like. Like all generalisations, it is in the main correct, but it has its exceptions. Let us make an application. Dr. Kingsford and Edward Maitland were, upon Maitland's own statements, people of culture, with critical and antique tendencies in their nature. A Greek spirit, deeply studious of the mythological, finds Anna Kingsford and Edward Maitland very suitable for his purpose, and he gets into their sphere of influence, with results of a striking character, and which, read with an eye to fact, and not to any special bias, prove altogether different conclusions than those deduced by Kingsford and Maitland, and unmistakably demonstrate spirit guidance. Had these two people been somewhat less credulous, and rather more scientific, had they gone in for a study of evidence, and not jumped to conclusions, they would have seen what I have felt all along, as I have read these books, that they were playthings in the hands of intellectual spirits who had a purpose to serve, and found them the most suitable agents. Spirit and earth life have very much in common; both have extensive schools of thought, that are biased by false logic and unproved, but assumed premises. These

people believe they have the truth, and they are enthusiastic for its promulgation, and hence are ready, when opportunity serves, to propagate their ideas. Thus we realise the whole groundwork and reason of why and wherefore of the tone, manner, character, etc., of these revelations given to earth by the agency of Anna Kingsford's clairvoyance and Edward Maitland's scholastic training and literary skill.

Another aspect of controls is made plain in the following, from Madame Blavatsky's "Key to Theosophy," pp. 192. Speaking of spirits, she says, "But while in our teachings, their kinds and genera are legion, our opponents admit of no other than human disembodied 'spirits,' which to our knowledge are mostly kamalokic shells." The sting of this passage is in its tail. Nettles are troublesome when lightly touched, but their sting is destroyed when firmly grasped. So our spirits are mostly "kamalokic shells," and she has knowledge of this! Well, well! one never knows what they may read and hear, but when it does come our way, we need not believe it unless evidence is adduced, which unfortunately it is not. But I believe assertions generally are made on some sort of evidence. I have had a fairly long experience, and I have met with a variety of spirits, and I have seen more than one that was not human in shape, but I have never yet been deceived as to their nature and character. I have met more than one that was small in intellect, but very full in moral power, and I have seen beautiful beings who appeared as emblems of thought and love. But I have never met a spirit yet that could deceive as to their true character, because they always come as they are, producing effects upon the mediums corresponding to their nature.

Kamaloka, in Theosophical phraseology, is a state of spirit life close to the earth. Human beings are sevenfold in character, and one of their conditions known as the Linga Shaira or astral body, is, at the death of the physical body, allowed some liberty to roam about the earth, and, according to the laws of affinity, is drawn to Spiritualists' seance-rooms and lecture halls, and by and through odyle emanations from the medium and the audience, recovers its former recollections and some of its former vigour, and so is enabled to control mediums. What proof is there of this wild theory? Let us see. Mediums are sometimes controlled by spirits who have no recollection of their earth life: name, place of birth, death, and other particulars are all gone, whilst others can give some evidence, but little. Why is this? Simply because they are shells. Really. Did it never dawn on the minds of these wise people that spirits coming into the psychic sphere of the medium might be more or less overpowered thereby, and their mental functions somewhat deranged, or shocks of memory paralyse their endeavours. The law of association of ideas often comes into play by our environment operating upon our mentality, and thus bringing facts to our consciousness that had ceased long ago to trouble us. Their reappearance, with our added vision of the moral relationship of things, may be strong enough to disturb our equanimity, and produce mental incapacity. Is not this a fact of everyday occurrence? and may not the same thing have power with spirits? But watch the test and impersonating medium, and get them to note their varying sensations, and they will have some strange stories to relate, similar to what I will here state. For instance, spirits bring their own conditions, and the sensitive mediums take them on, and by observation of those conditions they find out the nature of the spirit that has approached them. By this means they learn that spirits who are not accustomed to controlling make the medium feel awkward and strange, producing the sensations of incapacity to properly move their limbs, and damping down their mental powers, whilst the spirit, accustomed to control, mingles their odyle with the mediums, and almost imperceptibly grows at-one-ment with their character, and lifts the mental energy to a higher degree, with keener moral and spiritual activity. The intellectual spirit, whose moral powers are not fully awakened, gives 'cuteness to the intellect, with a chilly, depressing feeling near the base of the brain, as well as in the higher regions, and if the person is strong in their own moral powers, they will find a fight in process; they are rebelling against the spirit. When the instincts rebel, beware—a spirit is there who may fool thee.

Low spirits there are; intellectual ones there are;

spiritual ones certainly; and there are some that are neither, because they are not human, but animal, but no medium who will observe and mentally note their approach, ever needs to be deceived thereby, because they always operate according to their nature. I am aware that "old hands" approach us by slow stages, and strive to psychologise us imperceptibly until they have got the master, but the way can be overcome by moral resistance. This is our safeguard. But this can only be accomplished by determining in our own mind that we will not do anything that degrades or lessens our personal dignity, no matter how strong or persistent the impression is. In other words, in proportion as we respect ourselves, cultivate our own powers, develop our personality, we draw to ourselves spirits whose thought and directing energy prove beyond a doubt that they are neither vicious beings nor kamalokic shells, nor astral illusions, but beings who live and love us, and are doing their best to help and bless.

JAMES B. TETLOW.

### THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

[ALL RIGHTS RESERVED.]

AGAIN the star proceeded, and the yells of the tortured, the rolling of the thunder, grew fainter and fainter, and our way darker and darker. At length we saw hundreds of persons rushing from a comparatively narrow gorge, shrieking with fear, and making every effort to escape from a terrible monster, which every now and then issued from its lair, in a gloomy cavern, and seized its prey. All dreaded, all avoided it, and yet the ground was strewn with the remains of its hideous feast, and many frightful scenes were enacted before my gaze.

That, said the voice, is "Poverty." It drives millions of poor, weak souls into the courts of the idols we have just left. Few have the courage to face it! of those who have most succeeded in quelling the creature, for at best it is a cowardly brute, and a bold, resolute bearing will cause it to shrink into its cavern; and if indeed a life be lost now and again, it is only transitory, for a far better life is built up, moulded by the trials and endurance it bore in fighting the enemy.

See! there is an instance of my meaning. A young girl, faint and white with long fasting, her beauty faded from overwork and sleepless nights, was dragging along her weary limbs.

Poverty had her within his grasp, but steadily and calmly she faced him. In vain he tried to scare her through one of the passages leading to the laboratory. With greater bravery than is displayed by many a general on a battle-field, she withstood all its trials and stings, until at last she sank lifeless with exhaustion. But before the wretch could feast upon the lifeless body, an angel of light appeared, and lifting the frail form in her arms, bore her safely away.

"Too late"! I murmured.

"Nay," said the voice, "not too late; she will awaken to a life as far above that she has left as heaven is above hell. She has fought the good fight, she hath won her crown of glory, not of gold and of jewels—Dead Sea fruit, as you have seen—but the crown of good thoughts, kind actions, unselfish love. Of her small store she gave, in her ill-health and weakness she helped others more helpless than herself; bravely, steadfastly, honestly she went her way, truly now she hath her reward. But time is fleeting, you have much to see.

Again we sped through the dark caverns. A deafening noise of the lowing of cattle, the bleating of sheep and lambs, the roaring of a river of blood, the sound of blows and of dying groans greeted my ears.

A god of immense proportions was towering above the multitude engaged in killing. This was the God of Gluttony.

"In these shambles," said my guide, "is manufactured many a murderer. People do not become murderers at once, as a rule, but the habit of taking life soon becomes a necessity, and life is life, whether human or animal. Indifference to suffering is the fore-runner of crime, and a mark of the lowest type of human nature. Behold the consequences of the detestable vice."

Loathsome figures passed before us, obscene diseases of all descriptions—cancerous, leprosy, and ulcerous objects.

"Nothing bears fruit so quickly or brings so dreadful a harvest as the disgusting worship of this god," said the voice. "Truly innocence is avenged."

One more visit before we leave these regions, and we will quit this huge laboratory where the works of the "devil" are carried on with such energy.

We sped on. Gradually the surroundings lost their dark aspect; a cold, grey mist was around, and we passed into a still world. Animals of all descriptions, birds in mid-air, people in all attitudes, were cold, grey, and immovable. The atmosphere was still; vast rivers, motionless; lakes waveless, ships on tideless oceans, nothing moved. It was a dead world. Stagnant water, stagnant air, no sound, no life, no ray of clear light. As we passed no one looked, no air seemed to be stirred, silence everywhere.

We approached a thicker mist, the atmosphere seemed too dense to breathe, the stagnant dews hung around, dark and dismal.

"Look," said my guide. I looked, and found we were on the verge of a huge swamp, peopled by grey, loathsome monsters, dead and cold, but for the lurid fire burning in the greedy eyes, watching silently for the prey that was now and then drawn into their midst by the long feelers, which spread a large net for many miles around. Myriads of huge, motionless fetropus, catching the unwary, that were moving slowly (so slowly as to be quite unnoticeable), yet surely, to destruction. From the midst of this dismal marsh arose an enormous figure: not tangible, not solid, a vague, uncertain form, grey, semi-transparent, and motionless.

"This," said the voice, "'is the Court of Apathy,' a far more dangerous god than any you have seen. The unthinking are gradually caught by the Antennae of those huge monsters, which slowly suck the will, life, and sympathy from their victims, until wretched, cold-hearted, and nerveless they are lost. Beware! Have you still no fear? no mercy, no pity, for these many victims?"

"None," I replied.

"Come, then, we will leave here; I have still much to show you. Surely a grain of pity is in your heart; surely I may yet save you?"

Again we were in the fresh air, and moving rapidly.

"Look!" said the voice.

I obeyed, and found we were in a small stone chamber, unfurnished, bare and cold. Seated on the ground was an old, old man; at least he appeared to be old. He was chained in such a manner that it was not possible for him to straighten himself; his hair was long and matted, the lips blue, and drawn tightly over his teeth. Pain had set its stamp on the face, and settled misery had nearly deprived him of reason.

A small door opened, and two men entered; one was masked, wrapped in a long black cloak; nothing could have been told of his rank or appearance. The prisoner made no movement, made no sign.

"It is now twelve years since first you were brought here. I ask you again, for the twelfth time, if you will give up the treasure? Say but the word and you are free. The blessed sunshine shall revive life, the scent of flowers, the blue sky, the faces of those you love, of those who have long mourned you dead, shall break upon your starved senses. Come, just one little word, and you can live again," said the mask.

No sign, no movement.

"Will you not speak? Have you not reconsidered your determination?"

Your wife is dying of hunger and disease, your children are scattered; will you not, for their sakes, betray your trust?"

The pallid face writhed, but no word was answered.

"Then," said the mask, "die and rot in your cell, I will come no more. One word to your gaoler, should you repent, will bring me, otherwise no more food, no more water; die, like the persistent rat you are."

But as he spoke a bright light lit up the dungeon. A beautiful form, with white and glittering garments, appeared, and we saw emanate from the heap of skin and bone, a manly form of youth and beauty indescribable. Gradually it rose, took the hand of the vision; together they passed through the stone walls of the prison, away into space.

"He is dead!" said the mask, with a bitter oath, "and his secret with him."

"He is not dead," I shouted. But the voice said, "They do not know. 'Ears have they, but they hear not'; 'eyes have they, but they see not.' They are too gross, too material, their souls are too young, they cannot rise above the tangible. 'Gold and silver have I none, but that I have give I unto thee,' has no meaning for them; they want the gold and silver; the Everlasting, the Unknown, they reject. They are but as children: they cannot take the meat, the wine of Knowledge, they must progress. Come!"

Out again into the still air, and now we were in the midst of a beautiful country.

"Behold!" said my guide, "the realms of 'Light.' Behold the works of 'Light.' You have seen the Kingdom and the works of Darkness, viz., Ignorance; it is but right that you should view the other side of Nature and see the works of Knowledge. Greed and selfishness were the most powerful allies of the Prince of Darkness; Love and unselfishness are the most powerful allies of 'God' or 'Good.' We are now approaching its Temple."

A lovely scene lay before a palace of light, so transparent that all could be seen from without. Forms of beauty were bending over decrepit and deceased mortals, loathsome objects were receiving such attention as in earth-life is only accorded to the rich and powerful.

Angels of mercy were holding in safety weak and timid ones, guarding them from temptations that beset them on every side. Parents mourning for children, and children mourning for parents were comforted. The hungry fed, the despairing made hopeful; cheerfully, lovingly they worked for other's good; not one thought of self dimmed the glorious brightness of unbounded love. Even the animal kingdom received its full measure, and dwelt in safety and peace; they had no fear, and so they had no vice—no gold, no jewels, but lovelier far were the translucent colours that emanated from their everchanging robes, as they flitted about this land of light. Incense of pure and loving thoughts arose, and filled the air with delicate odours. Angel choirs sang praises, the whole world of joy and peace gave a grand chorus of love to the God of Love.

"Come!" said the voice.

*To be continued.*

DOES any one, claiming to be an Atheist, think, and have faith in his thought? Does he, for example, believe that he exists? If he believes that, he believes that this thought of believing that he exists is worthy of faith; he has, therefore, faith in the principle of thought, and this principle is God. Every serious conviction covers a concealed faith in thought, in reason, in God. Experience cannot account for innate principles; on the contrary innate principles are required to account for the treasures of experience. The uncompromising sceptic, he who denies everything, cannot deny one thing at least: he cannot deny that he denies; he cannot doubt that he doubts, but if he believes that he doubts, he affirms that he doubts; if he affirms that he doubts he affirms that he exists so far as he doubts. He believes therefore in himself. He has more faith than he supposed. When the scholar has denied the existence of God, listen to the man; interrogate him; take him unawares, and you will see that all his words envelop the idea of God, and that faith in God is, without the denier's recognition, at the bottom of his heart. That indestructible spontaneity of thought, which produces and sustains all essential truths, is always there. Error is never entire; it is only partial. Everything has a reason for being; everything has its idea, its principle, its law; nothing is insignificant, everything has its meaning, it is this meaning which we must work to decipher. For what a poor thing would man be without thought. It is to rise in thought and love that we are placed here. The world of ideas is concealed in the world of facts. Facts, to the unaroused mind, are in themselves empty; but, fertilised by reason, they manifest the idea which they envelop, become reasonable, intelligible; they are no longer, then, simple facts falling merely under the observation of the senses. They are ideas which reason comprehends. They are God's arguments. This is illustrated in the facts of Spiritualism; in the meaning we find in them, and the inspirations we draw from them. The facts are nothing, till vivified, transfigured, exalted by the grand idea they envelop; by the proxy they give of spiritual forces in the universe, and of an immortal life for man.

## CORRESPONDENCE.

## THE FEDERATION CONFERENCE.

SIR, I do not know whether it is customary to photograph the delegates *en masse*, but I think such a picture would be of interest, and would sell well. If the Executive, or Liverpool friends, could arrange for this "business" on Sunday afternoon, it would serve as a souvenir, and be valued by delegates and earnest Spiritualists.

A DELEGATE.

## A SUGGESTION.

SIR,—I have waited, thinking Mrs. Warren's friends, in reply to her letter, would have sent from north and south their testimony as to her "honour." During the time her friends are making up their minds what to say, permit me to suggest to Mrs. W., that her "honour" would be safest in her own keeping, and, in the meantime, she might be usefully employed in explaining the muslin trick (and where it was found), which took place at a sitting held at South Byker—Yours truly,

GEORGE LAMB.

60, North View, Heaton, Newcastle-on-Tyne, June 20.

[We, this week, insert the foregoing at Mr. Lamb's special request, but fail to see that it serves any useful purpose.—ACTING ED.]

## THE MENTAL SCIENCE OF SIGHT AND HEARING.

SIR,—In your issue of June 26, you had a letter on the above subject signed, "J. S. H.," which I read with interest. I agree with your correspondent in what he says about the remarks (which appeared in your issue of June 5), "the outward eyes become impaired by wrong thinking," and that "correct thought will result in good eyesight." I have read the articles weekly, and am of opinion that there is much which could not be substantiated. Many remarks are indeed *vague*. I am one of those unlucky individuals with bad eyesight, and, while I admit I do not always think rightly, would not allow the statement to go unchallenged that my failing eyesight is the result of this. It is the result of my occupation. For the last fifteen years, from seven a.m. to six p.m., meals excepted, I am continually reading, from this I leave you and your readers to draw their own conclusions. The writer knows many men, however, who have good eyesight, but not through "correct thought," but simply because their occupation has been outdoor; also, I am of opinion, that we make too free use of the word "correct." What was considered to be "correct" in the past, is now, by increased knowledge and man's progress, "incorrect." We must not assume too much. By all means let the gentleman express his opinion, but he must not "preach up" his opinion as fact, until he can fully prove it. Man-to-day wants facts, not theories. Yours truly,

J. T. SHADFORTH.

16, Talbot-street, Listerhills, Bradford, Yorks.

SIR,—It is with no thought of opening out a controversy or argument, but as Mr. Colville is not on this side the water, I am venturing to ask Mr. J. S. H. if he has gone deeper into the study of "Mental Science" than taking the cursory glance at the lectures as they appear in the *TWO WORLDS*? If not, I would suggest to that individual that before terming so important a subject "rot" (which I take it to mean such), he should read up the subject, and know what lies hidden beneath the surface of the concentration of thought or *right thinking*.

Unhappily, I do not know personally any case of either the cure of eyes or ears, but I do know a lady, personally, who by the power of thought, or the awakening of the spiritual consciousness *re-created a new lung*, and that after the M.D. had pronounced her incurable and not able to live many weeks; that lady is now healthy and strong, and is devoting her talents to teaching Mental Therapeutics, with most remarkable results, and she will, I am sure, supply to Mr. J. S. H. particulars of cures of both eyes and ears (with other sufferings), through the quickening of the ego or soul-life into conscious at-onement with God, and if Mr. J. S. H. will write me direct, I shall be happy to give him the name and address of the lady, who will be pleased to give particulars of thousands of cures by such means, and, also, I will supply him with experiences of my own, and give him particulars of publishers and authors of books on "Spiritual Healing," which can be obtained from most book agents.

An honest and impartial search for truth is rarely unprofitable, and many of the scientific treasures which have been unearthed in the past, and which have enriched human accomplishments, have been found in the most unexpected and even familiar places, where multitudes had almost stumbled over them. This has been true of physical, social, political, and ethical science, and so it was with Spiritualism; and now another new truth dawns, and it is scorned, ridiculed, but that will not detract from its full appreciation when the wonderful powers of the mind are understood, bridled and harnessed to the intellect. "As a man thinketh in his heart, so is he!" I would say to J. S. H., "Awake, thou that sleepest, and arise from the dead," to a life of soul consciousness.—Yours truly,

G. E. ALDRIDGE.

Residential Home and Private Hydro, Weston-Super-Mare.

## LEGAL STATUS.

SIR,—Various communications *pro* and *con* have appeared upon this subject in the *TWO WORLDS* and *Light*; but I have sought in vain for any solid argument against the scheme which has been suggestively drafted by Mr. T. O. Todd, on behalf of the National Federation, the objectors appearing to be carried away either by their fears or their prejudices. It is well, indeed necessary, in order to arrive at a reliable basis, that all possible objections should be stated, since they serve as signals to show which way danger lies, and, doubtless, a brief review of these may not be without service in view of the Conference at Liverpool. In order to be as brief as the importance of the subject admits, I will endeavour to treat them collectively. *Light* prefers to maintain a watching attitude, and remain a "free lance," and, of course, it has a perfect right to do so. The main consideration in regard thereto is, that either organisation and procuring legal status are desirable, or they are not. If desirable (and I think I shall be able to show that they are), then one is forced to feel that far more practical and successful work can be done by

being in accord with a representative and capable Central Council, than as an isolated, unattached "free lance."

Too close a construction is, I think, placed upon what Mr. Todd says as to the need of the proposed scheme "in order to save the movement," for an urgent need certainly exists for propagating it and placing it upon a more solid basis for propaganda purposes. Again, exception is taken to the statement that "we have no authority over . . . our adherents, . . . platform, and other workers," but is it not a self-evident fact that some kind of salutary control is much needed? as, for instance, that the conditions of membership while not being vexatious, shall still be such as to directly foster the personal fitness of our adherents, also that some mode of more discreet control be exercised, whereby only those who are fitted to creditably present either the phenomena or the philosophy of Spiritualism shall engage in its public propaganda. But (says *Light*), "If a society wishes to have A or B, why not? Why wait for a pass?" The proposal to submit names to District Councils, etc., is, I take it, only made suggestively, and it will probably be found quite feasible and effective, while still retaining perfect freedom for societies to adopt such proposals as shall make it increasingly incumbent upon leaders of societies to exercise proper discretion in the matter, and with whom the responsibility for the admission of local workers would then, and rightly, rest. Then, after local workers have been thus tested, if they desire a wider field of labour, as an introduction thereto, their names could be submitted to District or Central Councils.

It is further urged that the proposal to control the opening of new Societies, admission of members, etc., "would create a sect." The nearest approach to which would be the Methodist Conference, with its cast iron rule." But control as to the creation of new Societies does not mean opposition thereto, where existing Societies are sufficiently established, or local conditions are such as to render it desirable to open up other Societies. This parental control could only tend to strengthen the movement and foster its healthy growth. Moreover, the distinctive features of a sect are in its doctrinal beliefs, and not in its mode of government. The "cast iron rule" of the Methodist Conference receives complete justification at the hands of Mr. Lord. He says, in reference to the Rev. Mr. Ashcroft, that "he posed as a man who had the support of a great religious body of Christians," but owing "to the pressure brought upon him by the Conference," he subsided. Mr. Lord goes on to say that Mr. Todd is formulating a scheme of government which would place shackles of a like character upon every occupant of a platform," etc.; but since the Conference proved itself capable of controlling Mr. Ashcroft, and guarding its own interests, the said "shackles" would appear to be salutary in their application, and instead of framing an argument against the "Legal Hundred," Mr. Lord has given one strongly in favour.

The wisest rules, like Nature's own laws, may be as "cast iron" to the offender, but salutary and protective where there is loyal conformity.

Again, says Mr. Lord, "No change in constitution would be possible or legal, unless approved by an order of the Court of Chancery." But if sufficient latitude be retained in "the deed" to allow of modifications to suit local needs and conditions—and this, surely, should be an easy matter—then this objection stands for nothing.

He also says that "buildings, properties, and creeds of societies, would have to be guarded by the Legal Hundred," and that "these comparatively new converts . . . are very sanguine if they imagine that the earnest inquirers amongst us are prepared so soon after freeing themselves from old shackles, to put themselves into new ones." Does not a very real need exist for some trustworthy legal guardianship of buildings, properties, bequests, etc., on behalf of the movement? Have not halls been already alienated and lost to the Cause, and bequests withheld simply for lack thereof, and will not this need increase in urgency as our propaganda proceeds?

As to the guardianship of creeds (1), since none are being formulated for the necessary statutory declaration, which will only affirm basic principles, upon which all may unite, whatever variations of opinion may be entertained as to non-essentials, this also looks like a random shot! With the keenest appreciation of the horror of the "old shackles" evinced by Mr. Lord, we must not forget that their grievance consists in fettering man's spirit and intellect down to the prisonage of creeds and dogmas, matters of belief alone, and not so much as regards their association with modes of government. The various methods adopted by different bodies for propaganda purposes cannot truly be called "shackles." Let us rather call them the harness of the car of progress. For surely, no successful organisation the world has ever seen (religious, social, or national), could have made its progress without a well-found equipment, an efficient central control over all its sub-divisions, and a "plan of campaign" capable of general co-operation.

We are further told that the laws of intercourse between spirits in the flesh and spirits incarnate are not yet sufficiently understood. Does this mean that Mr. Lord is not yet convinced that such intercourse is proven? For this is what we, as Spiritualists, are called upon to affirm, and here our ground is solid enough in all conscience, for, as Mr. Alfred Russell Wallace says, "The phenomena of Spiritualism in their entirety do not require further confirmation." It is Utopian to expect—this side of "the veil"—to understand all about the laws which underlie the phenomena, but the suggestion that the Court of Chancery is to be appealed to "for powers to interfere with investigators into their operation," is as absurd as it is misleading; while, methinks, that our ignorance "of laws governing the two sides of existence" is not quite so dense as Mr. Lord appears to assume.

By all means let us "go slow," "steady ahead," "ware rocks," as "A Sailor" says, and the more effectually to avoid rocks, let us carefully formulate our "steering regulations!" Knowing the dangerous localities, our course can be framed where safety lies. If, in the promulgation of this scheme, the National Federation advocates or "signs its own death warrant," it will be to rise Phoenix-like into more vigorous life, with enhanced powers for accomplishing more and better work than has hitherto been possible.

If, owing to the nature of legal requirements, such declarations

were called for, as would inevitably lead to fossilisation and creed-making, then would we have none of it; but this is not so, and surely the intelligence of our representatives can be trusted to secure perfect liberty for our acceptance of whatever new truths may be revealed by future research.

In conclusion, no stronger plea for organisation, if one be needed, can be urged, than that it is a direct and practical step towards the realisation of that brotherhood, which we are striving to make mankind more fully comprehend. However much good service the "freelance" may accomplish, he works from a purely individual base, is apt to become exclusive and dogmatic as to methods, and is far more in danger of becoming fossilised than if, with whole souled unity of purpose and endeavour, his best energies flow generously out for the establishment of the commonwealth of our glorious Cause; then, instead of the puny results of disunited skirmishes, we shall realise the grander achievements which only follow the operations of the well-governed and disciplined army.

Feeling that the importance of this matter will afford ample justification for this demand upon your valuable space, believe me, dear editor, yours fraternally,  
E. ADAMS.  
Cardiff, June 26, 1896.

P.S.—At a recent well-attended meeting of the Cardiff Psychological Society, copies of the "Appeal" having been distributed in advance for perusal, a unanimous and hearty assent was given to the principle of the scheme, and contributions towards the initial expenses freely subscribed, it being strongly felt that all Spiritualists throughout the country should rally to the support of its promoters, and not let a valuable scheme languish from apathy and lack of intelligent co-operation.

ITEMS OF INTEREST.

ONLY short letters of special interest can be inserted next week. MR. WALTER HOWELL has arrived, and will be at the Conference. SOCIETARY reports must be short next week to make room for Conference matters.

THE portrait of Mr. Lewis Firth next week, one of the good workers "gone on."

ALL communications for Mr. Walter Howell, of America, to be addressed c/o Editor, TWO WORLDS.

MRS. BRIGHAM'S APPOINTMENTS.—4 and 5, Liverpool Conference; 7, Bury; 12, Liverpool; 19, Bootle; 25, Blyth; 26 and 27, Newcastle-on-Tyne. For terms and dates address Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

RE forthcoming Lyceum Demonstration at Stockport. Chief Constable Jones is desirous of making ample provision for the proper conducting of the Procession and Fete at Stockport, on July 11th, and supplying gratis a sufficient force of men to keep order en route. Who says Spiritualism is not taking on?

EXTRAORDINARY TEST.—Having a great desire to investigate into Spiritualism, I have waited a long time to gain some truth, and have succeeded at last, and think it my duty to acknowledge it. My brother being away at an asylum, I took an article belonging to him, and handed it to Mrs. Place, of Leicester, a complete stranger to me; she then gave me every detail true concerning him, even to the cause of him being there, and described the building he is in, which shows to me there is much in Spiritualism. I shall be glad to give any further information. Address, Mrs. Groon, 74, Sutherland-road, Longton, Staff.

MEDITATION.—As we gather again into this our old religious home, let us feel that around us is a great world which has appointed us here, and summoned us to speak and to stand for things not recognised by the world. Millions of hearts that have passed through ruined temples, seeking some farther truth, are profoundly united with us, though they disown us, and though they be still surrounded by what may seem to us superstition. Small good to us that we have abandoned their superstitions, if not by attainment of a true and real faith. Small good that we have left behind us all fear of hell, if we have not reached the fear of doing wrong. Little were it that for us the eastern paradise has faded, if we have no vision of a new heaven and new earth. Let our hearts arise and gain the fulness of the larger faith and hope. As our lingering idols fall, let it be through the increasing power of the ideals that lead us; let us steadily embody these in our life, so that their brightness may dwell among men, and help to lead on the happier world.—*Moncure D. Conway*, spoken in South Place Chapel, London.

PHYSICAL SEANCES AT PRESTON.—June 20 and 22: We were favoured by a visit from our old friend, Mr. Taylor. Mr. Yates, 10, Hill-street, kindly lent us the use of his pleasant sitting-room. On Saturday evening there were 10 persons present, including the medium. We had splendid results. After the table had lifted clear off the floor about a foot, the controls requested a gentleman to get on the table and stand on the medium's hands, when the table, with the gentleman on it, was raised a distance of about a foot from the floor. Mr. Taylor said that in all the 25 years of his mediumship, he had never had such an experience as was ours on the Sunday. We had not been sitting long before a gentleman, who, at the commencement had been trying, in a very learned and scientific fashion, to account for the phenomena by other than spirit influence, and who had only been at one other Spiritualist meeting, was taken under control, but was the greater part of the time in a semi-conscious condition, and was used for the most remarkable manifestations it has ever been my privilege to witness. Not only was the table lifted clean off the floor, and afterwards with Mr. Yates on it, who is twelve stone weight, but the table was made to spin round with one of his fingers upon it just like a top, first from right to left and then from left to right, but whilst he had it suspended by one finger, Mr. Taylor pressed on it with all his might and failed to bring it down. We have the gentleman's permission to publish his name, and I feel sure he will gladly answer any question that may be put to him honestly. It has certainly knocked the bottom out of his theories. I think at the present it is with him a case of "he don't know where he are." His address is: Mr. A. Gardner, bootmaker, Plungington-road, Preston.—W. M. Wilcock, sec. Central Spiritualist Society.

TO CORRESPONDENTS.—*Brian Hodgson*: Communications must be written on one side of the paper only.—*Andrew Cross, U.S.A.*: Paper received with thanks

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

THE very errors have a value as showing us how men have groped after truth, and the very inconsistencies are precious, as showing us the progress men have made in seeking after God. The fact is, we lose the chief uses of the Bible so long as we regard it as the word of God; but it begins to be intensely valuable, and to be all alive with interest, the moment we accept it as the word of man.—*J. P. Hopps*, in *Plain Truth about the Bible*.

IT is a fact worthy of note that in Matthew and Luke two different genealogies of Jesus are given; in both of these his descent from King David is traced through Joseph, but through different sons of Solomon, and one has a great many more generations than the other. Curiously enough, however, after all this trouble to prove that Jesus was descended from David, we are seriously informed that he had no earthly father at all, and that he was the maker of all things, consequently, he must have been not only the maker of his own mother, but also of that evil spirit who is said to have taken him up to the top of an exceedingly high mountain, from which 'one could see right round the globe, and all nations thereon. Certainly, if the Bible is divinely inspired, "God works in a mysterious way." Truly might Tertullian exclaim, "I believe that which is impossible." Even if the Gospel accounts were true regarding "the man Christ Jesus," "a prophet mighty in word and deed," he did not, I maintain, claim to be God. On the contrary, he is therein reported to have reproved a young man for even addressing him as "good master," saying, "There is none good but one, that is God."—*A Rational Faith*.

W. SENIOR writes, drawing attention to the trivialities frequently given through mediums. He says: "They tell us about Sarah being present, and Jack; about some letter you will shortly receive from abroad; about a slight cough or pain you suffer from; and not a few other things, all of paltry value; and I think if the descriptions have not been guessed at, they are frequently incorrect. Instances could be narrated, but circumstances forbid. I do not complain of tests and information, if such are accompanied with a certain amount of accuracy, but with the hinge of uncertainty upon which they hang, they are often a great impediment to the progress of Spiritualism! Be it far from me to disparage the work of our many good mediums. I am glad that the body of Spiritualists are trying to put an end to deception concerning qualified and unqualified speakers at the societies' meetings, and to place things upon a more methodical basis. I would say that all who intend to be about accurate in their delineations should live good, moral lives, and study for their own edification. We should make individual effort in building up our own capacity for knowledge. It is unjust and wrong to reply upon spirit friends as always being substitutes. I have heard of people who do not trouble about waking in the morning for work, but trust to the spirits, and who expect the spirits to forewarn them of the least danger, and so they sail on in "happy-go-lucky" fashion, when the principal teaching of Spiritualism is personal responsibility. May our mediums study the beauty of language, and seek to become clearer channels for the pure streams of revelation. May we look upon ourselves as responsible beings, contributing to the great field of discovery, and the development of individual liberty. Tests are both good and necessary, but predictions should not be made unless the impressions, or controlling forces, are emphatic and truly from a spiritual source, seeing that sometimes they are not fulfilled. May we teach inquirers truth, morality, and philosophy, until they know that Spiritualism has a moral standard, and works for righteousness.

SOUL-SAVING.

I am sick of the preacher's only strain—  
Save your soul, save your soul, save your soul;  
I am tired of hearing, forever and aye,  
The same old song from the pulpit roll.

It seems to me like a selfish cry—  
This telling a man that the only thing  
Of any importance here below  
Is saving himself from a future sting.

Far nobler, far better, it seems to me,  
To tell a man to save some other;  
To send him up and down through the world,  
Seeking and saving his fallen brother.

To put him off from the beaten track,  
Out into the hedges of sin and shame,  
To teach and to tell to the captives there  
The bounty and glory of virtue's name.

To rescue the starving one from death;  
To rescue the sinning one from crime;  
To preach the gospel of present help  
To the weary ones on the shores of time.

To seek out those whom the world forgets;  
To plant a flower on a nameless grave;  
To hide the erring one in the heart,  
And strengthen it with a purpose brave.

To do to the little ones of God  
The things which the world does to the great;  
To walk the world with a purpose grand,  
And with eye on the final good, to wait.

If a man does this, I dare affirm  
That he can afford to forego all care  
About going to heaven, and give his whole time  
To the work of getting his neighbour there.

HATTIE TWING GRISWOLD.

## THE "TWO WORLDS" PUBLISHING COMPANY LIMITED.

OFFICE, 18, CORPORATION STREET, MANCHESTER.

## DIRECTORS

S. S. CHISWELL, CHAIRMAN.  
 F. TOMLINSON, VICE-CHAIRMAN.  
 W. T. BRAHAM, PETER LEE,  
 GEO. COLBECK, J. PEMBERTON,  
 R. FITTON, T. SIMKIN,  
 G. HILL, J. B. TETLOW,  
 W. JOHNSON, J. T. WARD.  
 Secretary - - - - - E. W. WALLIS.

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

Subscription rates to all parts of the world:—

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.;  
 post free, including all Supplements.

## LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner,  
 Marshall and Sons, 125, Fleet Street; West End Agents, Nichols  
 and Co., 23, Oxford-street, W.

FRIDAY, JULY 3, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

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

## THE SPIRITUALISTS' NATIONAL FEDERATION.

## THE SEVENTH ANNUAL CONFERENCE,

will be held in

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

On SUNDAY, JULY 5, 1896.

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

A. J. SMYTH, ESQ., of Birmingham.

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

MR. JOHN SLATER, and MR. WALTER HOWELL,  
 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.

## LEGAL STATUS FUND.

## SECOND LIST OF DONATIONS.

BROOK-STREET Society, Huddersfield, 10s.; Leicester  
 Progressive Spiritual Society, People's Hall, 10s.; Mr.  
 Thos. Young, Birmingham, £1; Batley Carr Society, 10s.;  
 Batley Carr Lyceum, 10s.; Batley Carr Friends, 12s. 6d.;  
 Hull Psychological Society, 5s.; Madam Henri, Win-  
 chester, 3s.; Mrs. Robert Bunn, Winchester, 2s. 6d.;  
 Mr. J. H. Bunn, Winchester, 2s.; A Winchester Spirit-  
 ualist, 2s. 6d.; Mr. J. Venables, Walsall, £1; Armley  
 Spiritual Church, £1; Leeds Psychological Society, £1;  
 total amount up to date, £16 12s. Further donations may  
 be sent to the treasurer, Mr. S. S. Chiswell, 11, Renshaw-  
 street, Liverpool, or to Mr. T. O. Todd, Winifred-terrace,  
 Sunderland, or may be paid at the Conference meeting at  
 Liverpool.

## THE NATIONAL CONFERENCE.

THE Spiritualists of Great Britain are invited to attend the  
 Annual Conference of the National Federation, which will  
 be held at Liverpool on Sunday next, July 5. Slowly,  
 steadily, and *surely* the cause of unity has gained ground,  
 and the Federation has been strengthened by accessions  
 of both Associates and Societies, and to-day it occupies a  
 firmer and more assured position than at any previous  
 annual gathering. We rejoice that such is the case, and  
 trust that all Spiritualists who possibly can, will make a  
 point of attending the meetings and participating in the  
 important matters that are to be brought up for decision.  
 During the past year the missionary labours of Mr. Jas.  
 Swindlehurst, and for a short time of Mr. J. C. Macdonald,  
 have been of great service to the movement, assisting  
 weak, and leading to the formation of new Societies.  
 Practical propaganda work has thus been effected, and the  
 way has been prepared for great developments in the  
 future. This is especially true of the proposed District  
 Councils, plans for which, and a constitution for their  
 effective working, have already been prepared, and will,  
 we trust, be adopted by the Conference, and, as far as  
 possible, applied to meet the needs of the growing  
 movement.

Some most important proposals are down for con-  
 sideration, notably the suggestion from Clitheroe "of a  
 Board of Examination for speakers," which will require  
 very careful handling and thorough elucidation before  
 anything can be done; and also the proposal from Mr. T.  
 O. Todd, *re* the formation of a "Legal hundred," so that  
 the property of Societies may be secured to the Cause.  
 There will of necessity be differences of opinion as to the  
 practicability of these plans, and full and free discussion is  
 both advisable and requisite. The desire to discover the  
 best, wisest, and most beneficial course for the proclama-  
 tion of the Spiritual gospel, should lead to good results,  
 and tend to secure the desired end. Spiritualists seek to  
 promote the spread of spiritual religion, and to enlighten,  
 encourage, and educate the great mass of the people, that  
 the knowledge of the Spirit and the path of progress,  
 which must be trodden intelligently and voluntarily by all,  
 may strengthen the characters and purposes of men and  
 women, that, as responsible social and spiritual beings,  
 they will walk in the light of truth, be seen of all men,  
 and known for their honour, ability, and probity.  
*Character and goodness, work and worth*, are the need of  
 the hour, and Spiritualists—possessing as they do the  
 highest scientific and philosophic religion—the religion of  
 the spirit, in all its manifestations here and hereafter—  
 ought to be leaders of the van of progress, foremost in  
 all movements that make for independence, intelligence,  
 and happiness. Any decisions which the united wisdom  
 of the assembled Spiritualists, and the influence from the  
 Unseen Helpers, will enable them to make for  
 greater success in the work of the New Dispen-  
 sation for promoting human progress and happiness  
 will, we feel sure, meet with ready recognition and  
 response from the great body of Spiritualists  
 who, although unable to be present at the Conference,  
 will wish success to the labours of those who do assemble.  
 We trust that angel friends will find many instruments,  
 upon whom they can cast the inspiration of their loving  
 purposes, and wisely impress them, and give direction to  
 the workers and the work, and that the spirit of brother-  
 hood and goodwill may prevail, and no bitterness or  
 personal feeling mar the deliberations of the hour.

May the uppermost thought in the minds of all be a  
 desire to find the *right* way; to help the angels to banish  
 darkness, ignorance, superstition, injustice, vice, and  
 wrong, and institute the reign of knowledge, justice,  
 goodness, sympathy, light, and love, and each one  
 loyally endeavour to so *live* out in daily life, and practically  
 embody the spiritual philosophy in motive and in deed,  
 that even our opponents must feel these Spiritualists have  
 walked and talked with angels, and have become better  
 men and women in consequence.

## 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, Osaburgh Street, FLORENCE MORSE,  
 London, N.W.

**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.

NOTICES, AGENDA, Etc.

ARTICLE 8.—DEBATE.

As the Conference is a deliberative body, each speaker shall be limited to one speech on each subject, not exceeding ten minutes, except the mover of a resolution, who shall be allowed fifteen minutes, with the right to five minutes for reply.

Only delegates and associates shall be entitled to vote.

No associate or society shall be privileged to vote, unless their annual subscription has been paid fourteen days before the date of the Conference in each year.

ARTICLE 10.—BUSINESS AT THE CONFERENCE.

The order of business at the Conference shall be:—

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

DEFERRED BUSINESS.

At the Darwen Conference, Mr. Rooke moved to add to the constitution:

That the Executive be empowered to secure for Spiritualists the same legal rights and privileges as are enjoyed by other Nonconformists.

This motion was lost, Mr. Morse moving an amendment to the effect

That the Executive be empowered to obtain all the required legal information, a copy of the Poll Dood, etc., and submit to next Conference.

Owing to lack of funds, the Executive have not been able to carry out the above. In order to obtain this desirable object, Mr. T. O. Todd, of Sunderland, has generously printed and sent out, at his own expense, "The Appeal," by request of the Executive, and notice is hereby given that the following resolution will be submitted at the morning session:

That the consideration of a proposed Legal Status for Spiritualist Societies be first business at the afternoon session (in open Council), and that Mr. T. O. Todd, of Sunderland, be requested to give a report and statement regarding the best methods, financial requirements, etc., and open the discussion.

The Clitheroe Society of Spiritualists submit the following motion:

1. That it is highly desirable that a Board of Examination for those aspiring to platform mediumship be constituted in connection with the National Federation of Spiritualists.
2. That the number of examiners be left with the Conference; that they be elected annually by the Conference, retiring members being eligible for re-election.
3. That the examinations be held half-yearly, at suitable centres to be fixed by Conference, and that mediums wishing to present themselves for examination should give not less than three months' notice to the secretary, and attend the examinations at their own expense.
4. That any medium successfully passing the Board of Examination be entitled to use the words "Approved by the Board of Examination," such to be a guide to societies that the medium is capable of conducting services.
5. That all affiliated societies receive annually a list of approved mediums, and their addresses.
6. That no platform medium, in the recognised sense of the word, be eligible to serve on the Board of Examination.

The Birmingham Spiritualists' Union will move:

That the Constitution be amended as follows:—"Clause 6, Art. 2. The development and education of mediums, speakers, or other workers, for the propagation of Spiritualism, by means of Classes, Homes, or Colleges, or in any other manner which may be found practicable."

Motion by the Patricroft Society of Spiritualists:

RE GRAND NATIONAL BAZAAR.

That this Conference appoint a Committee (with power) to organise and conduct a Grand Bazaar in some large centre of population (say Manchester), or such place as may be decided upon, during the latter part of 1896 or early in 1897. The proceeds of this effort to be applied to such forms of mission propaganda work as shall be decided upon by the then standing Executive of the Federation. The Committee shall consist of members of the Federation, together with the Secretary and Treasurer, and such persons as the Committee deem fittest to aid in making the work a success.

The whole of the tickets for Delegates and Associates have been sent out. Should any not have reached their destination, application should be made to the Gen. Sec.,

W. ROOKE,

165, Stockport-road, Levenshulme, Manchester.

I have much pleasure in reporting the receipt of the following donations:—Messrs. P. Galloway and A. J. Smyth, Birmingham, £5; the Birmingham Spiritualists' Union, £5.

W. ROOKE.

GENERAL SECRETARY'S FINANCIAL STATEMENT.—BALANCE SHEET 1895 AND 1896.

RECEIPTS.	
1895. Balance as per last Balance Sheet.....	£9 8 5½
Conference Receipts (Sale of Tickets).....	5 10 6
"    "    (Collections).....	8 7 5½
1896. Society's Contributions.....	8 18 11
Associates    ".....	11 2 6
Sundries, including Collections at Executive Propaganda Meetings and Downing-street Meeting.....	2 14 0½
Guarantee Fund.....	26 15 2
<b>Total.....</b>	<b>£72 17 0½</b>

EXPENDITURE.	
Executive Expenses including last Conference.....	£23 0 3½
Half Share Conference Expenses.....	8 8 0
Printing.....	4 13 6
Donation to Mr. Harrison.....	5 0 0
Downing-street Meeting, Hire of Co-operative Hall....	1 5 0
Stationery and Stamps.....	2 9 9
One Month's Mission, per Mr. McDonald's Report....	3 6 3
Advanced to Mr. Swindlehurst.....	19 0 0
Cash in hand—Treasurer.....	5 14 3
<b>Total.....</b>	<b>£72 17 0½</b>

W. ROOKE, SECRETARY.  
PHILIP NORBURY, } AUDITORS.  
THOMAS TAYLOR, }

Audited and found correct as per vouchers exhibited, 18th June, 1896,

ORGANISER'S FINANCIAL ACCOUNT, FROM OCTOBER 6, 1895, TO JUNE 20, 1896.

INCOME.	
From Collections at Public Meetings.....	£33 1 0
Forty New Associates Paid Organiser.....	5 9 6
Five Old Associates    ".....	0 12 6
Leicester Society Affiliation Fee.....	0 5 0
Donation Skipton Society, per Organiser.....	0 10 0
Macclesfield Society's Fees, two years.....	0 10 0
Preston, Weavers' Hall Society's Fee.....	0 6 8
	£40 14 8
Received from Treasurer.....	19 0 0
<b>Total.....</b>	<b>£59 14 8</b>

EXPENDITURE.	
Salary and Commission to June 20.....	£40 4 9
Organiser's Railway Fares.....	6 10 8½
Other Mediums and Speakers' Fares.....	2 2 0
Stamps and Post Cards.....	1 5 9
Stationery.....	0 2 0
Advertising Meetings, Horwich.....	1 12 6
"    "    Rishton.....	0 14 6
"    "    Skipton.....	0 12 6
"    "    Great Harwood.....	0 9 0
"    "    Rawtenstall.....	0 6 0
"    "    Lancaster.....	0 5 0
1,000 Hymn Leaves.....	0 4 6
Rent for Meetings: Rishton, 4 Meetings.....	1 8 0
"    "    Horwich, 4    ".....	1 8 0
"    "    Skipton, 2    ".....	1 8 0
"    "    Great Harwood, 2 meetings.....	0 8 0
Personal Expenses.....	0 8 0
Balance in hand.....	0 5 5½
<b>Total.....</b>	<b>£59 14 8</b>

J. SWINDLEHURST, ORGANISING SECRETARY.  
PHILIP NORBURY, } AUDITORS.  
THOMAS TAYLOR, }

Audited and found correct as per vouchers exhibited, 18th June, 1896,

## LONDON NEWS AND NOTES.

**BATTERSEA PARK.** Open-air Propaganda.—July 12: Field Day. Meetings near the Band Stand at 3 and 6 o'clock. Tea at Mr. Salmon's, at 5. The usual out-door workers. The presence and support of friends solicited. (Advt.)

**CAMBERVELL.** Surrey Masonic Hall.—We were very disappointed that Mrs. Brenchley was unable to be with us. Mr. Boddington gave a brief but appropriate address. Mr. Brenchley gave an instructive outline of the history of Joan of Arc, emphasising the fact that the same body of people who caused her death, because of her witchcraft, are to-day proclaiming her heroism. Good audience. We are delighted to hear of Mr. Wallis's well earned holiday. Annual summer excursion to Keston Common, by brake, on Monday, July 13. Tickets 3s. 6d. (including tea), not issued after Sunday, July 12. Apply to secretary.—(Advt.)

**CANNING TOWN.** 47, Hermit Road.—A splendid evening on Thursday last with our old friend Mr. Smith, who gave great satisfaction to a large number of friends by giving psychometry. Hope we may see him again soon, for we have proved he has developed himself and given much time to that particular study. Many have been helped with good information from him. May God speed him in his work.—J. B. S.

**CANNING TOWN.**—24: A pleasant evening. Mrs. Whimps' guides gave several tests and clairvoyant descriptions. 28: Our society is making rapid headway. Mr. Barrell dealt with the work done during the first half-year, which gave satisfaction to all. Our new president is a member well known to many Spiritualists, Mr. J. Thomas. Vice-presidents, Mr. C. Hill and Mrs. Barrell. During the evening Mrs. Barrell was presented with an O.P.S. gold brooch, given to her by the members for the good work she has done during our first half-year. We intend holding our first outing on July 18, to Thydon Bois, taking tickets in the ordinary way. Weather permitting, an open air seance will be held in the forest. Will members and friends wishing to go give their name to the secretary or committee, so that tea can be arranged for. Canning Town members will be known by a blue and white ribbon. Meeting at Riggs Retreat at five o'clock. [Advt.]

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—Keen disappointment evinced when it was known that Mr. Long was prevented by illness from speaking for us last Sunday. After suitable remarks by the President, Mr. John Slater gave some wonderful tests from the platform. Two solos by Miss Florence Morse met with warmest appreciation. Rooms crowded.—L.H.

**EDMONTON.** Beech Hall, Hyde Lane.—Mrs. Yoeles gave a beautiful invocation, also an able discourse on "Where are our dead"? dealing with the subject in an excellent manner. Distinct clairvoyant descriptions, all recognised. We spent a most enjoyable evening.—A. W.

**113, EDGEWARE ROAD.** Spiritual Athenæum.—Mr. Hunt lectured on the "Philosophy of Materialisations." Tuesday, July 7th, at 8 p.m., I shall give the second of three trance discourses on "Occultism, Spiritual religion, and Mystical Christianity." Those interested in magic, Luciferianism, and Esoteric Christianity, should attend.—A. F. TINDALL, A.T.O.L.—(Advt.)

**FINSBURY PARK.** Open air work.—Morning: the meeting was addressed by Messrs. Brooks, Jones, Davis, Emms, and Rodger. July 5, a meeting at Lewisham, conducted by Mr. A. M. Rodger; it is hoped Spiritualists from Forest Hill and the district will support it.

**ISLINGTON.** Wellington Hall.—Mr. Jones, chairman. The inspirers of Mr. Ronald Brailey gave a good address on "Spirit communion," also poems on truth and happiness, selected by the audience. We thank Mr. Brailey for his visit, and next time we hope to afford him good conditions for clairvoyance. Mr. A. M. Rodger also spoke, and "our friend in the corner" appealed, not in vain, for help for one in distress.

**KENTISH TOWN, N.W.** Dawn of Day, 85, Fortress Road.—Mrs. Bingham, reading, recitation, and various experiences. Mrs. Spring gave a beautiful inspirational address, followed by clairvoyance.

**STRATFORD.** 23, Keogh Road.—Mr. Veitch again gave a grand discourse to a good audience. Our excursion takes place on Saturday, August 22. Tickets 2s. 6d., and 1s. 6d. for children.—(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.—24: Mr. Gibson gave short address and good psychometry. 28: Mr. Macdonald gave good address and clairvoyance. Evening: 12 written questions from the audience were dealt with in a very able manner.

**BRADFORD.** Church Street.—Mr. Crompton again gave us his services in the evening. Subject of address, "Immortal man." Clairvoyance and psychometry excellent.

**COLLYHURST STREET.**—21: Mrs. Emma H. Britton discoursed. Afternoon: "God of men, v. God of Spirits." Evening: Answered eleven questions suggested by audience. Her clear, concise responses evoked merited applause and heartily expressed admiration. Monday: A select audience greeted Mrs. Brigham, and gave rapt attention to her graceful and illustrative lecture—"Can we know anything of the life beyond?" Three subjects were suggested and responded to in impromptu metrical poetry, which exalted us to the seventh heaven. We dearly wish the honour repeated o'er our friend, and Miss Cushman, leave our country. 28: Mrs. Peters spoke impressively on subjects chosen by the chairman. Clairvoyance after each discourse. Mr. Smith and choir rendered solos and choruses with graceful effect. Lyceum in new meeting room. Fair attendance. Delegates presented report of meeting at Stockport. Joy was felt at the prospect of union with demonstration.—T.T.

**CHEETHAM.** Ash Lodge.—Mrs. Brigham's visit to Cheetham will be long remembered. Two questions from the audience, "What good is Spiritualism to humanity?" and "Why do spirits show themselves in material dress?" Very ably answered, and making the old biblical teachings appear in quite a new dress. Miss Cushman gave a recitation with good effect. Mr. Rooke presided. 25: Mrs. Kay gave good clairvoyance. 28: Afternoon, Mr. Moorey gave some very good advice to young mediums. Evening, he spoke on, "Is religion necessary to daily life?" Showing we are what we are, and not what we seem. Good clairvoyance.

**HULME.** Junction Street.—Thursday: Mr. Lamb, psychometry. Sunday, 6-30: Service conducted by Messrs. Blumenthal and Connolly; after circle. Monday: Mr. Lamb, clairvoyance and psychometry. Saturday next, a picnic to Castle Mills.

**LONGSIGHT.** Labour Hall, 24, Gray Street.—18: Pleased to have Miss Jones. Clairvoyance and psychometry extra good; also Madam George's clairvoyance good. Fair audience. 23: Mrs. Hesketh, splendid lectures and prayer; also few words from Mrs. Wright well received. 25: Extra good circle. Largest audience since the election of officers. Good psychometry and clairvoyance by Mr. Lamb and Madam George. Mrs. McNight's control gave good discourses on "How he passed on." 28: Written questions and good after-circle.

**OPENSHAW.** Granville Hall, George Street.—Mr. W. Lamb for the first time. We were pleased with him and hope to have him again before long. His guides gave very good addresses and psychometry. He should be fully employed.

**PENDLETON.**—25: Mr. Moulding very successfully conducted the public circle. Psychometry very good. 28: 2-45, Mr. Moulding conducted public circles. Mr. J. Heyes gave invocations. Mrs. Holden very successful with clairvoyance, also Mr. Moulding, with psychometry. 6-30, the service of song, "An Angel in Disguise," was nicely rendered by the choir; reader, F. Johnson.

**SALFORD.** 4, West Craven Street, Regent Road.—Owing to the illness of Mrs. Uren, Mr. Kaye was with us, and dealt with five subjects from the audience in an intellectual and masterly manner. After-circle, good results from local mediums.

**SALFORD.**—24: Miss Knight's clairvoyance was exceptionally good. 27: Mrs. Hulme, though not quite recovered, gave a short discourse, "Spiritualism and its teachings," afterwards psychometric and clairvoyant delineations with remarkable accuracy. When Mrs. Hulme visited us some six or seven weeks ago, a lady and gentleman in the audience, at her request, handed up an article, after some preliminary remarks, Mrs. Hulme said to the gentleman: "I have to warn you of a sudden death in your surroundings within a month from to-day." Although the gentleman jested over the matter, we regret to announce that *exactly* a month afterwards, to the very day, this gentleman fell from his bicycle, and when picked up life was found to be extinct. At the after-circle, Mrs. Williams and Mr. A. Bracegirdle gave some excellent phenomena.—Wanted, for the Salford Spiritual Church choir, two male voices, tenor and bass; must be readers, sol-fa or notation; all music provided by the church. Apply Mr. A. H. Rooke, 9, Park place, Salford.—(Advt.)

## PLATFORM RECORD.

**ACCRINGTON.** 26, China Street.—We had a good day, it being the Lyceum Sunday. Mr. Clark gave clairvoyance.

**ACCRINGTON.** St. James Street Temple.—Monday, Mrs. Hulme gave splendid clairvoyance and psychometry, all recognised. 28, Mr. Holmes gave good addresses, clairvoyance, and psychometry. Look out for flower services on the 12th.

**ACCRINGTON.** Whalley Road Tabernacle.—21: Good addresses and clairvoyance by Miss Skipper. 28, Mrs. Marshall gave interesting addresses on "Children of this and the spirit world," and "Who are the ministering angels." Beautifully named a baby, spirit name "Steadfast." 29: Mrs. Marshall, short address, good clairvoyance.

**ARMLEY.** Theaker Lane.—Mr. Collins, in place of Mrs. Sagar, discoursed on "Who is the Saviour in the nineteenth century." Evening: The benefit of Spiritualism to humanity. Clairvoyance very good. Large audience.

**ASHTON.**—In the absence of Miss Whiteley, the services were very ably conducted by Mrs. Cropper, who gave psychometry, Mr. Tellar, clairvoyance, and Miss Challoner, clairvoyance.

**BIRMINGHAM.**—Mr. G. Featherstone delivered trance addresses at 11-30 and 6-30. A most successful picnic at Stourport, on Saturday 27. Number present, 99.

**BLACKBURN.** Frockleton Street.—Mrs. H. T. Brigham delivered splendid discourses to very large audiences; afternoon, "Spiritualism, a progressive and reformatory movement"; evening, "What has Spiritualism revealed of life after death," followed on each occasion with impromptu poems, subjects from the audience. Miss Cushman also recited at the evening service.

**BLACKBURN.** Northgate.—Miss Barlow gave good clairvoyance at our three services to large audiences.

**BLACKPOOL.** Liberal Club, Church Street.—Miss Smith gave nice discourses, each followed by clairvoyance of very good order.

**BOLTON.**—Our anniversary. Madame Henry gave grand addresses upon "Spiritualism, the universal religion," and "Feasts and fasts, their spiritual memorials." These were eloquent, instructive, enjoyable, and profitable. Clairvoyance short, but excellent and satisfactory.

**BOOTLE (Liverpool).**—Mrs. S. G. Rennie lectured very acceptably on "What constitutes religion?" Clairvoyance very good.

**BRADFORD.** Boynton Street.—Mrs. Taylor gave addresses on "New lights and new truths." Evening, "Has the final farewell been given?" Her guides showed very forcibly that the final farewell was not given, but friends returned to us again. Clairvoyance, mostly recognised.

**BRADFORD.** Walton Street.—The guide of Miss Harrison gave very good discourses on "Be truthful," and "I will make thee ruler over many things."

**BRADFORD.** 421, Manchester Road, Spiritual Mission.—Third

anniversary, Miss Patefield gave good addresses, "What shall I do to inherit the life of eternal light?" and "Spiritualism: is it true?" Anthems and hymns ably rendered by the choir; excellent. Crowded audiences. We thank all friends who helped to make it successful.

**BRIGHOUSE.**—Mr. J. Armitage spoke very nicely to the children. Evening: Questions from the audience answered in a very able manner.

**BRISTOL.** 134, Grosvenor Road.—Good circles, clairvoyance, and advice given by Mrs. Hooper, normally and under influence. Clairvoyance with both initials given, instantly recognised by strangers.

**BURNLEY.**—Hammerton Street.—Mr. J. B. Tetlow, subject: "Reason, Instinct, and Intuition." Evening: "Karma, Reincarnation, and Immortality." He named a baby, and gave clairvoyance, etc. Very good.—C.E.J.

**BURY.** Georgiana Street.—Mrs. Robinson, "What advantage has Spiritualism over Christianity?" Evening, "Mediumship;" both lectures well appreciated. Clairvoyance, very good.

**CARDIFF.** Psychological Society, at the Town Hall.—Very successful meetings were held, when Mrs. Emma H. Britten delivered addresses on "The wondrous story of Spiritual evolution in all ages, renewed only in this century," and "Visions of scenes and Spiritual experiences in the life hereafter." Space forbids further reference, but the privilege of listening to the gifted inspirers of our beloved friend is a great one. To-night (Monday) a full house is anticipated, when replies will be given to questions from the audience.

**CARDIFF.** 100, Cowbridge Road.—Trance address through Mrs. Williams. "Who will believe our report?" ably dealt with, showing how difficult it always has been to introduce advanced thought, socially, religiously, or politically. Good service on Tuesday evening; remarkable proof of spirit-return and communion.

**CARLISLE.**—21: Return visit of Madam Henry, who gave addresses and clairvoyance. Subjects, "O Death, where is thy sting? O Grave, where is thy victory?" "Do you, who live upon the material world, live on God's word or the Devil's?" Both much enjoyed, the evening lecture being a particularly fine one, her guides beautifully illustrating it with scientific facts. 22: Madam Henry kindly gave us an evening for the benefit of the funds. Tuesday, 23: Medical psychometry and clairvoyance. We expect Mrs. E. A. Marshall, of Burnley, on the 12th July.

**CLITHEROE.**—Mr. Frank Hepworth gave highly instructive and intelligent addresses on "Where are our loved ones?" and "Salvation: how, when, and from what?" Highly appreciated. Successful clairvoyance followed each address.

**DERBY.** Normanton Road.—Mr. F. T. Hodson's guides discoursed ably to good audiences on "Onward to that bright and happy day," and "The saviour of the world, Spiritualism." Successful clairvoyance and psychometry.—J. R.

**FELLING.**—Mr. G. James gave a short, pithy address on "Spiritualism, the light of the world," to the general satisfaction, and also some good impersonations, all fully recognised and appreciated. Sunday next, reception meeting.

**GATESHEAD.** Team Valley Terrace.—We made a fresh start on Sunday, when Mr. W. Wightman gave a good address bearing on the re-union of our society. A large audience spent a pleasant evening. Mr. Dixon ably presided.

**HEYWOOD.** Spiritual Temple.—Our esteemed friend, Miss Halkyard, gave good discourses on "Ministering spirits: who are they?" and "What is Spiritualism?" listened to with close attention. Credit is due to Miss Halkyard for her successful clairvoyance.

**HOLLINWOOD.**—Mr. Plant discoursed to very good audiences. I am sure he ought to be fully engaged. Clairvoyance at each service with good results. Lycium is increasing, and we hope parents will look to their children attending.

**HULL.** Psychological Society, No. 4 room, St. George's Hall, Story Street.—Mr. Thompson presided. Rev. Loeh gave a very exhaustive criticism on Spiritualism and mediumship which will be something to think about, and calculated to check the too credulous. Moderate audiences.

**HUNSLET.** Goodman Terrace.—Miss M. A. Towers gave grand addresses on "Come, see a man, who told me all that ever I did." Evening: "Blessed are ye when men shall revile you and persecute you." Excellent clairvoyance.

**HUNSLET.** Top of Joseph Street.—Afternoon, Mr. G. Newton gave a grand address. Evening, six questions from the audience treated in a forcible and logical way, highly applauded.

**KEIGHLEY.**—27 and 28: Mr. Thomas Wild paid his second visit, and gave convincing proof by giving full names and addresses of friends desiring to communicate. The addresses of where they lived or passed on, being a necessary factor of recognition, for instance, the name of a lady was given and recognised by the name only, but when the name of the street was given it was found to be another person of the same name, and was fully recognised to the satisfaction of a very crowded house. We say God-speed to Mr. Wild and his work.—E.W.

**LEEDS.** 8, Myers Court, Castle Street.—A good time with the guides of Mrs. Beecroft, who discussed on "There is no death," and "Who are the angels," in a very satisfactory manner. Clairvoyance. The after-meeting was a real treat, several friends taking part.

**LEEDS.** Back Adelphi Street.—Good day with Mrs. Buckton and her guide. Subject, "How I became a Spiritualist." Good clairvoyance, nearly all recognised. After-circle well attended. Hoping to have her with us again.

**LEEDS.** Progressive Hall.—Good day with the guides of Mrs. Robinson, who spoke on "Who and what is God," and "Work for the night is coming." Clairvoyance good. 29: Mothers' meeting conducted by Mrs. Levitt, who gave excellent psychometry.

**LEICESTER.** People's Hall, Millstone Lane.—A very instructive address through Mr. Muggleton on "A new commandment I give unto you, that ye love one another." Good clairvoyance by Mrs. Place.

**LEICESTER.** Crafton Street.—Mr. Clark gave an interesting address on "Lift up now thine eyes, and see what is this." He dealt with the subject in a masterly manner, and gained applause several times from a fair audience.

**LEICESTER.** Liberal Club, Town Hall square.—The inspirers of our local friend, Mr. Swinfield, gave a very interesting address on

"Who, and where is God?"; followed by remarkably accurate clairvoyance.

**LEIGH.** Newton Street.—Mr. Gibson gave short address and psychometry; very good. Evening: "The World's desire," dealt with in a very interesting manner. Psychometry correct in every case. On the 23rd, we were also pleased to celebrate the silver wedding of our esteemed friends, Mr. John and Mrs. Alice Stirrup, when about thirty persons sat down to the good things provided. We then adjourned to another room, and spent the evening in singing and dancing, etc. Heartly thanks and well wishes from all.—J.D.

**LIVERSEDE.** Carr Street, Littletown.—7: Mrs. Wood gave good discourses to fair audiences. 14: Mrs. Armitage and her guides gave good discourse and clairvoyance; pleased to see her again. 21: Mrs. France gave good discourse and successful clairvoyance. Owing to Mr. Mitchell's son passing on, the scholars rendered "An angel in disguise," in a very able manner.—T.H.

**MIDDLESBORO.** Spiritual Hall.—7 and 14: Miss Cotterill, of Manchester, conducted the services. 21 and 22: Mrs. J. A. Stansfield, of Shaw (special visit). Addresses and clairvoyance good. A child was named Gilbert, spiritual name "Conqueror."

**MIRFIELD.** Armitage Gardens.—Mr. J. C. Spencer, of Leeds, gave splendid addresses, but no clairvoyance. The thanks of the committee are due to Mr. Pawson, of Batley, who presided in a most able and pleasant manner.—C. Manchester.

**NELSON.** Bradley Fold.—The guides of Mrs. Smith discoursed very nicely on "Spirit reality" and "What must I do to be saved?" afterwards giving good clairvoyance.—D. H. B.

**NELSON.** Ann Street.—Mrs. Emmot gave excellent addresses on "Conditions," and "There was a rushing mighty wind." Very good psychometry.

**NELSON.** Pendle Street.—24: Miss Skipper gave a splendid discourse and poetry; also clairvoyance, all recognised. 28: Mr. Whittaker gave two good discourses, "Man's redemption," and "Life and death."

**NEWPORT.** Mon. Arundel Villa, Barrack Hill.—An inspirational address by Mr. Wayland on "The day of reckoning, the book of life." Clairvoyance at after-meeting by Miss Alice Wayland. Pleased to see strangers. A welcome to all.

**NORMANTON.**—A good day with Mrs. Russell, who spoke well on "Who are the angels, and whence come they?" Clairvoyance at each service recognised. A good after-circle, when Miss Hodgson gave a most excellent impersonating test; also one was recognised through the mediumship of Mr. Wedgwood.

**NORTHAMPTON.**—22: Mrs. Longhorn, Mrs. Nelson, and Mrs. Gubbins gave a good meat tea to all who liked to come. Then we had songs, recitations, and dancing. Very enjoyable time. The ladies handed over £3 towards reducing debt on our hall. 28, Morning: Mrs. England, two or three interesting controls. Night: Mrs. Walker, very good address. Fair audiences.

**NORTH SHIELDS.** 6, Camden Street.—Mrs. Davison, of Gateshead, gave several impersonations, which were fully recognised. Good audience.

**NOTTINGHAM.** Masonic Hall.—Mr. J. Swindlehurst's lecture on "Man's hope of immortality" was a fine one, and his answers to questions in the evening interesting and important.

**OSSET.**—Miss Hunter on "Life is real, life is earnest," and "Spiritualism: past, present, and future." Clairvoyance and psychometry.

**PARKGATE.**—Mr. S. Featherstone on "The earth and its lessons." Evening: Questions from the audience, which evidently satisfied all, as the invitation to discussion at close elicited no response.

**RAWTENSTALL.**—14: Mrs. Robinson gave good addresses. 21 Mr. Tetlow spoke on "Is Spiritualism in accordance with Socialism?" 28: Mrs. Margerison, clairvoyance very good. Anniversary postponed until June 19, when Mr. Armitage will be with us.

**ROYTON.** 15, Crossley Street.—27: Successful circle conducted by Mrs. Dixon. 28: Mrs. Dixon discoursed in grand style to very good audiences, and gave some remarkable tests in clairvoyance and psychometry.

**SEGHILL.**—Mr. J. J. Corry gave a short reading from "Spirit teachings," and a short address on "Death, and after"; followed with psychometry.

**SHAW.**—24: Miss Halkyard gave very good lecture and good clairvoyance. 28: Miss Hunter gave very good lectures on "Let us gather up the sunbeams lying all about our path," and "What has Spiritualism done for humanity"; also good clairvoyance.

**SHEFFIELD.** Hollis Hall, Bridge Street.—21: Mrs. Summersgill gave splendid addresses and impromptu poems, under influence. 22: Evening devoted entirely to psychometry. Very pronounced and good. 28: Mr. C. Shaw, our local medium, through whom his controls replied in their usual masterly style. No contradiction could be brought against their arguments. 29: Evening again devoted to psychometry, in which he is an adept.

**SKIPTON.**—We had Mr. R. C. Craven, of Clitheroe, in the unavoidable absence of Mrs. J. M. Smith, Leeds. His afternoon's discourse was a short sketch of his religious life, and how he changed from the Catholic faith. He then gave a little clairvoyance, which was correct. The evening discourse was on "The deluge," and several other portions of the Bible which do not agree with the science of today. He is a very promising inspirational speaker, and we wish him every success, and hope to hear him again soon.

**SMETHWICK.** Central Hall.—A large and appreciative audience listened to the guides of Mrs. Knibb on "Heavy burdens, bright crowns." Clairvoyance very convincing, 10 fully recognised, 12 descriptions given. Many were moved to tears at the undoubted presence of spirit friends, so graphically described by Mrs. Knibb, whom we thank most heartily.

**SOWERBY BRIDGE.**—Anniversary services. Morning, successful session. The Lyceumists rendered Golden, Silver chain, and individual recitations; an auto-harp solo, a duet, and the usual series of calisthenics. Afternoon and evening: Mrs. Green gave encouraging addresses to good audiences. Mr. Lees ably presiding. Solos were well sung by Miss Copley, and Messrs. Wright and A. Sutcliffe. Special hymns and anthems helped to make enjoyable services. To

Mrs. Greenwood is due great praise for the excellent arrangements of the musical portion. The collections amounted to £16 3s. 6 $\frac{1}{2}$ d.

STALYBRIDGE.—24: Miss Smith conducted the circle in a very satisfactory manner. 28: Mrs. Summersgill very ably discoursed to good audiences on "Faith and works" and "Seeking for the true religion." Phenomena good.

STALYBRIDGE.—24: Miss Bessie Hunter gave eloquent address and remarkable clairvoyance. 27: A picnic to "Bill o' Jacks." Many members and friends spent a most enjoyable day. 28: Miss Knight delineated, very successful clairvoyance at both services. Good attendance at Lyceum.

STOCKPORT.—Mr. Manning delivered two good addresses, 2-30: "The world we live in." 6-30: "What is Spiritualism? Is it a benefactor?" Clairvoyance after each address.

WAKEFIELD. Queen Street.—Mr. W. E. Inman's guides took written questions from the audience. "An everyday practical spiritual religion," and "What fate awaits us when we die?" handled in a masterly manner. Clairvoyance good.

WEST HARTLEPOOL.—The controls of Mrs. Robinson gave a good address on "Redemption." Good clairvoyance. Mr. A. Todd, presiding, gave an invocation. Solo by Mr. E. Pickering. All cordially invited.—A. Todd.

WEST VALE.—Mr. Smithson; evening subject: "Man's immortality," handled in a practical and masterly manner. Meeting at the close, when it was decided to have evening service only for the months of July and August.—J.I.S.

WHITWORTH.—Mr. Johnson; afternoon's discourse: "If God made all perfect, why did he make the Devil?" Evening: "There is no death; or, my experience with the so-called dead."—J.A.

WISBECH. Public Hall.—Mr. Ward gave an excellent discourse, subject sent up from the audience, "Blessed are the pure in heart, for they shall see God." Excellent clairvoyance. It gave us great pleasure to announce that our Lyceum is progressing under the guidance of Mr. Uperoff Hill; and next Sunday they will hold a floral service.

WOLVERHAMPTON.—On Monday, June 22, about 29 Spiritualists met to consider the propagation of Spiritualism in Wolverhampton, at the home of our friend, Mr. Wollison. The guides of Mr. Macdonald, of Manchester, gave a very enthusiastic address, and the meeting was a great success; all present were desirous of starting a society. Mr. Macdonald was congratulated for his remarkable clairvoyance and splendid address, which was listened to with the closest attention. He strongly advised us to work together to possess a hall for our meetings. Mr. Bailey, of Walsall, gave us very good advice, which was appreciated by all; we thank them both for their help in our desire to get the truth. We shall be pleased to have the assistance of anyone interested in our Spiritual welfare.—Charles George.

#### MONTHLY PLANS.

ARMITAGE GARDENS.—12, Mrs. Shulver; 19, Miss G. Hunter; 26, Federation Meeting.  
 BACUP.—12, Anniversary; 19, Mrs. M. H. Wallis; 26, Mr. J. Pilkington.  
 BELPER.—12, Mr. McDonald; 19, Mrs. Gregg; 26, Madame Henry.  
 BIRMINGHAM. Smethwick.—12, Mr. Anson; 19, Mr. Griffin Hodson; 26, Mr. Knibb.  
 BLACKPOOL.—12, Mrs. Armitage; 19, Mrs. Fletcher; 26, Mr. J. Walsh.  
 BOLTON.—12, Mr. R. A. Brown; 19, Mrs. and Miss Barlow; 26, Miss E. Schofield.  
 BRADFORD.—Bowling, Harker Street.—12, Anniversary, Mr. Moulson; 19, Mr. Firth; 26, Mr. Lewis.  
 BRADFORD. 421, Manchester Road.—12, Mrs. Levitt; 19, Mr. Pawson; 26, Mrs. Summersgill.  
 BRADFORD. Walton Street.—12, Miss Walton; 19, Mrs. Berry; 26, Mr. Williamson.  
 BURY.—12, Mrs. Fletcher; 19, Mr. Plant; 26, Mr. Standish.  
 CLITHEROE.—12, Miss J. Hallyard; 19, Lyceum Anniversary, Mr. G. F. Manning; 26, Mr. R. C. Craven.  
 ELLAND.—12, Mrs. Mercer; 19, Miss Foster; 26, Mrs. Berry.  
 HUDDERSFIELD. Brook Street.—12, Mrs. Stansfield; 26, Mr. Macdonald.  
 HUNSLLET. Top of Joseph Street.—12, Mrs. J. Brook; 19, Mrs. J. Colbeck; 26, Mrs. and Miss Hunter.  
 HUNSLLET. 3, Bottom of Joseph Street.—12, Mrs. Robinson; 19, Miss R. E. Hall; 26, Mr. F. Hainsworth.  
 HYDE.—12, Madam Henry; 19, Mr. A. Kitson; 26, Mr. George Featherstone.  
 LEEDS. Psychological Hall.—12, Mr. Barraclough; 19, Mr. Rowling; 26, Mr. Plant.  
 LEEDS. Progressive Hall.—12 and 13, Mrs. Crossley; 19, Mrs. Smith; 26 and 27, Mrs. Levitt.  
 LIVERSEDGE. Carr Street.—12, Mrs. Bentley; 19, Mrs. Greenwood; 26, Mr. Hopwood.  
 LONGSIGHT. Labour Hall, Grey Street.—12, Mr. and Mrs. Hesketh; 19, Mr. Standish; 26, Mrs. Kay.  
 MANCHESTER. Tipping Street.—12, Mrs. Berry; 15, Mrs. Hyde; 19, Mr. J. B. Tetlow; 22, Miss Knight; 26, Mrs. Dixon.  
 NELSON. Bradley Fold.—12, Mr. Pilkington; 19, Mr. Hoskin; 26, Miss Smith.  
 NORMANTON.—12, Mr. Shaw; 19, Mr. Featherstone; 26, Mrs. Beanland.  
 NOTTINGHAM. Masonic Hall.—12, Miss Barlow; 19, Mrs. J. A. Stansfield; 26, Mrs. M. H. Wallis.  
 OLDHAM. Temple Society, Coronation Street.—12, Miss Hunter; 19, Mr. J. Young; 26, Mrs. Brooks.  
 PARKGATE.—12, Mrs. Wallis; 19, Mr. S. Featherstone; 26, Miss Cotterill.  
 RAWTENSTALL.—12, Mrs. Marshall; 26, Mr. Eyre.  
 ROCHDALE. Regent Hall.—12, Mr. J. B. Tetlow; 19, Mr. J. C. Macdonald; 26, Mr. R. Harper.  
 ROYTON.—12, Miss Foster; 19, Mr. Eyre; 26, Mrs. Johnstone.  
 SHAW.—12, Mr. Trueman; 19, Mr. W. E. Leaver; 26, Mr. T. Collins.  
 SKIPTON.—12, Mr. W. Sanders; 19, Mr. W. Davies; 26, Miss E. A. Skipper.  
 SOWERBY BRIDGE.—12, Mrs. Crossley; 19, Mr. Smithson; 26, Miss Hunter.  
 WAKEFIELD. Queen Street.—12, Mrs. Wilkinson; 19, Mrs. Fielding; 26, Mrs. Lake.  
 WALSALL.—12, Local; 19, Mr. G. E. Aldridge; 26, Mrs. Groom.  
 WEST VALE.—12, Mrs. Bailey; 19, Mrs. Waterhouse; 26, Miss Shaw.

MRS. L. A. PETERS, 103, Queens-road, Cheetham, 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.)

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

#### AUSTRALIAN ECHOES.

SPIRITUALISM, as far as Victoria is concerned, is not much in evidence just now. Things are deadly quiet. At the same time the thousands of readers of the Two WORLDS must not run away with the idea that our Cause is dead. Oh, no; there is considerable investigation going on in private, and in my own simple way I find that many people are glad to read our literature, and many of these readers are of the ultra orthodox schools, and they are beginning to find out that there is something in Spiritualism which they never dreamt of. Occultism, using that word in its widest and broadest sense, is much on the increase in Victoria. The last number of *Borderland*, though published at half-a-crown, has been so much in demand, that every copy has been sold by the agents, and they have sent home for a larger supply. This demand has solely arisen through the activity of the Spiritualists, because *Borderland* has never been advertised. The most peculiar feature is that the Australian editor of the *Review of Reviews* is agent for *Borderland*. He is a Wesleyan minister, an ex-president of the Conference, and strongly opposed to Spiritualism and all Occultism or Mysticism. It annoys him very much to find such a demand for *Borderland*, and yet he is forced to supply that demand.

It is rumoured that an attempt is being made to publish a local edition of the *Boston Arena*. I don't know how far this will be possible, but it might be made a success if the proprietors choose to invest some capital in the enterprise.

But it is not only *Borderland* and the *Arena* that should be circulated in Australia. Such papers as *TWO WORLDS*, *Light*, the *Spiritual Review*, the *New Age*, etc., ought to be sold in Australia by thousands, and they could be so sold if the proper steps were taken. It is not the slightest use to expect that people out here will pay six or twelve months' subscription in advance, because they just won't do it. If they can buy the papers every week or month and pay for them as they want them, they will have them, and it is only on these lines that we shall get up a circulation for the English Spiritualistic periodicals. I hope later on that some efforts will be put forth to get an agency for all the papers mentioned above.

The Stewards of Truth are making an effort to get established on a permanent basis in Victoria. Some meetings have been held. The Stewards of Truth is a Sydney institution, established by a wealthy gentleman, named Comings, who was at one time connected with the Students of Truth in New Zealand. Mr. Comings is a thorough Spiritualist, but with a leaning towards Christian science. He has spent a lot of money in Sydney, and has, I understand, a large following in that city. A branch in Melbourne will perhaps succeed in attracting some attention, particularly as there are no public meetings of Spiritualists now held.

The Society of Truth (whose circular I enclose) is doing good work in a quiet way. It holds no public meetings, but meets in private at uncertain intervals. It circulates all kinds of literature, excepting that of the orthodox school. It is purely eclectic. Its supporters include Spiritualists, Christian Scientists, Mohammedans, Unitarians, Swedenborgians, and others. The Society of Truth aims to encourage the good, to show that in all religions there is some truth, and that men and women are, or may be, the sons and daughters of God (the Good). It is just possible that the promoters of the movement may yet come out publicly; I hope they will, because their programme is a good one, and if carried out would result in immense benefit to people who need the society of congenial souls.

#### MRS. HELEN TEMPLE BRIGHAM.

SIR,—My friend the Hon. H. H. Armstrong, of Washington, who was over on a visit to this country last year, and with whom many of the spiritual workers came into touch, sends me a letter dated 2nd June, in which he speaks, amongst other matters, most eulogistically of the life and work of this estimable lady, whom it has been the privilege of many English Spiritualists to hear, but who does not come amongst us in Glasgow till September next. Mr. Armstrong says that for years Mrs. Brigham has been his favourite as a spiritual platform speaker, that the high ethical character of her teaching, and the clear, felicitous, and ever-pleasing manner of her delivery of the truths is calculated to charm and soothe many hearts. That her personal standing and qualities are of the highest character, her life irreproachable, and she is so universally respected that the enemies of Spiritualism never seek to assail her. Mr. Armstrong says that in passing through New York, he always tries to make a Sunday intervene so as to have the edification of listening morning and evening to her addresses. He expresses his pleasure at the commendatory notices which have appeared in the *Two WORLDS* and *Light*, which have given much satisfaction to her many friends in America. There is very much of an interesting nature in Mr. Armstrong's letter, which I will perhaps communicate to you at a future time.

JAS ROBERTSON.

#### MR. JOHN SLATER IN ENGLAND.

SIR,—Many of your readers will be pleased to hear of the unexpected arrival in England of Mr. John Slater, of San Francisco, U.S.A. His arrival has again brought into our midst one of the most remarkable mediums the spirit world has raised up to its service. It will be remembered in all parts of England where he laboured last year, that in every case he created a profound sensation, confounding sceptics, mystifying the would-be wise ones, and affording the most abundant and marvellous evidences of spirit return and the demonstration of a life after physical death. It is a fortunate event that brings him to us, and it is further fortunate that he has been induced to visit several towns during his stay in this country.

As already announced, he will attend the National Federation Conference on July 5th, and will also be in Liverpool on the 6th, 7th, and 8th. On the 9th he will hold a public seance in Manchester, and at Birmingham on the 13th, at the Masonic Hall.

Since it has become known that Mr. Slater is in London, this American test medium has been kept exceedingly busy, all his time being professionally occupied, notwithstanding repeated refusals to see clients. At present there is not the slightest sign of any abatement of the demand that there was last year for his services, but as his visit is a brief one, a limit must very shortly be placed to his professional engagements.

If arrangements can be satisfactorily made, Mr. Slater will probably visit other towns in the North, but, in reply to numerous correspondents, I am requested to state that nothing has been definitely arranged. B. B.

**PROSPECTIVE ARRANGEMENTS.**

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

**BATLEY.**—A Public Tea, on Saturday, July 18. Tickets 6d. each. Tea at 6-30 p.m. On Sunday, July 19, Flower service, speaker, Miss Patefield. We shall be glad to see old friends and new.

**BOOTLE (Liverpool).**—Change of Secretary's address. Mr. John J. Parr, 7, Ursula-street, Hawthorne-road, Bootle. Mediums and speakers, please note.

**BRADFORD.** Spiritual Church, Boynton Street.—The friends of the above church will hold their Flower Service on Sunday, July 5, Mrs. Hunt will occupy our platform; also on Monday night, July 6, Mrs. Hunt will give psychometry and clairvoyance. All are welcome. Friends bringing plants and flowers, can have them returned on Monday night if required.—J. N.

**CAMBOIS.**—We commence our meetings at Cambois on the 5th July with an Open-air Meeting, to be conducted by J. G. Gray, of South Shields, and a few friends.—Wm. Hodgson.

**CLITHEROE.**—On Sunday, July 19, First Lyceum Anniversary will be held, when Mr. Manning will be the speaker. Afternoon, 2-30; evening, 6-30. At 10 a.m. an Open Session will be held. All friends are cordially invited. Refreshments provided. Collection after each service. Special music will be sung, accompanied by new American organ.

**KEIGHLEY.** Heber Street Temple.—Mr. Duguid, from Glasgow, will visit Keighley from the 18th to the 25th of July next, and give seances under the management of the above society.

**LANCASHIRE LYCEUM DEMONSTRATION** will be held in Hollywood Park, Stockport, on Saturday, July 11. Order of Procession.—Marshals: Messrs. Gibson, Longstaff, Fieldsend, and Norbury (White). Stockport Public Brass Band. 1, Stockport (Heliotrope). 2, Ashton (Pink) 3, Pendleton (Salmon). 4, Manchester (Blue). 5, Hollinwood (White). 6, Openshaw (Red). 7, Hyde (Tartan). 8, Royton (Orange). 9, Collyhurst (Primrose). Macclesfield friends will join the procession as a party. Tea will be provided in the Large Mechanics' Institute; Tickets 9d. each, to be obtained of the delegates and at the doors of Institute.

**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.—July 4: 5 p.m., a Reception Tea and Social to welcome Officers, Delegates, and Associates attending Conference. 7-30 p.m., Entertainment. 5: 10 a.m. and 2 p.m., Seventh Annual Conference of "The Spiritualist's National Federation"; 6-30 p.m., Grand Public Meeting. Mr. John Slater, of America, will be present.—Special Notice. Mr. John Slater, of America, will hold a meeting at 8 p.m. on Wednesday, July 8, at Daulby Hall, Daulby Street, Liverpool, for the benefit of the funds of the Spiritualists' National Federation. Admission 1s.; a few reserved seats, 2s. We hope our friends will attend in large numbers.

**STOCKPORT.**—On Sunday, July 12, Mr. Wm. Johnson, of Hyde, and Mr. Thos. Wild, of Rochdale, clairvoyant, are giving their services in aid of the Kitson Testimonial Fund. Friends, rally round in numbers.

**MR. and MRS. BROOKS,**

16, WATERLOO STREET, OLDHAM,

PSYCHOMETRISTS AND HEALERS,

Disease Diagnosed from Lock of Hair. State age and Sex. Herbal Remedies carefully made up.

Terms moderate.

**W. J. LEEDER,**

Doctor of Magnetics, Medical Botanist,  
Magnetist, Clairvoyant, etc.,

IF YOU SUFFER from any kind of disease, you can have your case carefully considered by sending description of ailments, and stamped addressed envelope for reply.

MEDICINE SENT ANYWHERE  
AT THE MOST REASONABLE CHARGES.

Open Daily for personal consultations and advice from  
2 to 8 p.m.

Advice on Business, Mediumship, Spiritual Gifts, etc.  
Send Stamp for List.

Address: 6, Charnley Grove, Charnley Rd., Blackpool  
(5 Minutes walk from Central Station).

**WANTED, FOR SALE, SITUATIONS, ETC.**

SITUATION by widow, experienced housekeeper, good cook and needlewoman.—R., TWO WORLDS Office.  
WILL any kind lady or gentleman give well-educated lady (who is out of situation) temporary home in exchange for duties. Good practical housekeeper, cook, etc. Musical. Good references.—Address M. E., Two Worlds Office. [Advt.]

**SPIRITUAL TRUTH and COMMON SENSE.**

A PLEA FOR SPIRITUALISM. By BRIAN HODGSON.  
Interesting and thought-provoking.—TWO WORLDS.  
A first-rate fighting pamphlet.—Light.  
States case with a moderation as commendable as arguments are convincing.—Literary World.  
Terse and logical in style.—Mid. Inst. Mag.  
A strong indictment against ignorant prejudices.—Pop. Phrenologist.  
Hard-hitting, humorous, and convincing presentation of the Spiritualists' case.—The Coming Day. Post Free, Sevenpence.

CORNISH BROS., Birmingham.

"Two Worlds" Publishing Co., Corporation-st., Manchester

**TO SPIRITUALISTS EVERYWHERE!**

NOTE.—ANOTHER LITERARY BARGAIN SECURED.

**W. H. ROBINSON,**

CENTRAL BOOK STORES, NEWCASTLE-ON-TYNE,

In thanking correspondents for past favours, desires to offer to the Spiritual Public a large consignment of

**DU PREL'S "PHILOSOPHY OF MYSTICISM"  
(SPIRITUALISM),**

At an immense reduction. This work, in two vols., large 8vo., 648 pp., covers the widest range of the Psychic Philosophy. It treats in a unique, condensed, and specialised mode, of the marvellous problems relating to the soul life of the ego, and its defined relationship to Spiritual Universe. Essentially a student's book. No public or private library ought to miss it. The book will be sent post free for 9s. 7½d.

N.B.—Secretaries of societies are offered special terms for parcels by the instalment system. Do not delay sending!

FOR SPIRIT-MESSAGES DURING THE HOLIDAYS READ

USE **THE PLANCHETTE** **SPIRIT GUIDED.**

A SPIRITUALIST LOVE STORY  
Automatic Writing Board. BY E. W. WALLIS.

Post Free, 3s. 9d.

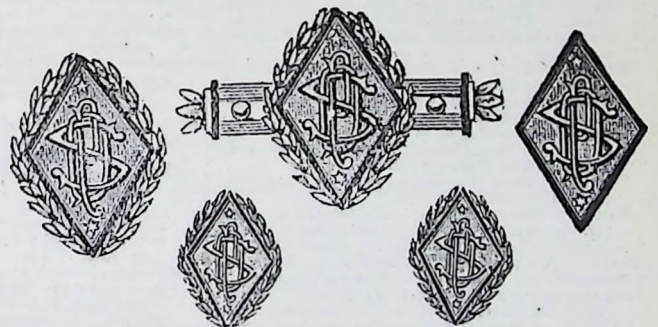
PRICE 1s., POST FREE.

All of Mrs. M. H. Wallis, 164, Broughton Rd., Pendleton, Manch'rs.

**O.P.S.**

RECOGNITION SYMBOL,

now being worn by hundreds of Spiritualists all over the country



**VERY SPECIAL LINE—Gold Fronted Brooches, 10/6  
(SPLENDID VALUE).**

SYMBOLS IN SOLID SILVER, HALL MARKED.

Brooches, 3/6, enamelled blue or ruby, 6/-; Scarf Pin, 2/- (with or without the laurel wreath), enamelled 3/6; Badge (for lady or gentleman), 2/-; Pendant, 2/9; Pendant (with design on both sides), 3/9 Small-size Pins, 1/6, enamelled blue or ruby, 3/- Sleeve Links, Studs, and Solitaires made to order.

Gold-Fronted Badges, 7/6; Gold Plated Pendants, 3/6; Gold Pendants, 9c., 17/6; Gold Fronted Pins, small size, 4/-

They can be easily cleaned with a small brush, and are strong, durable and useful.

**MRS. M. H. WALLIS,**

164, BROUGHTON ROAD, PENDLETON, MANCHESTER.

## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington**.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Mrs. Johnstone, and on Monday. Wed., 7-30 Members' Circle.  
**26, China-st.**, Lyceum, 10-30; 2-30, 6, Miss Jackson.  
**Arnley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Miss Patefield. Mon., 2-30, developing circle. 7-30, Service.  
**Ashton**.—Church-st. (off Warrington-st.), 2-30, 6-30, Miss Cotterill. Public Circle, Tues., 7-30.  
**Ashington**.—Spiritual Temple, 5.  
**Attercliffe**.—Vestry Hall, at 3 and 6-30, Mrs. Russell.  
**Bacup**.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Madame Henry.  
**Barrow-in-Furness**.—Psychological Hall, Dalketh-st. 11 and 6-30.  
**Batley Carr**.—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. Waterhouse. 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, Mr. Inman.  
**Birmingham**.—Masonic Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mr. Postlethwaite.  
**Blackburn**.—Old Grammar School, Flockleth-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Stansfield.  
**Boole**, **Liverpool**.—Masonic Hall, 2-30, Open Circle; 6-30, Mr. J. Swindlehurst and Federation Friends Mon., 8. Tues., 8, Seance, admission by ticket. Wed., 8, members only.  
**Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss Halkyard.  
**Bradford**.—Milton Hall, 32, Rebecca-st., City-rd., Lyceum, 10; 2-30, 6, Mrs. Stair.  
**Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. G. Newton.  
**Burnley**.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.  
**Bury**.—North-st., 9-30, 2-30 and 6, Mrs. Summersgill.  
**Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Peters. Wednesday, 7-30.  
**Cardiff**.—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.  
**Cardiff**.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30, Seances, 10, Custom House-st. Tues. & Thurs., 8.  
**Carlisle**.—36, York Street, 2-30, 6-30, Public Circle, Wednesday 7-30, Developing.  
**Cliitheroe**.—Liberal Club, Weligate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Miss F. Barlow.  
**Coine**.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mrs. Lambert.  
**Coums**.—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, Mr. B. Plant. Tuesday, 7-30.  
**Huddersfield**.—Brook-street, Lyceum, 10, 2-30 and 6-30, Lyceum Anniversary.  
**Hyde**.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. R. A. Brown. Tues., 7-30.  
**Lancaster**.—Athenæum, St. Leonard's Gates, 2-30, 6-30.  
**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Monday, 7-30.  
**Leicester**.—People's Hall, Millstone Lane, 6-30, Mr. Morris. Tues. and Thurs. at 8.  
**Liberal Club**; Town Hall Square, 11 and 6-30.  
**Mr. T. Muggleton**. Thurs., 8, Public Circle.  
**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, and 7 p.m., Federation Conference. 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, Evangels. Thurs., 8, Mr. Roland Brailey.  
**Macclesfield**.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. Hyde.  
**Manchester**.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. G. Smith. Tues., 8, Choir practice. Wed., 8, Mrs. Rennie. Friday, 8, Members. Sunday, 8-30, circle for members.  
**Harpurhey**: Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30. Thurs., 8, Public Circle.  
**Patricroft**: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Hulme. Tues., 8; Wed., at 8, Public Circle, Madame Henry.  
**Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. B. Tetlow.  
**Salford**: Co-op. Stores, Chapel-street, 6-30, Mr. Moorey. 8-15, Mr. A. Bracegirdle's Public Circle. Monday at 8. Wed., 8, Miss Knight.  
**Millom**.—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7.  
**Nelson**.—Bradley Fold, 2-30, 6, Mrs. Marshall.  
**Newcastle-on-Tyne**.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. W. H. Robinson. Invalids and sufferers invited. Wed., 7-30.  
**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr. W. H. Robinson.  
**Morley Hall**, 2-30, Lyceum; 10-45, 6-30.  
**Oldham**.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Mrs. Duckworth. Tues., 7-45, Mrs. Ogden.  
**Parkgate**.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Inman.  
**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Britten. Thursday, 8, members only.  
**Rawtenstall**.—Lyceum, 10-30; at 2-30, 6, Mrs. Ashworth and Mrs. Gretton.  
**Royley**.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Miss Taylor and Mr. Chisnall. Mon., 7-30, Wed., 7-30, Miss Smith.  
**Sheffield**.—Hollie Hall, Bridge-st., 3 and 7, Mrs. and Miss Barlow.  
**Slawthwaite**.—Lath Lane, 2-30, 6, Miss Foster.  
**Sowerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. A. Marshall.  
**Stalybridge**.—Progressive Society, 3 and 6-30, Mr. G. Featherstone. Tues., 7-30, Wed., 7-30, Mr. Collins.

**Stalybridge**.—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30, Mr. Bowmer. Wed., 7-30, Miss Smith. Thurs., choir practice 7. Members Developing Circle at 8.  
**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Lyceum Open Session.  
**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, Mr. Findlay.  
**West Vale**.—Green Lane, 6, Mr. Asa Smith.  
**Wisbech**.—Lecture Room, Public Hall, 6-45, Mr. Ward.

## NON-AFFILIATED SOCIETIES.

**Accrington**.—Tabernaole, Whalley-rd., Lyceum 10-30, at 2-30 & 6-15, Mr. G. F. Manning. Monday, 7-30, Public Circle. Wednesday, at 7-30.  
**Arncliffe**.—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, Mrs. Brook.  
**Bishop Auckland**.—Temperance Hall, Gurney Villa at 2 and 6.  
**Birmingham**.—Bloomsbury, 6-30.  
**Birstall**.—Railway Terrace, 2-30 & 6, Mrs. Hoyle. 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, Mr. Mayoh.  
**Bradford**.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Mercer. Mon., 2-30, Wed., 7-30.  
**Little Horton-lane**, Spicer-street, 2-30, 6, Flower Service. Mrs. France.  
**Lower Temperance Hall**, Leeds-rd., 11, Developing Circle; 2-30 & 6-30, Mrs. Greenwood. Mon. and Wed., 7-45.  
**Otley-road**, Lyceum, at 10-30; at 2-30 and 6-30, Mr. Watkin. Tuesday.  
**St. James' Church**, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mr. Lewis. Wed., at 7-45.  
**Walton-street**, Hall-lane, 2-30, 6, Miss Hunter. Monday, 7-30, West Bowling. Boynton-st., at 10, Lyceum, 2-30, Mrs. Hunt. 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, Mr. Barraclough. 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, Mrs. Rennie. Wed., 7-30.  
**Deunbury**.—Bond-street, Lyceum, 10 & 1-45. 3 and 6. Mr. J. Smithson. Thursday, 7-30.  
**Eland**.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6. Thursday, 8, Public Circle.  
**Exeter**.—Friars' Hall, Friars' Walks, 6-30.  
**Felling**.—Hall of Progress, Charlton Kow, 2-30 and 6.  
**Foleshill**.—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.  
**Gateshead**.—31, Ripon Street. Sunday, 6-30, Wed., 7-30.  
**Halifax**.—Winding-road, at 10-30, 2-30, and 6, Mrs. Crossley. Monday, Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6.  
**Heckmondwike**.—Thomas-street, at 10, Lyceum, 2-30, and 6. 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, Mr. C. Shaw.  
**Hull**.—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Bland. Wednesday, 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.  
**Hunslet (Leeds)**.—Top of Joseph-street, 2-30 & 6, Mrs. Shulvers. Tues., 7-45, Private Circle. Sat., Public Circle at 8.  
**3, Bottom of Joseph St.**: 2-30 & 6, Mrs. Stretton. Circles, Tues. at 7-30, and Saturday, at 7-30.  
**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, and on Mon., 7-30.  
**Leicester**.—Crafter-street, at 11 and 6-30. Mr. Sainsbury. 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. Roberts. Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.  
**Liveredge**.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Smith.  
**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Rowan Vincent, "The New Science and the Old Faith." Clairvoyance **Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, 7, Mr. Peters, test clairvoyant. T.W. on sale. Wed., 8, Clairvoyance.  
**Edmonton**.—Beech Hall, Hyde-lane, 7, Mr. Banyard. 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-rd., 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, Thurs., 8.  
**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Collins. Tues., 8, Thurs., Public circle.  
**South Salford**, 4, West Craven-street, Regent-rd., 6, Alter-circle at 8. Wednes., Circle, at 8. Thurs., 8.  
**Mexborough**.—Market Hall, 2-30 & 6.  
**Middlesborough**.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.  
**Middlesborough**.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.  
**Mirfield**.—2-30 and 6-30.  
**Morley**.—2-30 & 6-30, Mr. Firth; Monday, 2-30, 7-30. Tues., 7-30, Public circle.  
**Nelson**.—Pende-street, Lyceum, 10; 2-30, 6, Mrs. Kay. Tues., 7-30, Mrs. Marshall.  
**Nelson**.—Ann-street, 2-30 and 6, Mr. Leaver.  
**Newcastle-on-Tyne**.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

**Normanton**.—Queen-st., 2-30 & 6, Mrs. Taylor.  
**North Shields**.—6, Camden-st., 10-45 and 6-30.  
**Northampton**.—Spiritualists' Hall, St. Michael-rd., 11, 6-30. Local.  
**Oldham**.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.  
**Osselt**.—Queens-St., Lyceum 10. 2-30, 6, Mr. Lodge.  
**Plymouth**.—8, The Octagon, 10, 6-30, Wednesdays 8.  
**Preston**.—Central Buildings, 2-30 & 6-30.  
**Rhodes**.—2-30 & 6.  
**Rochdale**.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mr. J. Young.  
**Milnrow Rd.**.—2-30 & 6, Public Circles. Tues. 7-45.  
**Penn-street**, Lyceum 9-45, 2-30, 6, Wed., 7-30.  
**Shaw**.—Broadbell's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. Standish. Wed. at 7.  
**Sheffield**, Edward St. Mission Hall. 2-30 & 7. Mon. and Thurs. 8.  
**Shipley**.—Westgate, 2-30, 6, Miss Walton.  
**Skipton**.—Lecture Room, Temperance Hall, 2-30 and 6, Miss E. A. Skipper.  
**South Shields**.—16, Cambridge-st., 6. Tues., 7-30.  
**Spennymore**.—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, Mr. J. Oliffe. Wed., 7-30.  
**West Pelton**.—Cottage Meetings at 5-30.  
**Whitworth**.—Market-st., 2-30, 6.  
**Yeading**.—Town Side, Lyceum, at 10; 2-30 and 6, Mon., 8, Members' Circle.

## OTHER MEETINGS.

**Armitage Gardens**.—2-30 & 6-30, Mr. Hopwood.  
**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, Mr. Ripley.  
**South Field Lane Mission**, Monday and Wednesday, circle at 7-30.  
**Bristol**.—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.  
**Burnley**.—102, Padham-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. Mondays, 7-30.  
**81, High West st.**, 6-30, Reception. Tuesday, 8.  
**Herbert-street**, 6-30, Wednesdays, 7-30.  
**47, Kingsboro'-terrace**, at 6-30. Thursday at 7-30.  
**Team Valley Terrace**, 6.30, Mr. Easthope. Wed. 8, Mrs. Jenkins.  
**Heckmondwike**.—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 J. T. Todd. Circles, Tues. Thurs., Sat., and Sunday, 7-30.  
**Leeds**.—25, Back Adelphi-street, 2-30 and 6-30, Mr. Wood. 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, Leathwater 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. Bingham, "Clairvoyant Colours." Mrs. Spring, 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. Purseys.  
**Notting Hill Gate, W.**.—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.  
**Stepney**.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.  
**Stockwell**.—4, Sloney-rd., Tues., 6-30, Free Healing.  
**18, Tavistock Place, Tavistock Square, W.C.**.—Tues. and Thurs., at 7-30, Public Seances.  
**Walthamstow**.—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.  
**Manchester**.—Bradford: Church Street, Shakespeare-street. Lyceum, 2; 3 and 6-30. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.  
**Hulme**: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mrs. Hyde. Tues., 7-30. Thurs., 8, Mr. Lamb's Circle. July 4, Picnic to Castle Mills.  
**395, Oldham Road**: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30.  
**Cheetham**, Ash Lodge, Hallwell Lane: Sunday, 2-45 & 6-30. Mr. C. W. Jones. Mon., 8, Public Circle. Thurs., 8, Miss Smith.  
**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, Mr. Barraclough.  
**Windhill**.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30.

THE LYCEUM BANNER contains interesting Serials, Recitations, Attractive Selections, Notes, Monthly Chat, Open Council, The Golden Group, Historical Sketches for Lyceums, Letter Box, etc.

**APARTMENTS.**

TERMS CASH WITH ADVERTISEMENT IN ADVANCE

**Blackpool.** Mrs. Hardy's, Sheffield House, 10, Gt. Marton-rd., Central Drive, Central Station.

**Mrs. W. Entwistle** (from Darwen), 40, Hull-road, Blackpool. Near the Central Station and Sea. Piano.

**Blackpool.** Visitors will find Comfortable Home at Mrs. Pickles, 98, Lytham-road, Sea View. Piano.

**Blackpool.**—Mr. Thos. Riley, Bury and Pendleton House, 8, Vance-rd. Piano. One minute's walk from Central Station and sea,

**Blackpool.**—Mrs. Mewis, Maybell-avenue, off Queen-street, close to Talbot-road Station and North Pier. Home comforts. Moderate terms.

**Blackpool.**—Visitors will find home comforts at Mrs. G. Galley's, 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.

**Blackpool.**—Friends will find home comforts at Mrs. C. L. Hilton, 8, Charnley-grove, Charnley-rd. (late of Bradford). Three minutes walk from Station, Sea, Wheel, and Tower. Piano.

**Blackpool.**—Mrs. Milner begs to inform her friends and visitors, she has removed from St. Albert-rd. to 30, Regent-rd., where they will find home comforts. Near station, sea, and tower. Terms moderate. Piano.

**Camden Road, N.W.,** 5, Osenev Crescent. Wed. 7-30. Aparts.

**Lytham.**—Mrs. Arthur Catlow, St. Clifton-st. Apartments, teas, etc.

**Morecambe.**—Visitors will find every comfort and convenience at Mrs. Procter's, 29, Alexander-road, West End, close to Pier. Terms moderate.

**Morecambe.**—Opening of the W.E. Pier. Mrs. Whitaker, 25, Regent-road, thanks her numerous patrons for past favours, and hopes to have a continuance of same.

**Morecambe.**—Comfortable apartments, terms moderate. Two minutes from tram and sea and new pier.—Mrs. Hargreaves, 28, Parliament Street, off Regent Road, West End, Morecambe.

**Visitors or Picnic Parties** can be supplied with teas or hot water. Mrs. Sandbach, Strines Cottages, Reddish Vale.

**Readers of the Two Worlds** will find comfortable accommodation at Mrs. Dickenson's 14, Kent-road, off Chapel-street, Blackpool.

**Southport.**—Mrs. W. Stansfield, 17, Promenade. Apartments. Easy terms.

**Divine or Mental Science.**—For £1 you can have a set of books from which the science can be thoroughly learned and result in healing. Primary books alone 7/6. G. OSBOND, Plympton, Devon.

**DR. BEAUMONT'S SPECIFIC.**

For all diseases, arising from indigestion, such as Flatulency, or Wind in the Stomach, Bilious or Liver Complaints, Dimness of Sight, Nervous or Sick Head-ache; all disorders arising from a Weak and Debilitated State of the Liver,

TRY **DR. BEAUMONT'S PILLS**, in 7d. & 1/- Boxes.

A. H. WOODWARD, NOTTINGHAM ROAD, BELPER.

**MADAME HENRY,**

11, LAMB STREET, SHAKESPEARE STREET, STOCKPORT ROAD, MANCHESTER,

Trained Masseuse (London Certificate), Medical Psychometrist and Herbalist. At Home Wednesdays and Fridays before 5 p.m., or appointment. Massage treatment at patients own home if desired. Terms moderate.

**MOTHERS should keep at hand WOODWARD'S BROWN OINTMENT.**

For Burns, Scalds, Soreness of the Chest and Lungs, Sore Throat. Well rubbed in to the parts affected. A never-failing remedy for Croup Try it. 7d., 1/2. 1/9 Jars. Post free from

(MRS.) **A. H. WOODWARD,**  
NOTTINGHAM ROAD, BELPER.

**HEALTH FOR ALL.**

May be had by consulting

**Mr. & Mrs. SLADE GILL**

(M.N.A.M.H., Eng.), (E.P.B.),

MEDICAL BOTANISTS, PSYCHOMETRIST, MAGNETIC HEALERS, AND CLAIRVOYANTS,

312, WAKEFIELD ROAD, BRADFORD

Disease carefully diagnosed from a lock of hair, state age and sex. Fee, including a parcel of Medicine, 2s.

**PUBLIC SPEAKERS AND MEDIUMS.**

**Miss Lillian Gambrell,** Clairvoyant, 1, Rockbourne road, Forest Hill.

**Ida Ellis,** Kent-road, Blackpool. Send Photo, Letter, or Hair. Fee 2s. 6d.

**Mrs. King,** Clairvoyant, 67, Andrew st., Leicester. Private sittings by appointment

**Miss Jackson,** Trance Speaker, Clairvoyant, Business & Medical Psychometrist 3, Franklin-st., Bury. Photo or Lock Hair, 2s., and stamped env. Dates for 1896

**Miss Gilby,** Clairvoyant, Psychometrist, and Business Medium. Hours, 10 to 4 or by appointment. 36, Balaclava Road, Southwark Park Road, S.E.

**W. J. Leeder,** Clairvoyant, gives advice on Business, Health, Character, Lesson on Mediumship, &c., written or spoken. Fees 1s. upwards. 6, Charnley Grove Charnley Road, Blackpool.

**Miss McCreadie,** Clairvoyant and Psychometrist, at home daily (Saturday's excepted) from 2 till 6, or by appointment, stamped envelope for reply. 1, Fortsea Place, Connaught Square, W.

**Dr. Mack,** Healer, 70, Preston-street, Brighton.

**W. H. Lote,** Healer, etc. Apply, 85, Gerard-street, Derby.

**Mrs. Alvinza Lambert,** Natural Clairvoyant, 144, Branch-rd. Burnley

**Miss Whiteley,** 62, Whitworth-road, Rochdale, clairvoyant, and pschometrist.

**J. Young,** Clairvoyant, Psychometrist, Healer.—119, Edward-street, Werneth, Oldham.

**Mr. Jeremy Gibson,** Trance Speaker, Psychometrist, 38, Strawberry Hill, Pendleton.

**J. N. Bowmer,** Astrologer, Trance Speaker, Psychometrist, and Prophetic Seer, Hayfield, Stockport.

**Mrs. Gregg,** Clairvoyant, Psychometrist, and Trance Speaker, 1 Wordsworth Street, Kirkstall Road, Leeds. (Letters only.)

**Mrs. Hyde,** Clairvoyant and Psychometrist, 95, Exeter-street, Devonshire-street, Stockport-road, Manchester. Letter first.

**Mrs. S. J. Foster,** Test Clairvoyant, Medical Psychometrist. Hours from 10 till 6. 40, Church-street, New Normanton, Derby.

**Advice on all subjects** given by a highly gifted medium. Fee 5s. B. A. Cantab, 4, Devonshire Terrace, Duncan Road, Ramsgate.

**H. Towns** (son of the late Wm. Towns) Clairvoyant, Business and Test Medium. At home daily. 113, Lisson Grove, Marylebone, N.W. (Letter first.)

**Mr. L. Thomson,** medical botanist, psychometrist, and clairvoyant, Consultations 2 to 9. Visits by appointment, 114, Alexandra-road Moss Side, Manchester.

**Mrs. H. Whiteoak,** Trance and Clairvoyant Healer, 471, Manchester-road, Bradford, near Corporation Baths. Private business by appointment only. Closed on Fridays.

**Medical Herbalist, Clairvoyant, Healer.** Business Hours from 10 to 6; after, by appointment. Address, enclosing stamped envelope, Mrs. Sagar, 36, Florence-rd., Amberley-rd., Armlay. Closed on Saturdays.

**Mrs. Brenchloy,** Normal Clairvoyant, Psychometrist, Healing Medium. Hours, 12 till 4, or by appointment. Public Seances, Tuesdays and Thursdays at 8 for 8-30. 111, St. Thomas's-road, Finsbury Park, N.

**Mr. J. J. Yango,** Clairvoyant and Healing Medium. At home daily from 10 till 5, or by appointment. Public Seances Mondays and Thursdays at 8 for 8-30. 43, Cambridge Gardens, North Kensington, Close to Notting Hill Station.

**Mr. A. Peters,** Clairvoyant, 59, Summerley-street, Earlsfield, S.W. Letter first.

**Blackpool.** Mr. Victor Wyldes, Psychometrist, may be consulted at 16, Rigby-road, South Shore, Blackpool. Personal or written advice upon Health, Character, Business, Mediumship. Fees 1s., and 2s. 6d., in proportion to time and study.

**Mr. Thomas Wild,** the celebrated clairvoyant, of Rochdale, is now open to accept engagements for 1896-97. For particulars as to terms, etc., write Mr. Wm. Franco, 33, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.—(Advt.)

**Clairvoyant, Psychometrist, Phrenologist, Pathologist, Magnetic Mesmerist,** etc. Send photo, letter, or hair. Fee 2s. 6d. Character, health, business, etc. A brief description of principal symptoms of disease should be sent. Hours 1 to 9 p.m. Medicine post free. Address W. Hall, herbalist, 17, Portland Crescent, Woodhouse Lane, Leeds.

**ASTROLOGY.**

NEW DISCOVERIES

and Advanced Methods applied to the Horoscope.

G. H. LOCK, 44, Wright-street, Hull.

**SPHERES AND OYIDS (Solid and Hollow, White and Tinted) for Crystal Vision.**

**MR. VENMAN** is supplying these celebrated instruments of translucent composition (the result of forty years occult research) two qualities, irrespective of size (No. 1 and No. 2), the former of special hard Bohemian Glass, the latter of pure flint. The No. 1 are specially recommended. Descriptive Price Lists can be obtained by sending one rd. Postage Stamp to the Psychical Research Department, London Science Depot, 20, Pimlico-road, S.W. These Spheres and Ovoids are highly praised in the Spiritualistic and Occult Journals and by Miss X and other authorities, and are the only kind used by the Incorporated Society for Psychical Research.

**MR. VENMAN** also supplies OUIJA BOARDS, PLANCHETTES, 5s. 6d. PSYCHOGRAPHS, 5s. 6d.; PYTHOS and CHRAOS, 7s. 6d. and 2s. 6d. "TAROT" PACKS and BOOK, 7s. 6d.; DIAL-PLANCHETTES, 7s. 6d. HYPNOTIC DISCS, 3s. 6d.; SHELLS for Clairaudience and all instruments of psycho-physical research. GLOBES, 2s. 6d., 4s., 5s.; OVOIDS, 5s., 7s. 6d. (white), including carriage in U.K.

Standard Works supplied, post free, at prices quoted by the  
**PROGRESSIVE LITERATURE AGENCY**

(ESTABLISHED 1878),

26, Osnaburgh Street, Euston Road, London, N.W.

**J. J. MORSE, Proprietor.**

IMPORTER, PRINTER, PUBLISHER AND DEALER.

In all works upon Spiritualism, Mesmerism, Psychology, and on Health Physiology, Phrenology and general Reform. Any work not in stock procured to order. European Agency of Colby and Rich, Boston, Mass

**Hints to Inquirers into Spiritualism.** By J. J. Morse. New edition enlarged, making upwards of seventy pages. 3d.  
**News from the Invisible World.** This is the celebrated Wesley pamphlet. Gives Rev. John Wesley's experiences of Ghosts. 12 for 1s., or per single copy, 13d.

**The Encyclopedia of Biblical Spiritualism:** A Concordance of the principal Passages of Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Large 8vo, cloth, 5s.

**The Life Work of Mrs. Cora L. V. Richmond:** A complete statement of the public work of Mrs. Richmond from childhood. Contains Mrs. Richmond's experiences in the Trance state. Three portraits of Mrs. Richmond—1857-76-94. By Prof. H. D. Barrett. Large 8vo, cloth, 9s.

**The Lyceum Banner:** A Monthly Paper for the Spiritualist Lyceum and home. The only paper of the kind. 12d. per copy, or 1s. 6d. per year.

**Outija.** The marvellous message board. 6s. 6d.

**Remarkable Experiences of Mrs. Keever-Record** (with portrait). 23d.

**Real Life in Spirit Land.** By Mrs. Maria M. King. 4s. 6d.

**Full and Complete Instructions how to Magnetise.** By J. W. Caldwell. 2s. 6d.

**Death and the After Life.** By A. J. Davis, illustrated, 3s. 6d.

**Garrison in Heaven.** By Professor William Denton. 3d.

**Life in Two Spheres.** By Hudson Tuttle, with portrait. A fascinating account of life in the Spirit World. 1s. 6d.

**Mediumship: a Chapter of Experiences.** By Mrs. Maria M. King. Every medium should read this book. 1s. 1d.

**Immortality: Its Pursuits, etc.** Trance Address by Mr. J. J. Morse. 73d.

**The Mysteries of Mediumship,** life of J. J. Morse, with portraits of himself and his control. 4d.

**Heaven Revised:** A thrilling description of after-death experiences; post free 7d.

**The Conqueror:** a sublime poem, by Dr. Wm. Sharpe. 7d.

**The Haunted House of Ben's Hollow.** 1s. 13d

**How to Read Heads.** J. Coates. 1s. 2d.

**The Light of Egypt** grand Occult work. 8s. (Former price 12s. 6d.)

**Outlines of Spiritualism.** Alfred Kitson. 1s. 6d.

**Hafed, Prince of Persia.** David Duguid. 3s. 103d.

**Hermes, a Disciple of Jesus.** David Duguid. 3s. 103d.

**Beership: How to Develop Soul Light.** Randolph. 9s.

**Eulls: Third Revelation of Sex.** P. B. Randolph. 10s. 6d.

**Love, Woman and Marriage.** P. B. Randolph. 10s. 6d.

**Rise and Progress of Modern Spiritualism.** J. Robertson. 7d.

**Does Man Live After Death?** Rev. M. J. Savage. 13d.

**The Mesmerists' Manual.** 1s. 13d.

\*, Morse's Lending Library of Spiritualist and Progressive Literature

Country Subscriptions for two works at the time, six mos. 5s. 6d.

List and particulars free for one stamp.

Terms—Cash. The trade supplied. Full prospectus, and Catalogue of Work issued and sold at the Progressive Literature Agency, sent post free.

**J. BLACKBURN,** D.M.

PSYCHOMETRIST,

15, FLORENCE ROAD, SEACOMBE, CHESHIRE.

Diseases diagnosed from a LOOK OF HAIR FREE. State age and sex; also enclose stamped envelope. Hundreds of Testimonials.

A RARE COLLECTION OF WORKS ON SPIRITUALISM, ASTROLOGY, MAGNETISM, etc. Write for catalogue to J. BLACKBURN, 15, Florence Road, Seacombe.

**MAGNETISM IS LIFE.**

**PROF. J. R. de ROSS,**  
**Hypnotist & Magnetic Healer,**

CURES FITS, DEAFNESS, NEURALGIA, RHEUMATISM,  
LUMBAGO, PARALYSIS, NERVOUS DEBILITY, &c.  
BY MAGNETIC TREATMENT.

N.B.—Patients attended to at their own homes.

6, Lily Street, Lower Broughton, Manchester.

CONSULTATIONS BY APPOINTMENT.

**THE SPIRITUAL HARP.**

A Collection of Vocal Music for the Choir, Congregation,  
and Social-Circles.

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

NEW EDITION.

Culled from a wide field of literature with the most critical care; free from all theological bias; throbbing with the soul of inspiration; embodying the principles and virtues of the Spiritual philosophy; set to most cheerful and popular music (nearly all original), and adapted to all occasions. It is, doubtless, the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ, or melodeon accompaniment adapted both to public meetings and social circle.

Cloth 8s. 6d, post free, 9s.

\*, \* Magnetism is Life; it invigorates both Body and Mind. \*,  
**Mr. and Mrs. Hawkins, Magnetic Healers.** At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, at 16, Harpur Street, Theobald's Road, W.C.—Healing Seances, Sunday morning, 11 o'clock.

**Astrology:** R. H. Neptune, 11, Bridge Street, Bristol.

**Astrology.**—Helios (commended by J. J. Morse, the late M. A. Oxon, and J. Burns) delineates Character, Abilities, Business Prospects, Health, Marriage, &c., &c. Write for Circular to J. Helios, 1, Pratt Street, Halifax.

**HEALING.**

THE

**"Human Restorer" Pills.**

RECIPE BY GUIDE OF

**J. MOSS, GATESHEAD.**

Hundreds of suffering humanity have been cured of  
**Nervous Headaches, Indigestion, Lumbago,  
Kidney & Liver Complaints, Dispepsia, &c.**

**9d. PER BOX, POST 1½d. EXTRA.**

Only to be had from—

**J. MOSS, 10, Gladstone Terrace** (late Denmark Street), Gateshead,  
Or direct from Sole Manufacturing Agent—

**GEORGE GREENER, Blakett House,  
WYLAM-ON-TYNE.**

**COPLEY'S STANDARD PUBLICATIONS.**

**Nature's Unveiling: A New Bible,** by Jos. M. Wade. Complete edition of Wade's inspired writings. 3s. 6d. cloth.

**Arcana of Nature: The History and Laws of Creation,** by Hudson Tuttle. Marvellous work, showing how, where, and when, man originated. 3s. 6d. cloth.

**Philosophy of Spirit and the Spirit World,** by Hudson Tuttle. The *vademecum* of Spiritualism. 3s. 6d. cloth.

**Heresy, or Led to the Light,** by Hudson Tuttle. A thrilling story of Protestant hypocrisy. 1s. 6d. paper.

**Secrets of the Convent,** by Hudson Tuttle. A stirring story of the infernalism and licentiousness of the Roman Church. 1s., paper.

**Studies in the Outlying Fields of Psychic Science,** by Hudson Tuttle. The only work classifying psychic science. 3s. 6d., cloth.

**Lyceum Guide,** by Emma Rood Tuttle. A manual of spiritual, intellectual, and spiritual culture. 2s., cloth.

**Light thro' the Crannies,** by Emily E. Reader. Beautiful parables and teaching from the "other side." 3s. 6d., cloth.

**The Dual Image,** by Wm. Sharpe, M.D. 1s., paper.

**Automatic, or Spirit Writings,** by Sara A. Underwood. A remarkable record of psychic experiences. 6s., cloth.

**Soul to Soul,** by Emma Rood Tuttle. Contains all her best poems. 4s., cloth.

**Echoes of Thought,** by Emily E. Reader. 2s. 6d., cloth.

ALL ABOVE ARE POST FREE AT PRICES QUOTED.

**SPECIAL.**—One of each (12) of above will be sent to any address, carriage paid, on receipt of Postal Order for 30s.

Address the Publisher: **HY. A. COPLEY CANNING TOWN LONDON**

READ

**"THE ORIGIN, RISE, AND DECLINE  
OF THE DEVIL."**

(Price 1d.; per post, 1½d.) By

**WILFRED ROOKE,**

HEALER, HERBALIST, CRANIAL AND MEDICAL  
PSYCHOLOGIST.

165, Stockport Road, Levenshulme, Manchester.

**A MODERN ASTROLOGER.**

Those in difficulty or contemplating a new enterprise, should consult

**MR. WILDE,**

(who will calculate the horoscope for a small fee). Address:  
**Railway Terrace, Brighouse, Yorks.**

[From "Borderland."]

*My. W. T. Stead on Mr. Wilde's Test Horoscope:—*

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

*Extract from the Christmas Number, 1895, of "Pearson's Weekly":*

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting.

So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."