

THE TWO WORLDS.

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PRICE ONE PENNY

MR. LEWIS FIRTH.

THOSE who have within the last six or seven years come into the Spiritualistic movement can form but a very inadequate idea of what it was to declare for Spiritualism twenty years, or even a dozen or sixteen years, ago. It has ever been the case with all new movements, more particularly social and religious, that they have had to fight their way out of old notions, opposed by blind prejudices, and are thus always the most determined in their inceptive stages. To battle with a force of this kind is no easy matter, and only men of strong moral courage, sound principle, clear heads, and steadily persevering natures, are capable of marshaling any new system of thought, when all the strength of law, ancient custom, and ignorance are arrayed against them. Such a man was Lewis Firth, whose portrait we now present to our readers. Eighteen or twenty years ago, in Rochdale, Mr. Firth was engaged, along with four or five kindred spirits, in placing Spiritualism in an effective way before the people. Along with him there were Messrs. Charles Parsons, Jas. Sutcliffe, Samuel Brierley, Salisbury, Whatmough, and others who, perhaps, were equally worthy of notice, but who are not personally known to the writer. In the days of the old "Lancashire Committee," which was in effect the forerunner of the S.N.F., these gentlemen engaged the best exponents, and placed them on the public platform at considerable risk of person and purse, inasmuch as any loss that might occur in connection with the lectures had to be individually borne. They placed before the people such lecturers as Mrs. Emma Hardinge Britten, Mrs. Cora L. V. Richmond, Messrs. J. J. Morse, E. W. Wallis, Walter Howell, and W. J. Colville, besides arranging private seances for physical manifestations, with such mediums as Tom Eaves and John Taylor, to which public men of considerable note were invited.

About sixteen years since, Mr. Lewis Firth was one of the few already named who established what is known as the first Spiritualists' Society in Rochdale. He was its secretary, and, as long as he was able, worked indefatigably, along with his devoted wife, in the welfare both of the Society and of the movement generally. It is due to this estimable couple to say that at this time the life and death of the society was largely in their hands. If the funds were low they must be raised, and this was more than once done through vegetarian banquets got up by them, which were ever acceptable to those who paid to partake of them. Indeed, while it must be admitted there were several noble souls who always came to the rescue when death to the Society seemed inevitable, still, it is not too much praise to say no one took greater interest in it than Mr. and Mrs. Firth.

The subject of this brief sketch did not enjoy robust health, he was afflicted by an ailment of the lungs, resulting, it is believed, from his occupation, which was that of corn mill manager, but in spite of this, and although at times he was reduced to a great state of weakness, he was seldom absent from his duties, material or spiritual. By no means gushing, always steady and cool, he was not a man who was carried away by glamour either on the platform or off, and such was his perception and sense of the humour of a situation, that his dry jokes made him always a genial companion. The writer is strongly under the impression that it was he who used to tell the humorous story about some simple-minded but well-meaning people who were holding a circle, when one of them said, "If there are any spirits here will the table please knock once, if not, will it please knock twice." Hospitable in the extreme, his house was the home of every worthy medium or personal friend, but woe betide the imposter or the sham.

From Rochdale Mr. and Mrs. Firth removed to Bacup, and were largely instrumental in maintaining the public work of Spiritualism in that town for some years, but our

friend's health gradually declining, and his business connections becoming uncongenial, he finally went to live at Blackpool, where he hoped to prolong his physical life, to see his children grow up and become able to help themselves. This, however, was not to be realised, the sands of time for him were already nearly run, and in barely twelve months after his settlement there, he passed peacefully away in the presence of his wife, children, and friends, in full possession of his mental faculties, and the certainty that, although not present in the flesh, he would be with them as a spirit. His widow has often told the writer of the great joy it was to her to be able to see and know that he was present, and have his fatherly council and care. Like others of the "old guard," he has passed away, but the influence he and they exerted has made others the better able to take up the duty where they left off, and so the work of spiritual growth goes on apace and the results of their sacrificing labours live after them.

About two years ago Mrs. Firth emigrated with her family to Toronto, Canada, where she is now comfortably settled, and has no desire to return to the home of her birth, except for the purpose of visiting her friends.

P. LEE.

GHOSTS.

SPEAKING of ghosts reminds one of the proverbial wheeze, "You have not seen your brains, but you surmise you have a few." We know of the existence of spirits, but when we are asked by the scoffer to "trot one out," we are at a loss, and can only refer him to those who have seen them. The dissector may tell us men have brains, but barely one in a million has seen them. I find by experience with those to whom I have spoken that to try to introduce Spiritualism to an ordinary individual is like flaunting the red rag to the bull: he is ready to turn and rend you. Why the majority of men should scoff at the grand idea of spirit return is past my comprehension, but I attribute it to a fear of ghosts. At Christmas-time there is such a flood of ghostly, creepy literature, almost all papers are given over to ghost stories, that the public are then fed sufficiently on ghosts to last them for a year, so that those who in between times introduce spirits, or "ghosts," are sat upon and called "lunatic." I have had such a dressing down one way and another, that I am chary of introducing Spiritualism to any one, except I am called upon to answer the questions of a friend or relative, who knows I am a Spiritualist, and then I reply, "Investigate, investigate." I have known men to go to Spiritualists' meetings several times and have tests given them, and then leave off attending, saying they could not make head or tail of it, and I have known others who, the very first time, were struck with the realism of what occurred, and convinced that there was "something in it." They have taken to it like ducklings to water, and could never have enough. I begin to think that it is our fate to be called into the ranks of spirit domain, that we are ordained to serve in one capacity or other in the glorious cause, that once we are lifted from our material surroundings we can never soar high enough into those spirit realms. The world has changed since I was a materialist; where there was hesitancy, doubt, and darkness, now I see progress, knowledge, light, and a great future of eternal progression. Not for all the material wealth of this world would I barter the little knowledge I have of God's spiritual kingdom. I can look upon the world with a smile, knowing it is worldly, and that I can see above it. That knowledge will always bring the smile to my face and joy to my heart. I am a king, for I have found a kingdom that the world knows not of, where that ever-conquering power, Love, reigns supreme; and the glowing sunrise of each morning heralds a day of joy and gladness for me. Like the prodigal son of old, I see the Father in the distance, waiting with outstretched hands to welcome him who was lost but now is found.

H. H.

THE NATIONAL FEDERATION CONFERENCE OF SPIRITUALISTS.

SATURDAY'S PROCEEDINGS.

THE Seventh Annual Conference of Spiritualists, looked forward to with eagerness so long, is now a thing of the past. Liverpool was the rendezvous selected for this year's Conference, and all connected seemed to realise they were going to have a good time with our Liverpool friends. During the afternoon, delegates, associates, and friends, were arriving in goodly numbers from all parts of England; old and new acquaintanceships were being renewed and made, and ere the hour for refreshing the "inner man" had arrived, Daulby Hall presented a very lively and animated appearance. During this time Mr. John Lamont, Mr. and Mrs. Chiswell, and their happy band, were busy giving introductions, and making every one feel at home.

The proceedings opened with a most enjoyable social tea party, the tables being tastefully decorated with flowers, and the quantity and variety of eatables, combined with the excellent arrangements made, reflected the greatest credit on the organisers and staff of workers, who seemed to vie with each other in administering to the wants of the company. In the evening an excellent entertainment had been arranged, Mr. Allen, president of the Liverpool Society, very ably occupying the chair. The platform was tastefully decorated with flowers and plants, Union Jacks and the Stars and Stripes being prominently arranged, indicating the good feeling which existed between the workers in the cause of Spiritualism in England and America, which was quite apparent by the presence on the platform of Mrs. Helen T. Brigham, Miss Belle V. Cushman, of New York, Mr. John Slater, of California, and Mr. Walter Howell; also the members of the Executive Council, Mrs. Green, Mrs. Bliss, Mr. Wm. Wallace, Mr. W. E. Long, Mr. Rumford, of London, and others.

The CHAIRMAN said: I tender, on behalf of the Liverpool Society, to the delegates, associates, and to all friends who have met on this occasion, a hearty welcome. This is a very simple duty, yet a very pleasing one, and I feel honoured at having the privilege of standing amidst such a galaxy of intelligence. We have representatives at this Conference who have travelled over 6000 miles to be amongst us, and that goes to show we are of far-reaching importance, and we are further being encouraged by the interest the magazines and daily papers are taking in the topics which interest us. Last year, at Walsall, I had the privilege of inviting the National Federation to come to Liverpool, and was about to extend one to Mr. John Slater, but before I could do so up he jumped and said, "I shall be there," which was an agreeable surprise, and about 14 days ago we received information of his arrival. On behalf of the Liverpool Spiritualists I tender you our most hearty greetings, and trust ere the Conference is over a noble work will have been done. (Cheers.)

THE SOCIAL.

The programme of music was then proceeded with. Miss Gertie Green opened with a pianoforte solo. Mr. E. A. Keeling then sang "The Storm Fiend." Miss Shackleton made a favourable impression with her solo, "The Bridge." The charmingly quaint duet, "The Quaker's Courtship," by the Misses Daisy Bell and Minnie Ford (two precocious and gifted young ladies of eight or nine summers), fairly "brought down the house," an encore being demanded. Miss Emily Rossbottom was successful in the recitation, "The Sculptor," and received her share of plaudits. Mr. Frank Chiswell is evidently a favourite, and his reception in "The dandy coloured coon" was hearty. Miss Bessie Jones gave great pleasure, and rendered artistically, "The miller and the maid." "Ora pro nobis," by Miss Shackleton, had a welcome greeting; then Mr. E. A. Keeling gave "The Verdict," in humorous style. The pianoforte solo by Miss G. Green was tastefully executed; and Mr. Keeling proved successful with "Whistling Jim," an attractive and novel item. "Polly Hopkins" was so cleverly given by Daisy Bell and Minnie Ford as to call forth the enthusiasm of the audience, the juvenile vocalists responding with "You shan't play in our yard," which had to be repeated as a double encore. Miss Cushman (of America) had a splendid reception, and recited in her own peculiar and finished manner an original poem on "The Sunset," which called forth much applause.

Mr. F. Chiswell was happy in his singing of "Four fingers and a thumb"; Miss Shackleton closing the musical portion of the programme with "The silver herring." Miss Lee and Mrs. Chiswell efficiently accompanied the various vocalists.

Sandwiched between the musical items were several appropriate addresses. Mr. DIBBLE (Bootle) heartily welcomed the delegates of the National Federation on behalf of the Bootle Society, and trusted the time would come when they would be in a position to invite the Federation to hold its Conference at Bootle. (Applause.)

Mr. S. S. CHISWELL, on behalf of the Lyceumists, extended a cordial welcome to the Federation officers and delegates, and, in his humorous, genial, and characteristic fashion, kept the assembly in good spirits. He was anxious that the children might be saved from travelling the thorny and difficult paths of credalism and theology through which they had passed, and he was proud to say that the Lyceums had asked as a body to be affiliated with the National Federation, through the British Lyceum Union. (Applause.)

Mr. JOHN LAMONT, in a forcible speech, said he was proud to be associated with a free thought party. He was a Spiritualist, but he also claimed to be a Secularist, for he was a free thinker. The delegates would have plenty to think about on the morrow, and none but thinkers such as they could deal with the important questions which would be brought before the Conference. He advocated an opportunity of the pews questioning the pulpit, for there is a kingdom of self-hood in the separate entities, out of which people grow to greater opportunities of thought and action. (Applause.)

Mr. SMYTH (Birmingham), president of the Conference, responded to the cordial welcome of the Liverpool Society to the officers and delegates of the National Federation, remarking that his special forte had been not so much to do the work as to get other people to do it. (Laughter.) He was proud to be the president of the Conference, and believed its deliberations and work would hasten on the day when Spiritualism would take its rightful place with other organisations to mould and sway the destinies of the nations. (Applause.)

Mr. CHAPMAN proposed a vote of thanks to the chairman in a brief address.

Mr. WALTER HOWELL, in seconding this, referred to the fact that at that moment, in America, they were commemorating Emancipation Day—(applause),—and they, as Spiritualists, were there to celebrate their spiritual emancipation. (Applause.) Every man or woman who declares his or her individual independence are the more God-like for it, and in accord with the aspirations of the angels. The speaker fervently encouraged the development and the unfoldment of the peculiar and distinct phases manifested in the English and American spiritual mediums, for Spiritualism was cosmopolitan, and noble and glorious work was being done by American Spiritualists in England, as by British mediums in the United States. (Applause.)

The proceedings closed with the singing of "Auld Lang Syne."

THE CONFERENCE.

Before ten o'clock on Sunday morning, the hour appointed for the meeting of the officers and delegates of the National Federation, the friends began to roll up, and shortly after the fixed hour, Daulby Hall was well filled with delegates and interested visitors from all parts of the country. Mr. Smyth took the presidential chair, and was supported upon the platform by members of the Executive. After the opening hymn, accompanied by Mrs. Chiswell, Mrs. Wallis gave the invocation.

PRESIDENT'S ADDRESS.

Mr. A. J. SMYTH, the President, said: Friends and Fellow-workers,—On behalf of the Spiritualists' National Federation it affords me very great pleasure to extend a cordial welcome to its societary delegates, associate members, and our distinguished visitors from across the Atlantic. To all here we offer the most hearty greeting, and sincerely hope that these proceedings will not only afford you gratification and pleasure, but that the Federation will derive benefit and strength from your assistance and deliberations.

You are aware that from certain necessities of the movement, this Federation was called into existence just seven years ago, and that the object set forth at its inception was *United Work*. There were no large schemes and abortive attempts at great undertakings, such as often lead to speedy collapse, for among its promoters were those pioneers who had for a quarter of a century proclaimed the gospel of Spiritualism. These spoke under the inspiring influence of their spirit teachers and guides, who were workers in this now dis-

penation of spiritual truth, that is so full of significance and has such stupendous issues, beyond the ability of the most far-seeing to fully realise. For has it not given to the world, within a period of 48 years, a volume of spiritual facts that transcends the accumulated record of nations? Has it not opened direct avenues to an infinite realm of being, wherein we discover new laws and forces in Nature, added faculties and powers in man, and placed the people of this world in communication with the inhabitants of the spirit realm?

For a right understanding of these things we appealed to the learned of our day, and in our guileless simplicity looked to the professors of our colleges and the dignitaries of our churches for assistance and counsel, but were repelled as foolish intruders by a cynical indifference or embittered opposition, and driven back upon our own resources. And so we find ourselves linked as factors in a spiritual movement that has grown up *outside* the scholastic and religious institutions of our country, with a following of such proportions, and with reformatory objects of such increasing magnitude, as to draw together from distant lands and cities an assembly at once earnest, deliberative, and representative. To you, the officers of this Federation have to submit an account of their stewardship, the merits or demerits of which will be readily apparent. You need not me to remind you that it is an easy matter to *propose* work, but often a most difficult one to *dispose* of it.

The scope and operation of this Federation must be restricted to its working powers, and as practical men we had better consider what they are. Undoubtedly the essentials are an able Executive, efficient methods, and financial support. These are drawn from speakers and mediums, already heavily taxed with work and responsibilities, from associate members, and affiliated societies, and the Federation needs no better justification than its own record supplies. That it has not been held together by lucrative appointments speaks eloquently for the self-sacrificing spirit that has animated its promoters and upholders. To-day it is fuller of promise and power than ever before. It is a living, growing organisation, but it is neither consistent or safe that it should be of too *rapid* growth. All federated bodies are much alike in mechanical arrangement, but the internal conditions and requirements of Spiritualism differ essentially from religious or political organisations. It is unique in having no personal founder, and owns no man as master; it is free alike from traditional restraints and arbitrary doctrines determined by councils; it glories in a free research into the laws and conditions of life here and hereafter, with psychic phenomena as side lights to aid the investigator.

It is easier to marshal a crowd of good believers into a sectarian fold with a "legal status" than to arouse thoughtful inquiry into an unpopular subject. It should, therefore, behoove societies in general, and this Federation in particular, to adopt the very best methods of propaganda, investigation, and intellectual research, *not* to organise people into certain grooves or societies into uniformity.

The Federation has done work of an arduous nature, opened new districts, formed circles and societies in conjunction with the voluntary co-operation of friends. With the object of extending its work, Mr. Wallis, at the last Annual Conference, proposed to form "District Committees," when our enterprising friend, Mr. Long, of London, unexpectedly introduced his motion for District Councils, and also urged the necessity of a paid secretary, which the Conference sanctioned.

With these added powers you may think the Federation has moved slowly, but old veterans are too diplomatic for hot haste either to make or break a record. So the Executive have not prematurely hastened the establishment of District Councils, but have formulated the plans and done a great amount of preliminary work, nor have they, for obvious reasons, appointed a fully paid secretary, but have been fortunate enough to secure such services from Mr. Swindlehurst as his own appointments would permit, and whose missionary work has been an unqualified success, and still retained the hon. secretary, in the person of Mr. Rooke; these two offices having fairly well fulfilled the original intention.

You will note the Federation is in a transition stage, its past operations having proceeded from a nucleus within toward the union of societies in a more extended area without, which have had no active and official relation with the Executive, except through delegates on Conference day. In establishing District Councils as auxiliaries to the central body, they will be composed of associated members and representatives of societies, who will act from without inward, and be invested with powers to out-work the object of the Federation, with a staff of propagandists, speakers, and stewards, and in conjunction with the organising secretary, provide a literature and information department, with a corresponding secretary who will keep a register of mediums, speakers, and Spiritualists, and submit reports to the Central Executive.

Now, all this involves the direct support and co-operation of societies, for without their aid the Federation is powerless to form these branch organisations, it does not desire to thrust unwelcome proposals, with arbitrary authority upon any person or society, its province is simply to gather up the accumulative forces of the movement at large, and weld them together in a concrete and practical shape, thus expanding in growth, and increasing in stability, building up a permanent body that will contain the true spirit of the movement, possessing its united confidence, wisdom, and strength, with power to set in motion what is deemed essential for the common good.

During the last twelve months there has not only been progressive changes within the Federation, but also a growing and widespread demand for improvement in the character and tone of our Sunday services, improvement in the culture and development of our speakers and mediums, improvement in our halls, and above all a demand to improve or remove the fraudulent and unfit.

The Federation is called upon to remedy these things, but at present it is little more than a propagandist body, and is not educational, benevolent, protective, or legislative. It certainly has been empowered by a special resolution to inquire into and consider the question of "Legal Status," and that is all it has done in accepting Mr. Todd's offer to publish his "Appeal," not necessarily endorsing that scheme. For myself, while strongly in favour of

obtaining a legal standing, and feeling indebted to Mr. Todd for his generous efforts, I cannot unreservedly accept his proposals, but still think they are entitled to a full and fair discussion. Judging from the refusal of the Local Government Board to register the London Spiritualist Alliance as a company, and of the Home Secretary to receive a deputation in defence of mediums, as well as the hostile attitude of the law, Spiritualists as a body will be confronted with tremendous opposition when they make their first claim for legal and religious equality.

The course, then, open before us seems clear and decisive. (1) To avoid undertakings that are beyond our reach that will divide and weaken our ranks; (2) To adopt such methods of work that will add to our numbers and strengthen our unity. There is a duty that lies directly at our door that we *could* perform, and that is the proper education and development of our speakers and mediums. There are two items on the agenda, one for their education and another for their examination. I will not entrench upon these subjects farther than to say that the latter would be futile without the former, and both would form a perfectly workable section of the District Councils, and do much to increase the intellectual, moral, and spiritual status as stepping stones to that more powerful, but less virtuous, legal status so much desired.

I have but briefly skimmed the points and problems you will be called upon to discuss more fully, but hope to have awakened a full sense of responsibility in advancing and elevating this glorious cause of universal truth, for it is fast taking its place side by side with other movements that sway the destiny of our race. It is for us at this important juncture to profit by experience and past history. Had the early Christians organised on the lines of their own teaching, the power of the spirit would not have disappeared, and the open way betwixt the two worlds would not have been closed to subsequent generations who groped in spiritual darkness, and the church of to-day would not have presented the spectacle of being a "body without a spirit." Let not the mighty power of the spirit slip from our grasp, and so be "spirit without a body," but let us be "spirit and body," and leave to posterity a legacy of knowledge, strength, and freedom, incorporated into the Spiritualists' National Federation.

The following letters were read from Messrs. E. W. Wallis and J. J. Morse:

Lonker-Bad, Switzerland, July 1, 1896.

To the Chairman of the S.N.F. Conference.

Dear Friend and Brother,—Permit me, through you, to convey my kindest greetings and sincere good wishes to all friends and co-workers in Conference assembled. May their deliberations be marked by the same sincere spirit to promote the great Cause of Spiritual Religion, Reform, and Progress as on former occasions, and the results ensuing therefrom be beneficial in every way. I am pleased to see that the Conference will entertain as honoured guests our visitors from America: Mrs. Brigham and Miss Cushman, Mr. John Slater, and Mr. Walter Howell, and feel confident that large enthusiastic gatherings and wise decisions will characterise the Seventh Conference, and that Liverpool friends will not only acquit themselves ably and well, but will look back with pleasure and pride upon the visit of the National Federation to their hospitable city. I deeply regret my necessary absence, but shall be with you in spirit, and may say that I have already experienced great benefit from my change of scene and travels in this wonderful country, and hope to return with increased strength to resume my duties for the cause. Mr. E. Dawson Rogers, editor of *Light*, also sends fraternal greetings and good wishes, and joins with me in this message of good-will to all.—Yours heartily and fraternally,
E. W. WALLIS.

Hotel Bella Vista, Pine Street, San Francisco, Cal., U.S.A., June 18, 1896.

S. S. Chiswell, Esq.,

My very dear friend,—As it is impossible for me to participate in the deliberations of our National Federation Conference this year, may I ask you to be a "medium" for me to that honourable body, and kindly read this little letter of greeting and sympathy to it, from the absent co-worker.

As there will be so many able and earnest men and women present, my absence will be only a small matter. While I quite expect that Mr. John Slater will be with you, in which case, he will be a very excellent substitute in my place. Nevertheless, I much regret not being able to raise my voice once more in support of the Federation that has done so much for the unification of our cause. I trust that its labours will succeed in welding the entire movement into a compact national whole.

The late Convention of Californian Spiritualists, held in this city, overwhelmingly pronounced in favour of Spiritualism as a religion, for the formation of a State Organisation (as we should call it, a District Council), to hold a Charter from the Spiritualists' National Association at Washington, as well as for the absolute necessity of regulating the question of platform supplies, so that only capable speakers, and worthy men and women should be entrusted with the duty of presenting our glorious gospel to the world.

Great Britain cannot afford to lag behind such excellent examples and suggestions. We know the pressing importance of such topics, and the same causes are forcing them to the front in both countries.

Bro. Todd's efforts towards a National "Trust" Deed, in the above connection, are in every way commendable, and just what is required at this time. I hope, eventually, Spiritualists will be not only a power religiously, but politically as well. But that will remain merely a dream, until we are properly organised as a distinct body in the community.

As I cannot put my mite into the "plate" towards the expenses of the day, I enclose a money order, drawn in your name. As fortune is a little kind to me just now, I esteem it a duty and a privilege to do this for the cause we all have so much at heart.

I trust that the meetings will be a complete success, as they are sure to be, for whatever Liverpool does, she always does well. As Lancashire ever leads, I have no doubt that this year's Conference will be a memorable one, and leave a permanent mark of advance for organised Spiritualism in Great Britain, which shall materially define

our policy for many years to come. With hearty greetings to all assembled in our Parliament, and the sincere hope that harmony, brotherly love, and sweet inspirations from the angel world may baptise you all. Believe me as ever, fraternally and sincerely thine,
J. J. MORSE.

Mr. W. Rooke was elected secretary *pro tem* to the Conference.

The following distinguished visitors to the Conference were invited to the platform, and were accorded a hearty and enthusiastic reception: Mrs. Brigham, Miss Cushman, Mr. John Slater, and Mr. Walter Howell, America; Mrs. Fidler, Sweden; Mrs. Bliss, Mr. Hector Rumford, and Mr. Wm. Wallace, London; Mr. John Ainsworth, Blackpool; Mrs. Green, Heywood.

The Reception Committee reported the presence of the following:—

EXECUTIVE.—Mr. A. J. Smyth (President), Mr. W. Rooke (Secretary), Mr. R. Fitton (Treasurer), Mr. J. W. Coles, Mr. J. W. Hemingway, Mr. S. S. Chiswell, Mr. A. Kitson, Mrs. Wallis, Mr. M. Harrison, Mr. J. Swindlehurst, Mr. J. Gibson, Mr. W. Johnson, Mr. P. Lee, Mr. R. Sudall, Mr. J. T. Ward, Mr. E. Raynor.

DELEGATES.—Mr. Moss, Blackburn; Mr. Stone, Patricroft; Mr. Buller, Nelson; Mr. Clark, Leicester; Mr. Coles, Colne; Mr. Whitehead, Hyde; Mr. Piekthall and Mr. H. Richardson, Stockport; Mr. Craven, Olitheroe; Mr. D. H. Wilkinson and Mr. C. Fulton, Hamerton Street, Burnley; Mr. Rothwell, Stalybridge; Mr. J. Allen, Int. Cor. Society, London; Mr. W. E. Long, Camberwell; Mr. Ainsworth and Mr. Snape, Darwen; Mrs. Swindlehurst, Preston; Mr. J. J. Parr, Bootle; Mr. W. France, Hyde; Mr. Banks, Preston; Mr. J. H. Hunter, Stalybridge; Mr. Parker and Mr. J. Jackson, Yorkshire Union; Mr. Ball and Mr. Howard, Lancaster; Mr. and Mrs. Armitage, Batley Carr; Mr. Fielding, Mr. Birkett, Bury; Mr. and Mrs. Tubbs, Birmingham; Mr. Jones, Bootle; Mr. Knight, Bolton; Mr. Webster, Attercliffe; Mr. King, Blackburn; Mr. W. G. Nevitt, Mr. Nock, Mr. Walters, Liverpool; Mr. Bracewall, Burnley, North-street; Mrs. Brown, Walsall; Mrs. Wright, Sheffield; Mr. Hayes, Macclesfield; Mr. Whelan, Mr. Hill, Manchester, Tipping-street; Mrs. Cockins, Salford; Mr. and Mrs. Cox, Barrow; Mr. and Mrs. J. Frasier Hewes, Notlingham; Mr. Barran, Collyhurst; Mr. T. O. Todd, Sunderland; Mr. and Mrs. Smedley, Bolper; Mr. and Mrs. Johnson, Pendleton.

ASSOCIATES.—Mr. E. Allen, Mrs. Chiswell, Mrs. Mathias, Mr. J. Lamont, Liverpool; Mr. T. Dabbs, Mrs. Gibson, Mr. T. Taylor, Manchester; Mr. J. R. Dibble, Bootle; Mr. J. Nutter, Mr. Picken, Burnley; Mr. G. Colbeck, Ashton; Mr. J. Venables, Mrs. Venables, Walsall; Mr. P. Norbury, Stockport; Mrs. Burton, Bury; Mr. Cooke, Attercliffe; Mr. Swire, Mrs. Swire, Accrington; Mrs. Sudall, Darwen; Mr. Aldridge, Walsall; Mr. J. Pemberton, Warrington; Mr. J. Maodonald, Patricroft; Mrs. Morgan, Marple; Mrs. Clements, Burnley; Mr. Burton, Bury; Mrs. Holden, Rishton; Mrs. Griffin, Miss Shackleton, Burnley.

The treasurer's report and balance-sheet were adopted.

SECRETARY'S SEVENTH ANNUAL REPORT.

Mr. President, Ladies and Gentlemen,—Owing to the important business before the Conference, and the limited time at our disposal, it is necessary to reduce reports to the smallest possible compass.

I have, therefore, pleasure in reporting that the S.N.F. is in a better position to-day than at any previous period. 57 Societies and 146 associates have paid their subscriptions.

Since the accounts were audited I have received a total of £15 18s. 6d., of which sum 8s. has been expended. This, added to the amount shown in the balance sheet, leaves a total of £21 4s. 9d. in hand.

With a corresponding increase, both in numbers and finance, during the ensuing year, the position of the Federation, as the representative organisation of Spiritualism, will be assured. May all our members make special efforts to secure this necessary progress.

July 5th, 1896.

W. ROOKE.

Mr. VENABLES (Walsall) moved the adoption, seconded by Mr. BANKS (Preston), and carried.

ORGANISING SECRETARY'S REPORT.

Mr. J. SWINDLEHURST, Organising Secretary, submitted the following report:

Mr. President, Ladies and Gentlemen,—The past nine months has been a very busy and trying time for your temporary organising agent, called upon by your Executive Committee to undertake this missionary work as an experiment only. With the full knowledge of the smallness of the amount in the Federation's exchequer to sustain the work, and with no stated or organised plan of action derived from a predecessor's experience to guide me, I soon found myself in missionary at large for Spiritualism. As your agent I have travelled throughout the centres of activity in our movement, as time and our limited means would allow, and have noted well the condition of the societies and the Cause in the districts visited in your name. I have endeavoured "to extend the Cause in new districts and revive it where it has lapsed," as Article 2 of our Constitution demands.

I am glad to report that the reception given to and the hospitality bestowed on myself as the agent of "The Spiritualists' National Federation," far exceeds anything I had anticipated or desired. In many districts there has been a very generous response to the Federation's appeal for unity and support, whilst amid the members of some societies I find a lurking suspicion of the Federation's desire to do something—they know not what—to the injury or control of local societies. This spirit of distrust is rapidly dying out as the aims and work of the Federation are being intelligently placed before them.

I have also found a strong desire for the "Legal Status" of societies and mediums to be secured. I am frequently asked "What

is the National Federation doing in this respect?" I also find in many centres of spiritual work, but more especially amongst the federated societies, a strong expression of opinion, that a "federated list" of mediums and speakers should be prepared for the guidance of secretaries and societies.

During the nine months of my mission work I have organised and conducted, or spoken (including Sundays) at 182 public meetings, being at the rate of five public meetings per week, besides numerous private meetings with committees and friends. The total number attending these public meetings was over 23,000, which gives an average of 122 persons per meeting. The parts of the country mostly visited were Yorkshire, Lancashire, Cheshire, Cumberland, and, broadly speaking, the Midlands. To perform this work I have travelled over 4300 miles, in all conditions of weather; this gives 110 miles per week, yet the actual cost sustained by the Federation funds for these 4300 miles of travel only amounts to £6 10s. 8½d.

In conducting these meetings I have received able and willing assistance from many mediums, who have thus helped to make the mission tour a success. In the Midlands, Mesdames Groom, Lawrence, and Place, the Bro. Hands, Messrs. Knibb, Sainsbury, and others willingly placed their services at our disposal. In the North, Mesdames Best, Griffin, Porter, Dixon, Miss Shackleton, Miss Scott, the Editor of the Two WORLDS, Messrs. R. A. Brown, W. Proctor, with others, did the same. I cannot speak too highly of the sacrifice made by some of the speakers. They all gave gratuitous services; nay, in some instances they very generously paid their own railway fares as well, though some attended four and six meetings at considerable distances from their homes. Another pleasing feature to be noted is that many of the local friends and societies generously bore the full cost of advertising the meetings in their districts, as Derby, Birmingham, Leicester, Barrow, Carlisle, etc. This accounts for the smallness of the amount put down for advertising meetings. The same applies to the hire and payment of public halls. Altogether I have found a helpful and enthusiastic spirit prevailing in many centres, while in some districts I find a "resurrection morn" is desirable and needed by the Societies if success is to attend their efforts to build up Spiritualism.

I have visited many new districts for purely propaganda work, and as an outcome of our labours in this direction, I may say that new Societies have been formed in Derby, Bloomsbury (Birmingham), Rishton, Horwich, and Carlisle; and it is also pleasing to note that many Societies have either joined or re-joined the Federation.

Another pleasing feature is that the lists of associate members have more than doubled this year. Fifty-one of these new adherents have joined the Federation directly through the agency of your missionary, having paid him subscriptions amounting to over £6, thereby considerably helping the financial side of our work, and proving their practical acceptance of the policy of this Federation.

The financial side of our mission work, whilst not being what it should be by far, is indeed worthy of notice. Fully £59 14s. 8d. has passed through the hands of your organiser during eight months of his work, but £39 5s. 6d. of this is from entirely new sources, and has been earned by his individual efforts. Thus he has only received from the treasurer's reserve fund in eight months the sum of £19, being at the rate of 10s. per week. What have we here? eight months hard missionary work, 4,300 miles travelled, 182 public meetings held, yet the full cost to the ordinary funds of the Federation only amounts to £19. This surely demonstrates a most healthy and vigorous side to the propaganda work. It clearly proves that there is in our cause a strong healthy opinion in deep earnest sympathy with our efforts as Federated Spiritualists. *It is a sign of the times in our own movement.* Such practical sympathy is an encouragement, nay, it is in itself an eloquent plea for the soul of the movement for other forward efforts to be made towards Unity, Federation, and true Spiritual Progress.

Allow me to take this opportunity of heartily thanking the Executive Committee for the freedom of action allowed me in making arrangements. We entered mutually on this work as an *experiment only*. We had to face, at the bidding of the Walsall Conference a *new work*, with an almost empty exchequer to start with. The experiment has been successful on all points. 'Tis true, we have not succeeded in performing the impossible, but we have succeeded in carrying the gospel of spirit communication to many homes, and demonstrated to many inquirers the life beyond the grave. We have not gathered into the Federation fold all societies called spiritual. We have not even convinced all Spiritualists that unity with liberty is essential to the ultimate success of Spiritualism, but we are marching rapidly in that direction, and are full of hope for the future of Federated Spiritualism. The experience gained by our nine months' missionary rambles convinces us of the soundness of the Federation policy in uniting the scattered forces of our movement, and the spreading of our glorious gospel to other districts.

The PRESIDENT remarked that he ventured to say that this report was one of the most telling ever given. (Hear, hear.) It was a volume of work.

Mr. DABBS (Manchester) proposed, seconded by Mr. TAYLOR (Manchester), that the report be accepted.

Mr. S. S. CHISWELL (Liverpool) had never seen Mr. Swindlehurst to greater advantage than as organising secretary.

Mr. LONG (London) had the pleasure at Walsall of moving that an organising secretary be appointed to act as a kind of missionary, and he asked all to please note the results: Mr. Swindlehurst has got 51 associates, close on £40 has come in, and the expenditure has been £19. We have 58 societies, and if the delegates, on returning to their societies, would bring forward that each should give one Sunday evening during the year for the benefit of the Federation, it would be of great benefit, for supposing that the collections averaged but 10s. each, that would

mean a support of £29 in the year. He hoped and trusted in the coming year that the whole of the delegates of the 58 societies would be the means of bringing this state of things about.

Mr. CRAVEN (Clitheroe) attributed the formation of the Clitheroe Society mainly to the appointment of Mr. Swindlehurst, and the excellent addresses by Mrs. Wallis and others. For a young Society they were flourishing.

Mr. SMEDLEY (Belper) spoke of the good work done by the organising meetings at Derby, where many misconceptions and much opposition had been removed.

Mr. JOHN SLATER (San Francisco) was glad if any word of his at the last Conference had helped them in organising Spiritualism, which was in reality Naturalism. People had come privately to him in London, owing to the work done by Mr. Swindlehurst. (Applause.)

The report was passed with acclamation.

Mr. E. W. Wallis, as sec. of the Hymn Book Committee, sent a written report, which was read, to the effect that more than a third of the first edition of the Hymn Book had been sold, and that if societies continued to take it up in the same manner by the next Conference a second edition would be required.

This was received and adopted with applause.

DEFERRED BUSINESS.

Mr. ROOKE moved for the Executive:—

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.

This was seconded, and after a little discussion, carried

A PROPOSED BOARD OF EXAMINATION.

Mr. CRAVEN (Clitheroe), in proposing,

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. [Other particulars of the resolution appeared in *TWO WORLDS* last week.]

said he was anxious to see the speakers on their platforms brought up to the right standard. At present the development of mediums was little better than a scramble, and incompetent speakers were foisted upon them, to the damaging of the societies and the movement. At Clitheroe they would have been in a better position now but for the manner in which the philosophy had been expounded and the phenomena given. He had come over from a religious body, who trained and educated their ministers to the very highest excellence, and he wanted to see the same system carried out with spiritual mediums and speakers. Some mediums looked upon themselves as "Paul Redivivus," but were very ignorant and incompetent. They wanted their orthodox friends to come amongst them, but after such pitiable and deplorable expositions of incapacity, how could they dare to invite them again? I only ask you to approve of the resolution in principle, even though you accept it in another form.

Mr. ALLEN (London) seconded.

Mr. JOHN SLATER (America) asked whose fault it was that platforms were occupied by incompetent mediums? It is yours. Be your own examining Board, and see that the members of Societies also develop themselves. I blame the societies who put fulsome reports in your spiritual papers. (Hear, hear.) Speak the truth, and the matter will soon settle itself. You can criticise only what you know. He felt some of the remarks, for he was a phenomenal medium. Take away the phenomena and your Spiritualism will not stand, for if phenomena does not convince, nothing in this world will. You cannot all be at the top of the ladder—you must start at the bottom. If you have ten talents, you are ten times more responsible than the medium with only one talent. (Applause.)

MR. ARMITAGE (Batley) spoke vigorously against the manner in which the philosophy and phenomena of Spiritualism were frequently advocated on their platforms, although he must speak well of Mr. John Slater and Mr. Thos. Wild, who could give names and addresses of departed spirits. If other mediums cannot do this let them sit until they could, even if they sat until they hatched hens and chickens. (Laughter.) The Conference or Federation ought to single out those they thought competent to take the platform, and print their names and addresses in the *TWO WORLDS*. Let them have respectable mediums, and not fortune-telling. The best Board

of Examination is to use your own judgment, and competency will prove the best advertisement.

MR. AINSWORTH (Blackpool) thought all mediums were not to blame, for the spirits may have something to do with it. Some of the best tests he had received had been given to him by mediums who had no suitable opportunities of proper development. The cause depended largely upon public phenomena and tests. He was afraid a Board of Examination would sweep away mediums, in whom he had great confidence. Jesus, a medium himself, went to rude, untutored fishermen for his disciples, and they were successful. Who were going to sit as judges? He would not like to be one. They must have perfect liberty in this matter. Once you are dissatisfied there is no need to engage the same medium again, if you think him or her incompetent. (Applause.)

Mr. JOHNSON (Hyde) moved an amendment:

That this Conference desires to impress upon societies the necessity of placing upon their platform speakers and mediums of known character and intelligence.

He believed in perfect liberty, and in the natural development of mediums. Many of the so-called incompetent mediums met the requirements of the audience. If you keep the spirit world back, you will have a poor class of mediumship. Who are you going to examine, Johnson or the spirits? We retain our individuality, and so do the spirits, and sometimes the spirits say things through me with which I do not agree. Get the spirit influence through yourselves, and then the mediumship will improve. (Hear, hear.)

Mrs. M. H. WALLIS seconded the amendment, as she was in sympathy with what Mr. Johnson had said. Are we, as Spiritualists, going to have a Board of Examination to do our work for us? All kinds of people come back from the other side of life, and all kinds of people communicate through the mediums. She would uphold all plans for improvement of mediums. Let us all do our best to improve ourselves, mediums and non-mediums, so that a perfect avalanche of spiritual truth may come and remove all scepticism; no matter whether it comes from the lisping lips of the child, the cultured medium, or the untutored sensitive. Depend upon it the spirits would do their work in their own way, and will be the grandest teachers of the mediums if we place no obstruction in their path.

Mr. CRAVEN replied, stating that he did not object to proper phenomena, but to mere guess work. He wanted clearer phenomena and a loftier exposition of the spiritual philosophy.

The vote was then taken, when the amendment was carried by a large majority.

Mr. TUBBS (Birmingham) proposed

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.

He contended that the fittest to survive was not the physical, but the intellectual. It is not matter, but mind that rules the world, and intelligence calls men to a higher place. Truth is sometimes presented to us in rags, all tattered and torn, so that even its most ardent admirers can scarcely recognise her, and her high and holy mission is degraded. I do not wish to speak in unfriendly words, as I owe my present position to mediums. Mediums who leave all to the spirits are like Christians who leave all to Christ. It is a barrier to Spiritualism to have mediums speaking ungrammatically, and placing their words in the wrong place. Education will give elasticity to the mind; I mean moral education; it would also reveal the hidden beauties to minds open to Spiritualism. I would impress upon you the importance of finding educated and cultured speakers, such as Mrs. Brigham, Mrs. Wallis, and others. This can only come by mental and moral cultivation (Applause.)

Mr. LONG (London) felt strongly on the matter, and would like to leave with the Executive the preparation of a list of competent speakers and mediums. They did not want a Board of Examiners to tell them who was competent. We can find that out for ourselves. If societies will send a true report to the papers, there will be no mistake as to "the survival of the fittest." He feared that the demand of the audience was largely supplied from the platform, and there was need of a levelling up from the audience to the medium.

Mr. PETER LEE (Rochdale), in seconding, said evolution taught them that the higher was taking the place of the lower forms of life and intelligence, so it was with the medium. He must not leave all to the spirits, but educate and develop his own powers. If mediums will take one step forward, the spirits will be certain to take the next. Mr. Lee then referred to the developing classes for mediums he is now conducting weekly at the TWO WORLDS Office, to which all kinds of people applied for admission, many of whom he had to refuse. Spiritualism, as Mr. Slater said, is Naturalism, and they must trust largely to their own experiences.

An adjournment was made for dinner, after which the discussion was resumed, and the resolution unanimously accepted.

It was proposed by Mr. SWINDLEHURST that standing orders be rescinded, to allow Mr. Long's motion (which had already been deferred twice as out of order) to be brought forward.—This was seconded and carried.

A LIST OF MEDIUMS WANTED.

MR. LONG (London) proposed the following resolution:

That the N. S. Federation shall be empowered to prepare a quarterly list of competent advocates of our philosophy and exponents of our phenomena, which shall be published for the information of societies.

He thought the majority of the people got to understand the mediums, and he did not expect all tests to be of a grammatical character, still the authority of the Executive should be sufficient evidence in favour of mediums occupying public platforms, they could then ask their friends to come and hear the glad tidings given in a forcible and intelligent manner.

MR. J. SWINDLEHURST (Preston) seconded: This was agreed to without further discussion.

A NATIONAL BAZAAR.

MR. J. C. MACDONALD (Patricroft) proposed

That a committee be elected to organise and conduct a grand national bazaar in some large centre of population (say Manchester), during the latter part of 1896 or early in 1897, for the purpose of assisting propaganda work.

He thought it would be an easy means of raising money and getting in touch with non-Spiritualists in different parts of the country. It would help the slum-dweller and the serf of the soil, and was not so much intended for the respectable artisan, who had better opportunities of hearing the spiritual truth.

MR. HUNTER (Stalybridge) seconded, as he was in favour of out-door propaganda.—MR. STONE (Patricroft) concurred with the proposition.

MR. GEO. HILL (Manchester) opposed, on the ground that the different societies had already sufficient local burdens to bear.—Other Delegates opposed the bazaar.

MR. VENABLES (Walsall) was strongly in favour of the bazaar; as also was MR. CRAVEN (Olitheroe), who offered to give 20 free evening dates towards the fund.

The resolution was carried, the PRESIDENT pointing out that the different societies would have to take the work and responsibility upon themselves, as the Federation had enough on hand.—A Committee (with powers to add) was then elected.

A GUARANTEE FUND.

MR. LONG (London) inquired relative to guarantee fund for Organising Secretary. What would be done in case it lapsed?—MR. SMEDLEY (Belper) suggested slips of paper being passed round, so that friends could intimate how far they would assist.—This was generally approved.

ELECTION OF OFFICERS.

Proposed by MR. W. JOHNSON, seconded by MR. JOHN LAMONT, that Mr. Joseph Armitage (Batley) be President of the N.F.S. next Conference Day.—Carried unanimously.

MR. P. LEE proposed, and MR. COLES seconded, the re-election of Mr. Wilfred Rooke as Secretary.—Carried.

MR. Richard Fitton was re-elected Treasurer.

The following were elected on the Executive:—Mrs. Venables (Walsall), Messrs. Smyth (Birmingham), James Swindlehurst (Preston), Rooke (Levenshulme), Peter Lee (Rochdale), Macdonald (Patricroft), Hemmingway (Bradford). The unsuccessful nominations were Messrs. Tetlow (Pendleton) and W. France (Hyde).

NEXT YEAR'S CONFERENCE.

MR. RIBCHESTER (Preston) gave a cordial invitation to the Federation to hold its Conference on the first Sunday in July, next year, at Preston.—MR. FRANCE seconded.

MR. J. T. WARD (Blackburn) thought they were entitled to have the Conference at Blackburn next year, as they looked upon themselves as a sort of godfather to the Preston Society. He invited the Federation to Blackburn in the name of that Society.—MR. SUDALL (Darwen) seconded.

On a vote being taken, Blackburn was carried.

OPEN COUNCIL then being reached, MR. T. O. TODD (Sunderland) opened the subject of

THE "LEGAL STATUS" QUESTION, basing his remarks on the following draft copy:—

That a Committee of persons be this day appointed by this National Spiritualists' Federation Conference, which Committee, together with the President, Secretary, and Treasurer of this Federation for the time being, shall be vested with the following powers: 1. To prepare a Deed containing (a) A declaration of the principles of the Spiritualist movement; (b) Definition of membership and privileges; (c) Definition of a society and its powers, including the election of trustees and successors; (d) Definition of a District Council and its composition and powers; (e) Definition of Auxiliaries, their acceptance and status; (f) Definition of Annual Legislative Conference, its composition, powers, and officers; (g) The Status of Legal Signatories and their powers, either conserved or delegated to Conference, and the method of electing successors; (h) The necessary clauses for legally securing property and dealing with same. All rights and privileges of members and societies to be left intact, so far as possibly may be done without infringing on the powers necessary to hold property for the general body. 2. To seek such legal advice and assistance as may be deemed necessary. 3. To raise and disburse funds for the furtherance of the powers hereby delegated to this Committee. 4. To elect its own officers; to elect successors; to add to its number. 5. To report at the next Annual Conference of the National Spiritualists' Federation, or at any intermediate Conference of either Spiritualists or Federation, which may be convened for that purpose.

He said the question was not one to be decided in a few minutes, as it affected the future life and welfare of the movement. The declaration had been criticised by various people, but he was only taking up what had been left undone in the past. That was why he had stepped in, and it did not matter to him personally whether it was taken up by them or not. They wanted laws for the government of societies and the movement, just as they had laws which governed the universe. They had laws for the protection of the people, and they wanted laws passing for the protection of Spiritualist societies. A charge of autocratic authority was laid against the proposition, but it was in reality true democracy. We have been looking upon the question in a wrong light. It is one of morality, to prevent, if possible, persons of low moral character stepping upon their public platforms. We have the right to ask offenders to step down. With regard to trustees, their liability was one of honour, not legality, and they cannot build property with Spiritualists' money, for the latter are not legally entitled to hold property. The draft he had prepared was simply to let them know what they were doing, and might act as a guide. The poll deed would give them the key to the situation, and would not take it away. He did not ask that the question should be settled that day, but proposed that a committee of inquiry be appointed or sanctioned.

MR. ALLEN (London) seconded.

MR. VENABLES (Walsall) inquired as to the liability of a debt of £1,000 on their hall. Were they as a society responsible?

MR. TODD: It is not a Spiritualist hall, for the Spiritualists have no legal power to hold property. Under the legal status he was advocating, and wished to see established, the property could be conveyed to the Convention, who would be liable for the balance of debt. Legally there is no such thing as a Spiritualist Society.

MR. JOHN AINSWORTH (Blackpool) had consulted his legal advisers on the points at issue, but according to their directions the whole question was invalid.

MR. JONES (Birkenhead) was in favour of the legal status, but feared that Mr. Todd had not made it clear as to the trusteeship.

MR. HAYES (Macclesfield) would like to know how they were placed? They had formed a Limited Company, and bought their hall for £400, and guaranteed the payment of 4 per cent to the shareholders.

MR. TODD: It is the property of the shareholders, and they can turn it into a music hall to-morrow if they like.

MRS. WALLIS (Manchester) wished to remind them that it was only a proposition to appoint a committee. The decision would be made at the next Conference, therefore we need not be afraid of making haste too rapidly.

Messrs. ARMITAGE, ALDRIDGE, and RAYNOR, also spoke to the question, and Mr. TODD, in summing up, said the trustees are holding property for the societies—not for the movement—that is where the evil lies, and that is what we wish to remedy.

The resolution was then put, and carried unanimously, and it being proposed the Executive should be the Committee, that was seconded and carried.

A vote of thanks was carried to the retiring committee and suitably responded to by the President; and a hearty vote of thanks to all the Liverpool friends for the excellent way in which they had received and entertained the Conference, was carried with acclamation.

THE EVENING MEETING

Was a record one. By 6-30 the hall was crowded to excess, seating and standing room being fully occupied. A hymn was heartily sung, then a beautiful invocation given by Mr. Walter Howell. The PRESIDENT (Mr. Smythe) in his speech, referred to the growth of the movement, as the strongly representative meetings that day eloquently spoke, and pointed to the bright array of powerful spiritual mediums present to address them, which made his task easier. He, therefore, need not enter into any phase of Spiritualism, except to say that after being a despised subject, it was now being investigated by thinking and intelligent men and women.

Mr. WALTER HOWELL gave an eloquent, argumentative, philosophical, and spiritual address on "Immortality." Faith should never be allowed to do the duty of reason. It was a misnomer to say that Spiritualism is "modern." It was simply a revival of an old truth, placing it upon a scientific and natural basis. Spiritualists ought to be more careful in classifying their facts. He claimed that the spirits ought to know better than anyone else who they are, and believed that they were separate entities and intelligences, overlapping this life. "Seek, and ye shall find; knock, and it shall be open to you all." (Applause.)

Miss CUSHMAN recited the telling poem, "A thousand years from now," in fine style, and was applauded.

Mr. W. E. LONG said there was a want in the minds of humanity to know the next step after this life. It is not to the cold grave we take humanity, for our loved ones are not there: they are risen. It is the gospel of Life, not Death. He would like to impress upon them their responsibility to send the message to those in darkness and sadness. The vanished hand is still present to caress and to relieve. I believe in self-help; are you prepared to help? (Applause.)

After another hymn, Mr. T. O. TODD (Sunderland) addressed the meeting. He believed that in their daily lives they were painting a picture. Some appeared more notable pictures than their own, and we want to know where they get their colours. It is not the possession of the colour, for they are free to all, but the application of them. They do not all want to be Florence Nightingales or Martin Luthers. You may bury a man, but you can never hide his influence. Whom shall we copy? When we look upon our life's picture are we happy? There is a future, but there is likewise a past, and that past will confront us all in the spirit world.

Mr. JOS. ARMITAGE spoke of life as one great object lesson. The more you try to forget, the more you think on. There were present in that hall individuals from all parts of the country, and from across the ocean, but they were each striving to help their fellows, and leave the world better than they found it.

Mr. PETER LEE said Spiritualism had been one of the greatest blessings of his life. It is more than anything else to me because of its tolerance. The heaven of Spiritualism will hold everybody, and the hell of Spiritualism will hold no one. The heaven we believe in is big enough to hold all who have gone on before, as well as those who have yet to come. (Applause.)

Mr. JOHN LAMONT thought the scene in the building was enough to inspire them. There were at least 500 distinct kingdoms in that room, represented by the number of persons present. They all had to think for themselves, for they could not think for each other. What do we know of anything? We only know that we live amidst mystery, and the greatest mystery is ourselves. What use is a Spiritualist unless he is a worker, and takes an active, thinking part in their proper kingdoms? Let all do their duty well. (Hear, hear.)

Mr. CHISWELL said Spiritualism had found him, and he called it glad tidings, because it had emancipated him. (Hear, hear.) Are you Christians? then this is the very religion for you, and between the two we will evangelise the world. (Applause.)

Mrs. WALLIS was delighted to see so many, and she believed they had stirred the hearts of their brothers and sisters in Liverpool. Spiritualism came right home to them in the home, the sacred edifice, or the secular life. Death was only an incident. The spirit people have their mission to perform, to uproot ignorance, and rouse the God in each heart. Until all stand as freed men and women on the great path of progress, there is work for all willing hands and earnest voices in every department of life.

Mrs. BRIGHAM (New York): It is the twilight, but with Spiritualism it was the dawning. There are signs of gladness and promise here, and the angels are singing for the day of peace on earth and good-will towards man. Mortals and angels are to work together, for the voice, the spirit voice, calls upon them to live and work in unity. The East and the West seemed to have clasped hands in the day of promise. We meet together as working for one great object: the people's religion, the people's philosophy. You have seen the beginning of Spiritualism, but you cannot guess or fathom its glorious future, the speaker closing with a beautiful poem on twilight and dawning.

Mr. JOHN SLATER next gave a number of psychometric and clairvoyant test in his usual inimitable style, introducing them by a few remarks explanatory of the peculiar gift he had been endowed with. He asked the audience to give him their highest thought,

to give him articles connected with other than frivolous things, for he would not stultify the divinity in his mediumship by giving tests on such matters. In each case, he gave words of comfort and good cheer, and expressed great hopes, thus making manifest the beneficence of the work of the spirit. His strong advice was: work, not talk; deeds, not words. He was a developed medium and there was opportunity for others to do likewise. The various psychometric and clairvoyant tests created a lasting and profound sensation, and Mr. Slater well deserved the plaudits he received from the crowded audience.

A second Conference meeting was held in Bootle Masonic Hall on Sunday evening, Mr. Dibble, President of Bootle Society, being chairman. Mrs. Wallis, Mrs. Brigham, Messrs. Swindlehurst, T. Wild (test medium), Johnson, Kitson, and France representing the Federation, Over 200 present. After singing and invocation, Mrs. WALLIS said: We come as advocates of glad tidings, to bear our witness to life immortal, to declare that the veil betwixt the two worlds has been lifted. This truly must be a gospel of gladness. What message has Spiritualism for humanity? This, that life is yours and cannot be destroyed, and by the God-principle within, you shall conquer sin, misery, superstition, and ill surroundings; that every one must take up the gospel of personal responsibility, and work out his own salvation, here and hereafter. The law of life, the law of growth, of spirit communion is established on the rock of fact; through the road of investigation each can find the truth for himself.

Mrs. BRIGHAM followed, by an eloquent address, "God is the God of the living, and not of the dead." Is there no truth and revelation in this? Nature teaches us divine lessons of wisdom and of life, as in Spring-time, so in human Nature we have a Spring with eternal possibilities. Is there such a place in the spirit world as hell and heaven? We answer there is suffering, there is compensation, but no endless agony. We gain knowledge and progress by studying Nature, and as in Nature it holds good—as we sow, so we reap—so in the spiritual life the departed realise the same law of progressive, unfolding life, but no death. Two impromptu poems on "Poverty," and "God's love to man," were much appreciated by the audience.

Mr. JOHNSON said he was glad the spirit world finds us something to do, for when we are required to seek out facts for ourselves there is some hope for us. We are fully certain there is no death, our phenomena establishes this fact. From Atheism he came, led by the unfolding revelation of spiritual phenomena. He also related how he became convinced of the facts of Spirit Communion, and gave some of his own experiences.

Mr. T. WILD gave some remarkable tests to the audience, all of a very pleasing character.

Mr. J. SWINDLEHURST followed with a few words, stating that as he and Mrs. Griffin were to continue these meetings on Monday night in the same building, he would reserve his remarks for that occasion.

ITEMS OF INTEREST.

FRIENDS please note. Mr. David Anderson's portrait next week.

We shall be glad to hear from mediums willing to visit our association. Address letters to Mr. Thomas Cousin, 185, Overgate, Dundee, N.B.

Mr. J. BROOK, Russell-street, Westboro', Dewsbury, Yorkshire, England. Will "Investigator" forward his address from Belfast, when I shall be pleased to write him.

We crave the patience and kindly consideration of our various contributors; we have received a number of articles, reviews, letters, and will find room for those suitable as space permits.

Mrs. BRIGHAM'S APPOINTMENTS.—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.

TO CORRESPONDENTS.—J. H.: The matter had better be settled between you and the committee, it is scarcely of general interest.—T. R., Armlay: Can only go in as an advt.—A. W. Orr: Appear next week.—R. R., Newcastle: Will insert if possible.—Mr. Lord: Owing to Conference, crowded out. It is difficult to find room for such long letters.

RE Mr. G. H. BIBBINGS PROPOSED TOUR.—Will those friends who promised to communicate further kindly do so *without delay*, to enable it to be definitely determined whether the tour can be carried out or not? It should be worthy of some special endeavours to give our talented young friend a hearing and encourage the devotion of his excellent gifts to our propaganda.—E. ADAMS, 303, Cowbridge-road, Cardiff.

NEWCASTLE-ON-TYNE.—Presentation: On the 2nd, the members of the Newcastle Spiritual Evidence Society, and other friends met to present Miss Mary Black, on the occasion of her leaving home, for New Zealand, with a beautiful sewing machine, as a slight mark of their appreciation and esteem, for her arduous labors in the Choir and Lyceum for many years, Mr. H. A. Kersey in a few very appropriate remarks, made the presentation, which was very feelingly responded to by Miss Black. Several other friends took the opportunity of presenting her with other kindly tokens of respect. After the presentation there were several songs from friends, and a very happy evening was spent. In conclusion, I may say, we one and all unite in wishing Miss Black God-speed, and every happiness in the land where she is going.—R. E.

LIVERPOOL.—In loving memory of Olive, the beloved daughter of Sara Ann and William Dawson, born December 16, 1895, died June 9, 1896. Interred at West Derby cemetery, June 11. "Gone back to the angels."

In loving memory of George William, the adopted son of James and Emma Mitchell, who passed peacefully to the higher life, June 25, aged 23 years, and whose mortal remains were followed to the cemetery by about 60 Lyceum scholars and friends, when a very impressive service was held by Mrs. Midgley, of West Vale, (Mrs. Berry also taking part) before a large concourse of people, who listened very attentively to the sympathetic and encouraging words fell from her lips.—St. Peter Street Spiritualist Society, Huddersfield.

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 10, 1896.

EDITOR AND GENERAL MANAGER,

H. 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.

CONFERENCE JOTTINGS.

A success? Yes, a grand success—that is the verdict.
Mr. Morse's greetings and cheering words were
received with applause.

Spiritualists honour those who have borne the heat
and burden of the day.

The dawn cometh, prepare for the sunrise of spiritual
truth.—*Mrs. Brigham.*

Soul-stirring words, burning eloquence, and flashes of
inspiration in many of the speeches.

Mr. Dawson Rogers (editor of *Light*) sent all good
wishes for successful deliberations.

"Our editor" sent fraternal remembrances, and re-
gretted much his inability to be present.

We can't spare "our editor" from the Conference
again, was heard from a number of friends.

No man is sufficiently Godlike who does not reveal
something of his Divine Nature.—*Mr. Walter Howell.*

Another lady (Mrs. Venables, Walsall), has been elected
on the Executive. This is a step in the right direction.

There is something so noble in humanity that it
deserves to live; it cannot die, it is divine.—*Mr. Walter
Howell.*

We were pleased to see there the veteran Mr. Wm.
Wallace, who has taken part so largely in the past work
of our movement.

It is not Spiritualism, it is Naturalism. Spiritualism
takes no note of sex, of creed, of nation; it belongs to
all.—*Mr. John Slater.*

From the time of entering Daulby Hall on Saturday
until the last goodbyes were said at the railway station on
Monday morning, the spirit of good fellowship prevailed.

A number of friends stayed in Liverpool in order to
attend John Slater's meeting on Monday evening, and
many others would have done so had it not been for the
calls of business.

Spiritualism is unique in having no personal founder,
owning no man as master, and free alike from traditional
restraints and arbitrary doctrines determined by council.
—*Mr. A. J. Smyth.*

John Slater, whose phenomenal mediumship created a
profound sensation, said: Let us have work, not talk;
deeds, not words; each one has a work to do, let him do
it well. Be yourselves.

The good friends at Liverpool showed fertility of re-
source, unanimity of kindly action, and a large amount of
thoughtful consideration in their successful catering for
the physical well-being of the visitors.

The statement that: If only true and unvarnished
reports were sent by secretaries to the Spiritualist papers,
societies would be better able to judge of the merits of
platform workers, evoked hearty applause.

Truly it was good to be there. The warm welcome,
kindly interest, earnest feeling and enthusiasm displayed,
the happy and smiling faces, the hearty greetings of old
friends and new, all tended to make the occasion an enjoy-
able one, and had a most inspiring effect.

GUARANTEE FUND.

Sir,—Consequent upon the stress of business at the Conference,
the collection of the names of those who have promised to contribute
to the Guarantee Fund for propaganda work was overlooked. May I
remind all friends, desirous of the spread of our cause, to remember,
'midst the excitement of the Conference, the silent testimony of 182
meetings held by the Organising Secretary, to continue and increase
this work. It is hoped all subscribers will send on their names and
amounts to the Federation Secretary, Mr. W. Rooke, 165, Stockport
Road, Levenshulme.—W. L.

MEDIUMSHIP.

PRIVATE CIRCLES.

IT IS NO USE being aware that we possess certain
faculties, or know how we ought to develop them, unless
we find a means and an agency by which they can be
exercised. What a laboratory is to a scientist, so are
circles to a Spiritualist: they are places where facts may
be gathered, and where the medial powers may find
opportunity for development. Circles are according to
the nature of the people who comprise them; their method
of conduct, and the purposes for which they are held, will
depend absolutely upon the people who are there and
then present. Circles are like a good many other things:
they are governed largely by what we are looking for. Is
it amusement? we shall find it. Is it to while away an
hour for lack of somewhat else to do? our ends can be
accomplished. Do we seek to have our consciousness of
the wonderful increased? it will be done. Are we in
search of lost friends and striving to build a bridge, over
which they may come to us? then we shall arrive. Further,
have we a desire not alone to find our lost kins-
folk, but to unfold our inmost self, to cultivate the powers
of the spirit? this also can be done.

When we hold a circle it is very necessary to ask our-
selves the question—For what purpose have we met
together? which of the above results are we seeking?
because it will depend upon what we seek as to what we
shall find. It will depend very much upon ourselves as
to what answer the world of spirit will give to our
knocking. Circles for successful work are dependent
upon the generation and presence of odylic energy, which
force is only existent first by organic peculiarities, and
second by the character of the mind states. If a number
of people collect together, and have not the requisite
energy, results will be nil, not because organically the
force is not present with them in all cases, but from a
lack of affinitising states, or some people swallow up the
energy that is present, and leave none for the spirits to
use. These are vampires, who absorb or nullify the
powers of others; therefore, when people have sat for a
time and no results have been manifested, it may be well
to alter the arrangement of the circle, or to break it up
for a time, then commence afresh with one or two persons
who were not in the original circle. Having got our
forces, what are we to do with them? Invoke or affini-
tise spirits who are of a playful character. Very well, we
can do that, but who is going to pay the piper? You
cannot always turn these people out when you have once
invited them in; they are there, and you have let loose
your vital odylic energy. The doors of life are open, and
it is no easy matter to close them again. To call in
spirits for the purpose of amusement may sound all very
nice, but what will the harvest be? I don't profess to
claim absolute knowledge, but I do know this, that often
the harvest will be a degradation of selfhood and a foster-
ing of conditions that may produce years of misery.
Caution, then, is the word.

There is less danger when we seek to gratify our
desire for the wonderful, but even then we are skimming
over thin ice. Results, under these circumstances, will all
be according to our intellectual and moral stamina. If we
have inherent powers of resistance to the thoughts and
suggestions that may come floating into us from this class
of spirits, who are willing to abet our desires, matters may
be all right, but if we have not will-force enough, things
won't get along smoothly. I have several times read
Bulwer Lytton's "Zanoni," and, in this connection, I would
ask my readers to get the book and carefully read that
section that describes Glyndon's association with Mejnour,
and the consequences. I do not think for a single moment
that Lytton was describing the mere fumes of imagination,
with the purpose of creating a sensation, and to hold the
interests of the reader, but was writing facts within his
own experience. It is an unsafe thing for children to
play with fire, and it's not safe to play with divine tools,
lest a curse come upon you. Beware! spirits can fool as
well as maidens. But out of ignorance should you cross
the borderland and become associated with this class of
spirits. What are you going to do?

The first thing you must cease holding your circle, so
that you may disband the influences. You and your circle
friends must keep apart from each other as much as
possible for a time. Each and all should get into the open
air, in the country where there are trees, or on the hill

tops, and allow Nature's moods to speak to your inmost self. But above all, the body should be attended to, habits of true cleanliness should be carefully cultivated, and the desires of the mind should be constantly directed away from the past and towards holy and virtuous conditions. These, with time and persistent endeavour, will rid you of their presence, either by developing them or driving them away from you altogether. But supposing they get control of a medium, and insist upon being present, and you desire other spirits, what are you to do? Every person in the circle should keep as collected as possible. Some one should quietly but firmly talk to the spirit; singing a hymn will at times be helpful, and at other times the silent aspiration from all present that the spirit should leave. These, added to the previous conditions, are generally successful. But supposing they should all fail, what then? Why, personal culture in the direction of the intellect, and moral and spiritual energies daily and constantly, and though you may be years in doing it, you will conquer at last, and you will be well repaid.

And so you purpose holding a circle for the receipt of news from the invisible world; you are dissatisfied with your theological friends' arguments; you desire facts, and with honest purpose, in the interest of truth, you will "gather round the table when the day is done, and lay the electric cable that joins two worlds in one." And having formed your circle you wait, and results, perhaps not over satisfactory, present themselves. Amongst other things you find that spirits do make mistakes, tell untruths, if not out and out lies, and mislead you in various directions. Sandwiched, however, amidst it all are facts of an undeniable character, evidences of something not you, and so you are led forward into a maze. You had always understood that spirits were good and perfect, and so would not deceive, play tricks, and bear false witness to truth. Ah! but who told you all this? Bible reading and floating ideas, obtained by conversation, were no doubt responsible for those things. You wanted truth, and you have got it. How? Simply by spirits revealing themselves as they actually are.

I know it is somewhat painful to receive a shock, and the truth is a shock to the false notions that held us in bondage. We now discover that spirit life is a human one, composed of beings just like ourselves. Did it ever strike your mind that seeking intercommunion with spirits for the sake of truth was a bit selfish and somewhat harsh. Intellect is generally icy, and turns a barren side to truth, for it generally plants itself on its own dignity, and declares, "If you can convince me, well and good, but unless I am made I won't move." This attitude is not the best one, however much it might be lauded by pure science. This sort of thing is proper when inanimate substances, consciousnessless forces are to be dealt with, but when human beings are at the other end of the line another condition of mind is requisite. So we want head, by all means, and observant eyes, truly; but we also need hearts that feel, and natures that can and do love. So our circle should form a trysting-place for lovers, where as true lovers do we can abandon ourselves and appear as we are, giving that we may receive, that our hearts and minds may develop under the inspirations that come. Whatsoever we give to the spirits that and more will they return. The private circle should be our altar (the shekinah) where God and the spirits can speak to us, and to accomplish this we must not carry there petty jealousies, angry feeling, downcast spirits, lurking spite, malice, hate, uncharitableness, but we must abandon ourselves to truth and love, not desiring our own material good, but the unfolding of the spirit. Prayer, song, and thanksgiving must be the order of procedure. In deed, and of a truth, we must seek the spirit, and then showers of blessings will pour upon us. I speak of what I know and have realised in the past. The private circle, conducted upon right lines is the truest means of medial and personal culture that I can conceive. In the abnegation of self, we truly find ourselves.

JAMES B. TETLOW.

THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

[ALL RIGHTS RESERVED.]

AGAIN we descended to earth plane.

"You will see," said my guide, "the soul within the body; look well, and you will see that the body is but a mask to the living being."

We entered now a palace. A lovely woman was reclining on a couch, and maids of honour stood around her. Her golden hair was unbound, and the attitude showed off a most perfect figure.

"Go nearer," said my guide. I obeyed. As I looked I beheld, as beneath a semi-transparent veil, the face of a hag. Deceit, greed, cunning, were stamped upon it; the golden hair, slightly raised by a faint wind, disclosed straggling grey and touzled tresses. The figure was shrunken, yellow, and decrepit, and I turned with disgust away.

"Look again." I now was looking on a very different scene. We were standing in a wretched hovel. Lying on a straw pallet was an old woman—miserable, starving, clad in rags.

"Look closer." I did so, and saw (as before) below the surface, a lovely face, bright with the same wondrous light I had seen in the Temple of Love.

The aged and bent figure was straight and rounded; the sunken, dimmed eyes were bright and full, the limbs rounded and firm, the rags were of the shining and ever-changing colours worn in the Summer Land.

"She is an angel of love and mercy, and will soon return home."

We saw rich men rolling in carriages, with benevolent faces, who, when looked at closely, presented grinning skulls of greed. Portly dignitaries of the Church, sanotimonious and reverend, beneath their hypocrisy were loathsome lepers.

Here and there, the lovely, indeed, were lovely; wealthy in this world's sense, wealthy also in love, doubly blessed with treasures in the mortals' world, sowing a rich harvest to be reaped in the fuller life.

"Can you not enter into the joy these happy ones experience?" Cannot you understand how good it must be, not only to sympathise with the poor, the weak, the sorrowing, but to be able to alleviate the pain, and restore happiness to the weary?"

"No!" I said, "I cannot."

"Will you, or can you desire to experience sympathy?"

"No," I replied. "It would be all pain to me, no joy. I could not bear to be troubled with such a burden. Indeed, I should hate it."

We now saw people and yet not people, dressed in the same white robes, a lovely light surrounding all.

"What are these," I asked. "Angels?"

"Yes," said the voice, "ministering angels. See! they are bearing sick souls that have just left the body of clay to the land of rest. Others, in other parts, are bearing souls from those fearful depths into which they have fallen or wilfully gone; they are rescuing from the tortures of the devil, that devil which men themselves have set up, viz., the consequences of their own works, built up, evolved from the laboratory we have just left, a huge idol, the result of their own misapplied forces."

"Can they, then, be saved?" I asked. "Are they not lost?"

"Nothing is lost; everything, everyone evolves, sooner or later. Pain, hunger, all discomforts and misery are caused by man's lower nature. As they evolve to higher and better things, these sufferings will vanish; each unselfish action that will ease pain is so much pain banished from creation; each act causing pain is so much pain created, to be circulated and borne by all. Man is his own devil and his own saviour. The fruits or works of the devil you know; the fruits of the spirit of love or the saviour, you know."

"Life is everlasting, the body is but the shell; cast it off and life is the same.—'As the tree falls, so it lies.'"

"But come and see the reward of the works of love and light."

To be continued.

THE end sought by spirit intercourse is not so much the repetition of phenomenal evidence of possibility of communion, but really the enlightenment of the *understanding* of man, and the cultivation of his *will*.

Mrs. BRIGHAM writes: "I learn in a letter received from Vermont, that the wonderful healer, whose fame has suddenly grown world-wide, Bradley C. Newell, will arrive in Liverpool, on the 7th of this month. He probably comes in search of rest, and is with the Ancient and Honourable Artillery Co. of Mass., America, and will go directly to London. I wish he might be induced to heal some of the sick and suffering in this country."

YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.

THE TWENTIETH Annual Conference, at Batley Carr, Town-street, July 12. Mr. J. H. Smith, of Bradford, President, will take the chair at 10-30 prompt. Hon. members and friends heartily invited; dinner and tea provided, small charge; special preparations. Room for all. Collections at each service. Morning, usual business; afternoon, election of officers, and Conference; evening, a great meeting, when several notable speakers will give bright, brotherly addresses. Agenda: Quarterly plan, speakers' sick fund, secretary's salary, revising of constitution, and other business.

- ARTICLE 1: NAME.—That this Association be styled "The Yorkshire Union of Spiritualists and Societies."
 2: CONSTITUTION.—That it shall consist of a President, Vice-President, Treasurer, Secretary, and two Auditors; and one Delegate from each affiliated Society.
 3: EXECUTIVE shall consist of President, Vice, Treasurer, Secretary, and nine other affiliated members.
 4: ALL Union Speakers and Hon. Members shall have power to speak and vote on all matters except planning of speakers.
 5: THE OBJECTS of the Union shall be to bind together all Yorkshire Societies and Spiritualists for mutual assistance in disseminating Spiritualistic teachings, by aiding in supplying platform speakers, by distributing literature, and rendering assistance in opening new centres of spiritual truth, and encouraging the formation of children's Lyceums.
 6: ORDINARY MEETINGS shall be monthly, and movable, to transact business arising under its objects, the Executive to deal with urgent business arising during the interim.
 7: QUARTERLY MEETING shall be constituted Conference Day, each Society to be visited by invitation. Morning, planning and other business; afternoon, Conference; evening, public meeting.
 8: SUBSCRIPTIONS.—Each society shall pay minimum subscriptions of 1s. per quarter as affiliation fee, and hon. members not less than 2s. per year. All subscriptions to be paid in advance, such funds to be devoted to the objects of the Union.
 9: HON. MEMBERS.—Any known Spiritualist may become an hon. member by being moved and seconded at any ordinary meeting of the Union.
 10: NEW SPEAKERS.—That all new speakers be introduced by mover and seconder at any ordinary meeting of the Union, and their qualifications duly inquired into, and shall speak at the following Conference.
 11: SICK AND DISTRESS FUND.—That a Sick and Distress Fund be established, for relieving needy cases arising amongst Union speakers and workers, this fund to be under the control of the Executive.
 12: ANNUAL MEETING shall be held in July, when the election of officers for the coming year must take place, and a public meeting be held, at which the annual report shall be read.
 13: ALTERATION OF RULES.—Three months' notice shall be given prior to any alterations or additions to the foregoing rules, such notice to be given at the quarterly meeting.

ANNUAL REPORT.

Mr. Chairman and Friends.—In presenting my annual report, I am pleased to give you a brief outline of the progress made. The Union distributed at the commencement of the year about 10,000 annual reports and other information. One open-air meeting was held at Otley, which I have no doubt caused a great amount of inquiry. The first quarterly Conference was one of note; an application from the St. James' Society, Bradford, to become affiliated was unanimously accepted; two hon. members were enrolled. Through removal of business, the secretary, Mr. F. Colbeck, tendered his resignation, which was reluctantly accepted. Mr. Armitage moved that some suitable present be made, in the shape of cash, as a token of respect for past services, which was duly presented by the Executive. The post of secretary was accepted by Mr. John Jackson for the remaining nine months. Owing to the rapid progress of the Union, the secretarial work had become very heavy, so it was decided to present annually the sum of £5. Mr. Foulds, of Bradford,

kindly promised to give £2, and Mr. Waterhouse, of Keighley, kindly promised to contribute to the fund. After several monthly meetings, at which much useful work took place, we came to the Morley Conference, when the newly-formed Birstall Society applied for affiliation, and was unanimously accepted; six hon. members were enrolled, and one new speaker placed on probation; also Mr. Swindlehurst, on behalf of the National Federation, offered his services for a week's mission work, which was accepted. Monthly meeting, held at St. James' Spiritual Church, two new speakers were accepted. The Executive recommended an increase in their number, when the following were elected: Messrs. Burchell, Smithson, Walker, and Hoopwood. We now come to the Quarterly Conference, held at Birstall; owing to the severe weather, the attendance of delegates was somewhat small. After the usual business, notice was given to revise the rules at the annual meetings. Through the efforts of Bro. Collins to make the Union stronger, a host of hon. members were enrolled, which is very encouraging. The quarterly plan was next discussed and accepted by a small majority, and a new speaker was accepted. Crowded meeting at night, splendid results. At other monthly meetings a number of hon. members were enrolled. Societies generally seem to have a progressive tendency. The year has been a very notable one, for the large number of notable workers and other friends who have united with us in our desire to promulgate our grand cause. The Executive have held 24 well-attended meetings, and much useful work has been done. By invitation, they have attended Milton Hall, Otley-road, and Yeadon Societies. Two new Societies are affiliated, making in all 30 Societies. The following speakers have been placed on probation during the year:—Mr. Lewis, Bradford; Mr. Watkin, Rothwell; Mr. Gardener, Leeds; Mrs. Roberts, Birstall; Mrs. Thornton, Batley; Miss Hall, Mrs. Hunt, and Miss Patefield, Bradford. Since October, 1895, the Union has enrolled 76 hon. members and eight new speakers.

JOHN JACKSON, hon. sec.

AFFILIATED SOCIETIES.

THE UNION consists of the following:—Armley, Theaker-lane; Attercliffe, Vestry Hall Board Room; Brighouse, Martian-street; Birstall, Railway-terrace; Batley, Wellington-street; Batley Carr, Town-street; Bradford, Milton Hall, Rebecca-street; Otley-road, near Peel Park; Spicer-street, Little Horton; Temperance Hall, Leeds-road; St. James', Lower Ernest-street; Boynton-street, West Bowling. Cleckheaton, Oddfellows' Hall; Cowms, Lepton, near Huddersfield; Dewsbury, Bond-street; Elland, Newcombe-street; Halifax, No. 1, Winding-road; No. 2, Queen's-road; Huddersfield, St. Peter's Assembly Rooms; Hull; Keighley, Heber-street Spiritual Temple; Morley, Church-street; Normanton, Queen-street; Rothwell, near Leeds; Shipley, Westgate; Sowerby Bridge, Hollins-lane; Thornhill; West Vale, Green-lane; Windhill, Local Board Office; Yeadon, Town Side.

HON. MEMBERS.

Messrs. E. W. Wallis, Manchester; W. Stansfield, Blackpool; J. J. Morse, London; H. Brett, Armley; J. Parker, Bradford; Asa Smith, West Vale; G. S. Gill, Bradford; J. Judson, Keighley; Mr. and Mrs. Craven, Leeds; Messrs. J. H. Smith, Bradford; T. Wilson, Huddersfield; Burchell, Southport; E. Waterhouse, Keighley; J. Whitehead, Bradford; J. Smithson, Dewsbury; J. Nicholson, Batley; J. Foulds, and Mr. Collins, Bradford. Enrolled since October, 1895: Messrs. Hargreaves, Clapham, and Whittaker, Keighley; S. S. Chiswell, Liverpool; Swindlehurst, Preston; R. A. Brown, Manchester; Smith, Ossett; Mr. and Mrs. T. O. Todd, Sunderland; Messrs. G. Lewis, J. Smith, J. T. Todd, A. Walker, Mr. and Mrs. Wade, Messrs. F. Naylor, Wilkinson, J. Northrop, Shadforth, C. W. Holmes, Mrs. Collins, Mr. and Mrs. Bishop, Mrs. Raine, Mrs. J. Whitehead, Mr. Worsman, Mr. and Mrs. Marshall, the Misses Annie, Emma, and Mary Scheu, Mr. David Jagger, and Mrs. Hunt, all of Bradford; Messrs. Watmough, Windhill; Wm. Smith, Shipley; N. Sutcliffe, Baildon; Jagger, Frizenhall; Watkin, Rothwell; Sutcliffe, Neal, Bailey, Baldwin, and Mr. and Mrs. Collin Briggs, Halifax; Mr. and Mrs. Brook, and Mr. and Mrs. J. Armitage, Dewsbury; Mrs. J. Burchell, Southport; Mr. and Mrs. Galley, Mr. and Mrs. Butterfield, and Mr. Grime, Blackpool; Mr. and Mrs. Bradbury, Morley; Messrs. Pawson, Roberts, Preston, and Mr. and Mrs. Archer, Birstall; Messrs. Greenhalgh, Joseph Colbeck, W. H. Nuttall, and Mr. and Mrs. Thornton, Batley; Mr. and Mrs. Green, Rawdon; Mrs. Peacock, Messrs. Slater, J. S. Clayton, and Mrs. Roberts, Yeadon; Mr. Barraclough, Armley; Mr. Hemmingway, Huddersfield; and Miss G. Hunter, Heckmondwike.

BALANCE SHEET FOR FINANCIAL YEAR ENDING JUNE 30, 1896

RECEIPTS.		EXPENDITURE.	
August, September, October 6:—		August, September, October 6	
Total Receipt of Union	£7 16 7	Cash in hand	£5 8 7
Audited and found correct, October 8, 1895,		Audited and found correct, October 8, 1895,	2 8 0
(Signed) Mr. J. PARKER, Mr. FOULDS.		(Signed) Mr. J. PARKER, Mr. FOULDS.	£7 16 7
Societies, Subscriptions	3 3 0	Presentation to Mr. Colbeck	£5 8 7
Collections and Donations	3 18 4	Printing	1 0 0
Advertisement in "Annual Report"	3 19 6	Rent of all meetings	8 3 0
Honorary Members	4 4 6	Stamps and Post Cards	0 10 2
To Secretary's Salary Fund	0 10 0	Rubber Stamps and Ink	2 5 1
Hymn Leaves	0 15 2	Stationery	0 8 0
		Travelling Expenses	0 8 1
		Cash in hand	0 11 8
Total Receipt	£24 7 1		5 12 6
			£24 7 1
Audited and found correct, June 22, 1896,		Audited and found correct, June 22, 1896,	
(Signed) Mr. J. PARKER.		(Signed) J. PARKER.	

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.)

CANNING TOWN.—1: Mrs. Baker read some of her spirit writings to an appreciative audience. 5: A crowded audience gave Mr. Peters a grand reception; 25 tests and descriptions given, only five not recognised.—*Notice:* Excursion altered, on July 18, to Loughton instead of Thaydon Bois, owing to inconvenience of trains. Friends will meet at "Webb's Retreat" at five o'clock for tea. A seance in the Forest.—A. Hopper, sec., 48, Clarence-road.

CANNING TOWN. 47, Hermit Road.—2: A splendid evening with our true and tried friend, Mr. Weedemeyer, the oldest Spiritualist in Canning Town, who has worked hard for our cause for many years. Numbers here have him to thank for being led into the paths of truth and Spiritualism. Subject chosen by the audience, "The conception of God." Very interesting and uplifting, all benefitted.—J. B. C.

CAMBERWELL. Surrey Masonic Hall. — 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.)

CAVENDISH ROOMS. 51, Mortimer Street, London, W.—A report of the proceedings, with a brief summary of Miss Vincent's address will appear in next issue. 12: Mr. J. Allen will deliver an address on "The mission of Spiritualism."

EDMONTON.—Mr. Banyard gave a lucid address upon "The discerning of spirits," much appreciated by attentive audience. Our Lyceum has commenced, and we shall be pleased if friends near will send their children.

NORTH LONDON. Finsbury Park.—Open-air work. Good audiences heard Messrs. Schackwity, Davis, Jones and Brooks. Next Sunday at 11, as usual.

ISLINGTON. Wellington Hall.—Mr. Rodger presiding, read "Spiritual universalism," from *Light*, Messrs. Davis, Jones, and others taking part. Mrs. Jones, under control, spoke well on "The divinity in man." We regret to mention a serious accident to our friend, Mr. Downing; our sympathies and prayers go out on his behalf.

KENTISH TOWN, N.W. Dawn of Day Society, 85, Fortress Road.—Mrs. Spring gave a beautiful invocation and clairvoyance. Mrs. Bingham, address and recitation.

STRATFORD, E.—"Evangel" gave a grand discourse, highly appreciated. Our excursion takes place on Saturday, 22nd of August, tickets 2/6, and 1/6 for children.—Jas. McCallum.

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. Temperance Hall, Tipping Street.—June 29: Unfurling of the new banner by the conductor of the Lyceum, Mr. T. Simkins, Chairman, Mr. G. Hill. Mr. Simkins made a very nice short speech, thanking the parents of the Lyceum children for sending their children regularly. Mr. Swindlehurst, Mr. Macdonald, Mrs. Newton, Miss Jones, Liverpool, Mrs. L. A. Peters, all gave very good advice to both children and friends. We thank all our kind friends for giving us such a good collection, it amounting to nearly £5. We also thank all who subscribed most heartily. July 1: Mr. Sargeant and Mr. Liddiard gave very successful clairvoyance and psychometry. 5: Mr. G. Smith, short discourse, very good psychometry. Evening, "The pyramids, who built them, and for what purpose?" A better or more able discourse has not been heard for some time in our hall.

CHEETHAM. Ash Lodge, Halliwell Lane.—2: Madame Henry devoted the evening to psychometry. 5: discourses by Mr. C. W. Jones on "The wisdom of the serpent," and "The Arcana of Death disclosed."

HULME. Junction Street.—2: Mr. Lamb gave psychometry. 5: Service conducted by Mr. and Mrs. Hesketh, after-circle. 6, Mrs. Hyde, clairvoyance and psychometry.

LONSIGHT AND WEST GORTON Spiritualists' Society.—June 30: the guides of Mrs. Wright gave us a very good address and psychometry. 2: Public circle; attendance 84. Miss Jones gave good discourse on "Who are those arrayed in white, and from whence do they come?" Clairvoyance and psychometry good. At 2-30, members' meeting. Mr. Todkill was elected president, and Mr. Thompson, our vice-president, was also elected as corresponding secretary, and Mr. Chorlton, bookstall keeper. Mr. Wright, Mr. Lonsdale, treasurer, and Mr. McKnight, fin. sec., to act as trustee for banking account. Will mediums with open dates after Aug. 30 please write Mr. Thompson, 39, Alderman-street, Viaduct-street, Ardwick. Fee: Sunday, 2s. 6d. and expenses, Tuesday, expenses only. (Advt.)

OPENSHAW. Granville Hall, George Street.—We had a good lecture on "The lights of the world." Clairvoyance good.

SALFORD.—1: Miss Bessie Hunter gave a short interesting discourse and clairvoyance. 5: Mr. Davies read a very beautiful poem, "A city wail," which touched all. Mr. Moorey gave discourse and clairvoyance.

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.

PLATFORM RECORD.

ACCRINGTON. Whalley Road Tabernacle.—Mrs. Johnston gave interesting addresses on "Man, save thyself" and "Man, a trinity." 6: Mrs. Johnston, short address, remarkable clairvoyance.

ACCRINGTON. 26, China Street.—Miss Jackson, of Bury, gave very good clairvoyance.

ARMLEY. Theaker Lane.—Second anniversary services. Miss Patefield discoursed on "Shall man live again?" and "Religion, past, present, and future." Clairvoyance good.

ASHTON.—The controls of Miss Cotterill gave splendid addresses and good psychometry, also named the baby of Mrs. Hopwood, Mary, spirit name "Star of Hope."

BIRMINGHAM. Bloomsbury.—June 28: Mrs. L. A. Griffin gave address and wonderful tests in clairvoyance. 29: Public circle. Very good psychometry and medical advice. Crowded room. Sunday: Mr. Morrall ably discoursed on "Mysteries and revelations," and rendered a beautiful solo. Good attendance.

BLACKBURN. Northgate.—Flower service. Mrs. Dixon gave striking psychometry and good addresses. Miss Florrie gave a beautiful rendering of two solos. Special music by string band and choir. Thanks to all who contributed to success.

BLACKPOOL. Liberal Club, Church Street.—Mr. Mayoh gave very excellent discourses, the general opinion being he improves each time of coming.

BOLTON. Bradford Street.—July 4: Our Lyceum had their free trip to Southport. Greatly enjoyed by about 50 members and friends.

BOLTON.—Miss Halkyard gave addresses on "How sweet, how heavenly is the sight," and "The God we worship"; both well treated and listened to attentively. Good audiences. Clairvoyance good.

BRADFORD. Boynton Street.—Mrs. Hunt's guides gave very good discourses on "Flowers, and their divine emblem." Our flower service has been a success. A good show.

BRADFORD Spiritual Mission. 421, Manchester Road.—Mr. Ripley gave a stirring address on "Spiritualism, science, and its relationship to religion." Evening, he preached the funeral sermon of our departed brother, Mr. Wilkinson, expressing his deepest sympathy with the bereaved ones. Clairvoyance excellent.

BRIGHOUSE.—Mr. Newton gave eloquent discourses, afternoon, "A visit to the stars," evening, questions from the audience answered very ably.

BURNLEY. Spiritual Hall, Hammerton Street.—Miss Pickles lectured twice, and gave clairvoyance and psychometry in her own peculiar style, mostly recognised.

BURY. Georgiana Street.—Mrs. L. Peters. Subjects, "Sympathy," and "What must I do to be saved?" Clairvoyance excellent. Both lectures highly appreciated. A young friend gave good clairvoyance at night.

CAMBOIS.—Mr. J. G. Gray's guides lectured in the open-air at two, on "Spiritualism, a religion, philosophy, and a science." At 5, three subjects given by audience, "If God made all perfect, why did he make the devil?" "Oh, death, where is thy sting? Oh, grave, where is thy victory?" "What advantage has Spiritualism over Christianity?" Messrs. J. Murday and J. Boll ably presided.

CARDIFF. Psychological Society, St. John's Hall.—We were privileged to listen to an excellent address by Bro. G. E. Aldridge, of Weston-Super-Mare. The subject, "Spiritualism, a reformer; Law, the regenerator," was ably treated, while the intense earnestness of the speaker is quite contagious. Mrs. Dowdall's "Snowflake," who has so devotedly and successfully laboured to supplement our work here, afterwards gave several clairvoyant descriptions.—E. A.

CARDIFF. 100, Cowbridge Road.—Trance address through Mrs. Williams, on "The last enemy that shall be destroyed is death." Spiritualism was the one truth that took the sting from death, as it proved personal spirit return and work. Clairvoyance good at Tuesday's service.

CLITHEROE.—Good addresses by Miss F. Barlow on "Light after darkness," and "The Fatherhood of God." Successful clairvoyance. Lyceum anniversary, July 19.

DARWEN. Psychological Society. — Mrs. Gartside Fletcher delivered good addresses on "The gifts that are around us," and "Spirits in prison," both delivered in grand style, to the satisfaction of good audiences. Clairvoyance good.

DERBY.—First visit of Mrs. Rennie; grand day. The audiences were delighted to hear her addresses on "Why I became a Spiritualist, and why I remain one," and "What is religion?" handled in an able manner. Very successful clairvoyance. 6: Mrs. Rennie gave clairvoyance and psychometry with remarkable success.

ELLAND.—A treat with Mrs. H. T. Brigham. Report in *Elland Echo*. 5: The inspirers of Miss Shaw gave good addresses on "The most pressing need of the hour," and subjects from the audience in a masterly manner.

GATESHEAD. 47, Kingsboro' Terrace.—Mr. McClellan delivered a splendid address to a crowded hall on "Spiritualism of the past, present, and what it will become in the future." An enjoyable time.

GATESHEAD. 1, Team Valley Terrace.—1: Good clairvoyance by Miss Chappell to a large circle. 5: Capital psychometry and clairvoyance by Mr. Easthope. Large audience. Chairman, Mr. Moore.

HOLLINWOOD.—June 30: Miss Halkyard conducted the circle very well. Clairvoyance good. All recognised. 5: Mrs. Lambert. Clairvoyance at each service very good.

HULL. Psychological Society, No. 4 Room, St. George's Hall, Story Street.—Mr. Thompson presided. Mr. Bland an old pioneer Spiritualist, of over forty years' experience, gave a most beautiful and carefully studied paper to an appreciative audience. "Soul germs and spiritual growth."

HUNSLLET. 3, Bottom of Joseph Street.—Pleasant day with Mrs. C. Stretton. Good addresses on "Man's mission" and "Shall we all meet at home?" Clear clairvoyance. Good remarks given by Mr. Webster. Interesting after-meeting. Good audience. All well satisfied.

HUNSLLET. Goodman Terrace.—July 5: The guides of Mr. Wm

Smith gave stirring addresses on "An angel stirred up the waters," and "Greater love hath no man than this, that a man lay down his life for his friend." Striking psychometry. Splendid after-meeting.

HUNSLET. Top of Joseph Street.—A grand day with Mrs. Shulver, who gave eloquent addresses. Clairvoyance and psychometry thoroughly convincing and highly pleasing.

LEEDS. Progressive Hall.—The guides of Mrs. Roberts spoke well on "The dawning of the morning, when the mists have rolled away;" good clairvoyance. Had good time with the guides of Mrs. Levitt at our mothers' meeting, also at evening meeting, when the guides spoke on "The spirit leaving the body." Good clairvoyance.

LEICESTER. People's Hall, Millstone Lane.—The control of Mr. Morris spoke on "The grass withereth, the flower fadeth; but the word of our God shall stand for ever." Clairvoyance by Mr. Bunney.

LEICESTER. Crafton Street.—The control of Mr. Sainsbury spoke well to a good audience, subject taken from lesson read out of the Old Apocrypha. Excellent clairvoyance by Mr. Swinfield.

LEIGH. Newton Street.—Pleasant day with Miss Knight, clairvoyance and psychometry mostly recognised. Evening, 15 clairvoyant descriptions, all recognised; psychometry, wonderfully accurate, every case being correct.

LONGTON.—The guide of Mrs. College gave excellent addresses on subjects from the audience, also the naming of two infants: William Walter Pickerel, spirit name "Strength;" Agnes Mary Bradley, spirit name "Lily." 7 descriptions given.

MACCLESFIELD.—Mrs. Hyde spoke in the afternoon; evening subject: "Joy in our hope." Very good and successful clairvoyance at both services.

MEXBRO'. Market Hall.—Mr. S. Featherstone's guides dealt very ably with "Does Spiritualism prove the immortality of the soul: if so, in what way?"

MIRFIELD. Armitage Gardens.—Mr. Hopwood gave splendid addresses, much appreciated. Our congregation is rapidly increasing.

NELSON. Ann Street.—Mr. Leaver discoursed splendidly on "What did Jesus, the Nazarene, try to teach mankind?" and "Where have your loved ones gone after death?" Look out for the Flower Services.

NELSON. Bradley Fold.—Mrs. Marshall discoursed well on "Life here and everywhere," and "Duty." Clairvoyance good.

NELSON. Pendle Street.—Mrs. Kay gave grand discourses on "Dare to be a Daniel," and "Blessed are the pure in spirit for they alone shall see God." Her clairvoyance and psychometry gave great satisfaction.

NEWCASTLE-ON-TYNE.—Mr. W. H. Robinson gave a most eloquent and instructive address on "The theories, laws, operations, and results of psychic healing examined, with special reference to Mr. Moss, and the great healers of the past." Invalids and sufferers were invited. The address was listened to with great attention and heartily appreciated. Good audience.—R. E. The anniversary of the Lyceum was held in Northumberland Hall on June 28 and 29, presided over by Mr. H. A. Kersey, assisted by Mr. W. Moore and other officers, and fairly attended. All highly pleased with the songs, solos, and recitations rendered by the members of the Lyceum. Evening, good attendance, and everything passed off splendidly. We were favoured by a recitation from Miss M. Robertson, a visitor from Glasgow, to whom we are indebted. Monday, Entertainment was given to a good audience, who were delighted at the evidence the young minds showed of cultivation. All worked and did well, and though we held the services at the close of a holiday week, our collections were quite up to expectations. This will be the last anniversary we can hope to have with our beloved worker in the Lyceum, Miss M. A. Black, who is about to take her departure to a new home in New Zealand. Most of us have been helped in the Lyceum by her influence, and we feel the loss sadly. Many tears have been shed at the thought of it, but all unite in good wishes for her future happiness.—G. M. M.

NEWPORT. Mon. Arundel Villa, Barrack Hill.—An inspirational address by Mr. Wayland on "A voice from the home over there." Clairvoyance by Miss Alice Wayland. All welcome.

NOTTINGHAM. Masonic Hall.—Mrs. Barnes. Her lecture in the morning, upon the "Benefits of Spiritualism," was one of exhortation, and very much appreciated.

OLDHAM. Temple Society, Coronation Street, Mumps.—Mrs. Duckworth gave fair addresses, under influence, and relieved the suffering by laying on of hands. Good clairvoyance.

OLDHAM. Bartlam Place.—June 28: Annual election of officers. President, Mr. J. Britland; Vice-Presidents, Messrs. E. Collins, C. Heaton, and E. A. Verity, jun.; Cor. Sec., Mr. C. Shaw; Financial Sec., Mr. J. Millington; Treasurer, Mr. R. Wilkinson; Reporting Sec., Miss F. Crompton. Income, £162 18s. 8d.; expenditure, £162 1s. 11d.; balance in hand, 16s. 9d. Lyceum, 5: Election of officers. Conductor, Mr. W. H. Wheeler; Assistant Conductors, Misses E. Robinson, F. Crompton, and Mr. F. Shaw; Musical Conductors, Miss K. Collins and Mr. Mills; Reporting Sec., Mr. F. Mellor; Guardians, Misses M. Worthington and C. Sutcliffe.

PARKGATE.—In the unavoidable absence of medium planned, Mr. Mason, of Sheffield, delivered two telling addresses, supplemented by excellent clairvoyance and psychometry.

PRESTON. Weaver's Hall, Walker Street.—June 29: Mrs. H. T. Brigham lectured on "Two views of the resurrection" in a manner that kept her audience enrapt; first presenting the old orthodox views of the resurrection, when the last trump shall sound, then the resurrection of all nature in due seasons; and gave an impromptu poem blending the following subjects, "Infancy," "Divine, and Nobility of Character." Miss Cushman also treated the audience with a poem, which was splendid. 5: Afternoon, Mrs. E. H. Britten spoke on "The wonderful history of man's spiritual evolution, and its renewal in this century" in such a convincing manner, that will no doubt add numbers to the cause of Spiritualism. Evening: Eleven questions were sent up, and answered in an eloquent, straightforward, and pithy manner.

ROCHDALE. Baillie Street.—A pleasant afternoon, with solos recitations, and reading. Mr. G. F. Manning named a child, spirit name "Heliotrope," and gave excellent clairvoyance. Evening, G. F. Manning. Subject: "Spiritualism, man's benefactor," and gave photo delineations in excellent style.

ROCHDALE.—June 28: Lyceum anniversary services. One of our Lyceum members, Miss E. Schofield, kindly gave us her services on this occasion, for which we most heartily thank her. We had the pleasure of listening to two very good addresses and successful clairvoyance. We are pleased to notice a marked improvement in both delivery and matter. 5: A very good day with Mrs. Brooks. Evening: Discourse on "Our religion," dealt with in a way to interest all, not being as some are, over the heads of the audience.

ROTHWELL. Grand day with Mr. J. Campion and his inspirers. Evening subject, "The three P's." He named a baby at an out-door meeting. After evening service, Mr. Campion gave "Why he became a Spiritualist," and was accompanied by Messrs. Fox, Hoyle, Ward, Wrigglesworth, Pro. Blythe, and other friends. We thank our friend for his services.

ROYTON.—Lyceum, open session, very much appreciated. Evening: service of song, "Ministering spirits." Reader, Mr. Chisnall, rendered very efficiently. Successful clairvoyance by Miss Taylor.

SEGHILL.—Mrs. Young gave a short address, followed with very successful clairvoyance. Audience well pleased.

SHAW. Wednesday, circle conducted by Mrs. Johnston, who gave splendid address and good clairvoyance. Sunday, Mr. Standish gave good lectures, also good psychometry.

SHEFFIELD. Hollis Hall, Bridge Street.—5 and 6: Miss Ethel Barlow again displayed her marvellous gifts of clairvoyance to most appreciative audiences. Definitions distinct and easily recognised.

SKIPTON.—Miss Skipper spoke on "Who are the angels?" and "Light, more light," her discourses were very full of meaning, and listened to with much interest. A little clairvoyance in the evening, well received.

SMETHWICK. Central Hall.—The guides of Mr. Postlethwaite delivered good addresses on "Man: what, whence, whither," and "After death—what?" followed by successful experiments in psychometry.

STALYBRIDGE.—1: Good time with Mr. Lamb, who delineated very successfully. 5: First visit of Mr. Bowmer, of Hayfield.

STALYBRIDGE.—Madame Henry conducted the circle very ably, and generously gave her services. 5: Mr. G. Featherstone gave very eloquent addresses on "Spiritualism will conquer" and "The rising Christ," both addresses greatly appreciated by good audiences.

STOCKPORT.—The Lyceum gave two admirable displays of marching and exercises, doing credit to themselves, the Lyceum movement, and their leaders. The singing was excellent, and the responses clear. Mr. Edwards and Mr. Shaw, president, made concise remarks. The Lyceum demonstration on Saturday promises to be a striking affair. Spiritualists, remember, and do your duty on the children's day.

WAKEFIELD. Queen Street.—A grand day with the guides of Mr. Oliffe, who discoursed on "Immortality." Mr. Oliffe and his daughter sang a duet; much enjoyed.

WHITWORTH.—Miss Smith discoursed on "What is the use of clairvoyance?" and "My experience behind the prison bar," the latter being asked for, as being of great interest to the audience.

WISBECH. Public Hall.—Mrs. Yeeles spoke on "The scientific basis of Spiritualism," handling it in a masterly manner. She also gave clairvoyant descriptions, all but one recognised. Afternoon, Mrs. Yeeles took part at the Lyceum floral service.

WEST HARTLEPOOL. 20, York Street.—Mrs. Robinson's guides gave a good address on "Love and unity," and good clairvoyance Solo by Mr. Shirley.

PROSPECTIVE ARRANGEMENTS.

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 Patefold. We shall be glad to see old friends and new.

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.

GORTON.—The I.L.P. room, Ainsworth-street, Clowes-street, Gorton, will be open for Spiritualistic meetings on Sunday, July 12, at 6-30 for 7 prompt.

KEIGHLEY. Hobor 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.

MEETINGS are now being held at Mrs. S. J. Foster's, 67, Upper Dale Road, Derby. Wednesday, 7-30.

Mr. C. CAMPBELL, Medical Botanist and Magnetic Healer, at home daily, from 2 till 8 p.m., or by appointment at 86, Waterloo Road, Blyth, Northumberland.

Mr. JAMES BERRY, Clairvoyant, Psychometrist, and Speaker, is now booking dates for 1897. A few open for 1896. Address Mr. J. Berry, c/o Mr. J. Wilcock, 4, Meadow Street, Preston.

MRS. SMITH, speaker and clairvoyant, is booking dates for 1897, 8, Escott Street, Burnley.

MR. WM. WALKER, of North Shields, on the 12th of July. Subjects: afternoon, "Our spiritual possibilities"; evening, "The Laws of Mediumship, Spirit Communion, and Inspiration."

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.

CORRESPONDENCE.

MENTAL SCIENCE.

Sir,—“J. S. H.” appears by his letter to be quite ignorant of Mental Science principles. He should read some standard works on the Science. If he will study these he will have a different idea from what he now expresses.

If he wants proof of Mr. Colville's assertions, he should read Dr. Whipple's “Philosophy of Mental Healing.” If he wants information on the Science, I shall be glad to correspond with him. He is not far from the Kingdom of Mental Science.—Yours sincerely,
Plympton, Devon. G. OSBOND.

AN APPEAL TO ALL MEDIUMS AND PLATFORM SPEAKERS.

DEAR FRIENDS,—I write to thank you on behalf of the B.S.L. Union for your kind efforts in the past to help on the work by recommending the formation of Lyceums where you find a Society without any provision for the teaching of the young, and giving timely advice and words of encouragement to the parents and teachers where Children's Progressive Lyceums are already formed.

I am pleased to inform you that during the past year eleven Lyceums have been opened; but as a set off against these, seven Lyceums have had to be closed for lack of workers. I am sure you will deplore, along with myself, this lack of interest in and care for the children, and see in it a just cause for renewed effort to stir up that spirit of zeal, earnestness, and enthusiasm, that is born of conscientious conviction, which never hesitates to sacrifice the pleasures of self and indolence that our children may be partakers of the blessings that are ours, and which have been won for us by the lives and cruel sufferings of the pioneers of the spiritual movement. We should bear in mind that every liberty which we prize and hold dear, as English men and women, has been purchased for us with the lives and blood of reformers. We have not to fear the dungeon, headsman's block, and stake and fagots. Our greatest enemy is indolence and complacent indifference as to what becomes of our children. Fifty per cent. of our societies, and a larger percentage of Spiritualists are the victims of this enemy. Dear friends, let us rest not; pause not in our efforts until every society recognises its duty to the young, and makes due provision for their moral and spiritual education. Will you be one to lift your voice against this apathy, and point out the better way? You can assure all societies that help will be accorded them if they will only make their wants known.

Societies whose Lyceums have gone down, should be encouraged to try again and yet again, if they do not succeed. It is the workers who win success in the world's busy hive.

I sincerely trust that by your efforts a great change will be effected in the movement during the year, and that we may no longer have to deplore the apathy of Spiritualists concerning this important question.

Perhaps you will be pleased to learn that the number of Lyceums in existence are 84. Of these 74 are members of the Lyceum Union. The membership is: Officers, 796; and scholars, 4,886.—Thanking you in anticipation, I remain, yours fraternally,
Roya-street, Bromley-road, ALFRED KITSON, gen. sec.
Hanging Heaton, nr. Dewsbury, Yorks.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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

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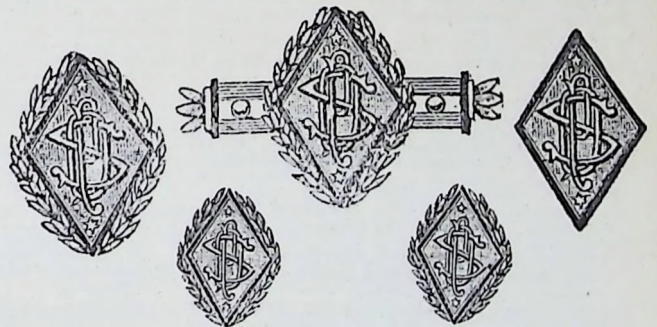
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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, and on Monday. Wed., 7-30 Members' Circle.

26, China-st., Lyceum, 10-30; 2-30, 6, Mr. Crossley.

Armley (near Leeds).—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Inman. Mon., 2-30, developing circle. 7-30, Service.

Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.

Ashington.—Spiritual Temple, 5, **Attercliffe**.—Vestry Hall, at 3 and 6-30, Mr. G. H. Bealey.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. Leeder, Anniversary.

Barrow-in-Furness.—Psychological Hall, Dalketh-st. 11 and 6-30.

Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Annual Conference. 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. Macdonald.

Birmingham.—Masonic Hall, Union, 11-30, 6-30. **Smeethwick**: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Anson.

Blackburn.—Old Grammar School Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30.

Boole, Liverpool.—Masonic Hall, 2-30, Open Circle; 6-30, Mr. C. Adams. Mon., 8, Tues., 8, Seance, admission by ticket. Wed., 8, members only.

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. R. A. Brown.

Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Hepworth.

Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Pawson.

Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.

North-st., 9-30, 2-30 and 6, Mrs. Summersgill.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Fletcher, 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, Mr. E. Adams. Seances, 10, Custom House-st. Tues. & Thurs., 8.

Carlisle.—36, York Street, 2-30, 6-30, Public Circle, Wednesday 7-30, Developing.

Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Miss J. Halkyard.

Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Miss Cotterill.

Cowms.—Lepton, near Huddersfield, at 2-30 and 6.

Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mrs. Hyde. Wed., at 8.

Glasgow.—4, Carlton-place, 11-30, 6-30.

Haywood.—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.

Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30.

Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Madame Henry, Tues., 7-30.

Lancaster.—Athenæum, St. Leonard's Gates, 2-30, 6-30.

Leeds.—Psychological Hall, Lyceum, 10; 2-30, 6-30, Mr. Barraclough. Monday, 7-30.

Leicester.—People's Hall, Millstone Lane, 6-30, Mr. Hodson. Flower Services. Tues. and Thurs. at 8.

Liberal Club: Town Hall Square, 11 and 6-30. Thurs., 8, Public Circle.

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mrs. Mrs. Brigham. 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, Thurs., 8.

Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. Peters.

Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Berry. Tues., 8, Choir practice. Wed., 8, Mrs. Hyde. 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, Tues., 8; Wed., at 8, Public Circle.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. B. Tetlow.

Salford: Co-op. Stores, Chapel-street, 6-30, Mrs. Newton. 8-15, Mr. A. Bracegirdle's Public Circle. Monday at 8. Wed., 8, Miss Allen.

Millom.—Lyceum 10, 2, & 6, Circle 7-30. Wed., 7.

Nelson.—Bradley Fold, 2-30, 6, Mr. Pilkington.

Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. E. Gregg, and on Monday. Wed., 7-30.

Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Miss Barlow.

Morley Hall, 2-30, Lyceum; 10-45, 6-30.

Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Miss Hunter. Tues., 7-45.

Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mrs. Wallis.

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Griffin. Thursday, 8, members only.

Rawlenshall.—Lyceum, 10-30; at 2-30, 6, Mrs. Ashworth and Mrs. Marshall.

Royston.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Miss Foster. Mon., 7-30. Wed., 7-30, Miss Robinson.

Sheffield.—Hollis Hall, Bridge-st., 3 and 7, Mr. Mason.

Slatthwaite.—Lalth Lane, 2-30, 6.

Sowerby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Crossley.

Stalybridge.—Progressive Society, 3 and 6-30, Tues., 7-30. Wed., 7-30.

Stalybridge.—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 and 6-30, Mrs. Rennie. Wed., 7-30.

Miss Cotterill, Thurs. choir practice 7.

Members' Developing Circle at 8.

Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. W. Johnson and Mr. T. Wild.

Sunderland.—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.

Walsail.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Local.

West Vale.—Green Lane, 6, Mrs. Bailey.

Wisbech.—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES

Accrington.—Tabernacle, Whalley-rd., Lyceum 10-30, at 2-30 and 6-15, Mrs. Russell. Monday, 7-30, Public Circle. Wednesday, at 7-30.

Barnoldswick.—Spiritual Hall, Lyceum, 10, 2-30, 6.

Barrow.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

Batley.—Wellington-street, Lyceum, at 10 and 1-45 2-30, 6, Mr. J. Newton.

Bishop Auckland.—Temperance Hall, Gurney Villa at 2 and 6.

Birmingham.—Bloomsbury, 6-30, Mr. G. Hodson.

Birstall.—Railway Terrace, 2-30 & 6, Mrs. Stretton. 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, 17, Public Circle. 2-30, 6-30, Mrs. Armitage.

Bradford.—Bowling; Harker-street, 10-30, Public Circle; 2-30, 6, Anniversary. Mon., 2-30, Wed. 7-30.

Little Horton-lane, Spioer-street, 2-30, 6, Flower Service.

Lower Temperance Hall, Leeds-rd., 11, Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.

Odley-road, Lyceum, at 10-30; at 2-30 and 6. Mrs. Taylor. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mrs. Roberts. Wed., at 7-45.

Walton-street, Hall-lane, 2-30, 6, Miss Hunter. Monday, 7-30. West Bowling—Boynston-st., at 10, Lyceum, 2-30, Miss Walton. 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.

Clechheaton.—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. Williamson. 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, Wed., 7-30.

Dewsbury.—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. Armitage. Thursday, 7-30.

Elland.—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 Row, 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, Open-air Meeting, Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6.

Heddon-Whithie.—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, Mrs. Midgley.

Hull.—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobdon Hall, 6-30, Mr. Thackerer. 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. J. Brook. Tuesday, 8, Private Circle. Sat., Public Circle at 8.

3, Bottom of Joseph St.: 2-30 & 6, Mrs. Robinson. Circles, Tues. at 7-30, and Saturday, at 7-30.

Kelghley.—Heber Street Spiritual Temple, 4-30, 6, Mr. Swindlehurst, and on Mon., 7-30.

Leicester.—Crafter-street, at 11 and 6-30. Mrs. Place. 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. Crossley, and on Monday, 2-30, 7-30, Public Circles, Thursday and Saturday, at 7-30.

Liversedge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Bentley.

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7.

Canving Town, 2, Fords Park-road, Trinity-street, Sunday, 7, T.W. on sale. Wed., 8, Clairvoyance.

47, Hermit-rd., 7, Mr. and Mrs. Weedemeyer and Miss Mackay. Tuesday, 7-30, Private Circle. Thursday, Public Circle.

Edmonton.—Beech Hall, Hyde-lane, 7, Mr. and Mrs. Brenchley.

Islington.—Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.

Paddington.—227, Shirland-road, at 7. Wed., 8.

Longton.—Courier Buildings, Market-st., 2-30, 6, Monday, 7-45.

Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mrs. Brooks. Thurs., 8.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. & Mrs. Hesketh. Tues., 8, Thurs., Public circle.

Gorton, Ainsworth-st., Clowes-st., 6-30.

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, Mr. J. C. Spencer.

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, Miss Hunter. Monday, 2-30, 7-30. Tues., 7-30, Public circle.

Nelson.—Pendle-street, Lyceum, 10; 2-30, 6. Mrs. Govan. Tues., 7-30, Mr. Sanders.

Nelson.—Ann-street, 2-30 and 6.

Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton.—Queen-st., 2-30 & 6, Mr. Shaw.

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.

Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 8.

Preston.—Central Buildings, 2-30 & 6-30.

Rishton.—2-30 & 6.

Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mr. J. B. Tetlow.

Milnrow Rd..—2-30 & 6, Public Circles. Tues. 7-45.

Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30.

Show.—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. Trueman. Wed. at 8.

Sheffield, Edward st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.

Shipley.—Westgate, 2-30, 6, Lyceum Anniversary Skipton-Lecture Room, Temperance Hall, 2-30 and 6. Mr. W. Sanders.

South Shields.—16, Cambridge-st., 6. Tues., 7-30.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30.

Sunderland.—Monkwearmouth; Miners' Hall, Roker Avenue, 6-30.

Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.

1, Baker's Yard, 2-30 and 6, Open.

Queen St., Westgate—2-30 & 6, Mrs. Wilkinson, Wed., 7-30.

West Pelton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6, Miss Blackledge.

Yeadon.—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Campion. Mon., 8, Members' Circle.

OTHER MEETINGS.

Armitage Gardens.—2-30 & 6-30, Mrs. Shulver.

Birkenhead.—78, Woodchurch-road, Oxton, 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. Levitt.

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.

Gateshead.—97, Coatsworth Road, Receptions. Mondays, 7-30. Wednesday, 7-30.

81, High West st., 6-30, Reception. Tuesday, 8.

Herbert-street, 6-30. Wednesdays, 7-30.

47, Kingsboro-terrace, at 6-30, Mr. Wainwright. Thursday at 7-30.

Team Valley Terrace, at 6-30, Mr. James. Wed. 8, Mr. C. Ager.

Heddon-Whithie.—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 Towers. Circles, Tues. Thurs., Sat., and Sunday, 7-30.

Leeds.—28, Back Adelphi-street, 2-30 and 6-30, Circles, Mon. & Thurs., 7-30.

8, Myer's-court, Castle-st., 6-30, Wed., 7-45.

Liverpool.—103, Queen's Rd., Everton, 3 and 7. Thurs. at 8.

Eaton Hall: Breck-rd., 6-30, Tues., 8.

London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing. 8, Open Circle.

Camden Road, N.W..—5, Osney Crescent, Circle Wednesday, 7-30.

16, Harpur-street, Theobald Road, W.C..—Monday and Thursday evening seances at 8 p.m.

113, Edgeware-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, 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. Pursey.

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, Sioney-rd., Tues. 6-30, Free Healing.

18, Tavistock Place, Tavistock Square, W.C..—Tues. and Thurs., at 7-30, Public Seances.

Walhamlow.—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, Tues., 7-30. Thurs., 8, Mr. Lamb's Circle.

396, Oldham Road: Co operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30. Open Session. Mon., 8, Public Circle. Thurs., 8, Miss Knight.

Morecambe.—Boond's Coffee Tavern, Cheapside. Service 6-30.

Newport (Mon).—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

Nottingham.—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.

Rochdale.—Baillie-st.: 2-30, 6. Public Circle, Wed.

Rothwell.—2-30 and 6, Mrs. Robinson.

Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30, Mr. Watkin.

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