

THE TWO WORLDS.

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

No. 453—VOL. IX. REGISTERED AS A
NEWSPAPER.

FRIDAY, JULY 17, 1896.

PRICE ONE PENNY

DAVID ANDERSON.

OVER eight years since it was my privilege, in the columns of *The Medium*, to write an article regarding the good work that had been done in Glasgow for many years previously by Mr. David Anderson. In that article I said that the close fellowship I had had with him for eleven years had not in any way weakened my reverence for his personal integrity, which I caught at our first meeting, and now, after another interval of eight years, I have still to say that no more reliable medium, no more noble man, have I come into touch with in the Spiritualist ranks.

I recognise what has been done by many, the incessant working to bring home the glad tidings of spirit return, but this worker at all seasons has spent himself for the sake of others, without thought of reward, because his nature was rich and tender, and his sympathies ever aflame.

David Anderson was born in Armagh (Ireland) in 1854, so that he is now 42 years of age. His parents were Methodists, and as became earnest people he was brought up strictly in that form of the orthodox faith. He has said that Sunday was a day he dreaded, with its Sunday-school twice a day, chapel twice, and class-meeting once a day, with its Catechism and Bible lessons, but he did not doubt, he only prayed that he might be saved from the sufferings of the damned, which the eloquent preacher so often portrayed. Hieratical ideas, or rather the divine voice pointing to better ideas of God and man, soon made their appearance. While yet a youth in the Episcopal Church, he read a paper on Martin Luther, in which he passed some severe strictures on the doctrine of Justification by Faith. Soon after he told his Methodist clergyman, while conducting the Bible class, that he could not believe in the Divinity of Jesus. Very soon he became a marked person in the little town, but he courageously went on his way, in spite of the bigoted and malignant spirit with which he was met. His minister, instead of seeking to convince him of his errors, told him to leave the class. He had heard of Unitarianism, which in Ireland is quite a different thing from the broad Theism which is preached in English and Scottish churches. Irish Unitarianism is not much removed from its neighbours; it holds to an infallible Bible, and Jesus of Nazareth is made a very complex personality, who is neither God or man. The atonement, however, in its popular sense, is repudiated, and Mr. Anderson getting some tracts from Belfast, scattered these broadly. This form of Unitarianism did not satisfy him for long, he had to push on, ever inquiring into what was believed in the world around. In 1873, when nineteen years of age, he went to America, where he was employed in a grocery store. By this time he had marched into the dismal realms of Materialism, holding that religion and the idea of God were the invention of the priests, and were only exercised to tyrannise over the unthinking multitude. His doubts soon became known to his employer, who sent for him, and tried to show him that from Swedenborg he might get satisfaction. He had never heard of Swedenborg before, and he accepted for perusal a copy of "True Christian Religion." He became impressed with what he read about spirit life narrated in such a matter-of-fact way. The revelations of Swedenborg brought a tinge of brightness; if true, then annihilation, which had ever been repugnant to him, had to get the go by. He read volume after volume, until he thought that at last he had found what he had been seeking. Soon he was a pronounced Swedenborgian, which seemed then broad, liberal, and all-embracing. One day, in going into a stationery store, he saw "The Banner of Light" on the counter, which he picked up, and questioning the person in charge, got to know something of the claims of Spiritualism. His interest was aroused, and he went to several mediums,

but nothing satisfactory came to him while he remained in America. In 1877 he came to Glasgow, and being still full of the subject, he asked his landlord if he would sit with him. At the second sitting he received a shock, as from a galvanic battery, through the whole body; his hands moved, and he found that he had no power to prevent them. Soon he found out the meeting place of the Glasgow Spiritualists, and became a regular attendant. At the meetings he seemed to be acted upon, and the friends seeing this formed a circle for his development. With that development I was associated, and out of it I have extracted the most complete and satisfactory evidence of spirit return that any one could wish. In the archives of memory are stored up so many cases of spirit identity, so many prophecies fulfilled, so much of perfect diagnosing of diseases, that could my interior self be read by others, there would be known marvels sufficient to make the world wonder at what was transpiring in their midst to-day. A very few sittings brought quite a number of spirit-people before us, who, each in turn, revealed characteristics so marked that we had no trouble in seeing each individually. An Irish shoemaker (John Connelly), a bit rough and very earthly, used to detail his life's history. Scarcely a spiritual idea had he, but bit by bit the better part was touched, and John became elevated in sentiment, and grateful for the loving spirit with which we had treated him. John Connelly was, and is, to me one of the choicest bits of evidence that the life beyond is progressive, no amount of sermonising could have brought this home to me, but this man's unfoldment was a real fact, which has helped me to speak out what I know as to the spirits continued growth in that other sphere. Other friends came who had claim to oratory and knowledge, so unlike John in all points. One "Richard Hull," who had been a clergyman and anti-slavery advocate, used to give us graphic pictures of the brave men Lloyd Garrison, Wendell Phillips, Theodore Parker, and others, with whom he had worked, and whose philanthropy alternately triumphed over the malignity, the darkness, and the ignorance of men. I have never come across in my reading the name of Richard Hull, but he was a real personage to me and others, during the time he was in the habit of controlling Mr. Anderson. Many others, who have spoken in the circle, we have found out in old pamphlets and newspapers the best of tests as to their identity. Mr. Anderson had been sitting for over a year when he spoke out the sentiments of one Jacobs, who had been a Jew, but who became to us one of the richest exponents of rational religious thought. Jacobs also acted as a wise physician, diagnosing diseases and suggesting remedies. We judge a man or woman by the kind and amount of good work they do or have done. Mr. Anderson has been the instrument of helping many in matters of health, and I have never yet heard of his being in error in locating and describing disease. Again and again have I gone with him to strangers, who marvelled, and were helped by his clairvoyance. In my own home, on three separate occasions, when the best of medical skill was at fault, he has seen exactly, and afterwards proved how correct he was, with his superior vision. To have these gifts is one thing, to have the benevolent spirit to use them for the good of others is another and rarer gift. Mr. Anderson is one of the most unselfish men I have ever met: no matter how much his daily toil may have worn him out, at all hours, he has been ever ready to go and help the suffering. I have oft-times advised him, seeing the great demands that are made on his time, to devote himself to public work. The world needs such workers, who not only can give evidence of continued existence, but who are capable of giving physical help. Mr. Anderson is a good platform speaker, but he always feels that his true sphere is in the private circle. A whole encyclopedia of knowledge is

behind him, and a fine command of language, so that it is pleasant to listen to his platform addresses, but his natural timidity make him rather shrink from this part of the work. Visitors from all parts flock to his humble home, and are gratified no less by the unassuming manners of the man than by the fine medial gifts of which he is the possessor. It is rare, indeed, for anyone to come away dissatisfied; their friends are seen and described, messages of a wonderful test kind are given, and prophecies made which ever come true. Mr. Glendinning, of London, Mr. Dewar, of Glasgow, and crowds of others could fill pages of your paper with events which have transpired. It may be my work later on to collect these and publish them. *The Medium* for May 25, 1888, had quite a number of these vouched for by friends. There is so much, that it is difficult, amid the hundreds of cases, to know what to choose, but it might not be out of place to refer to the fact that Mr. Anderson's wife, before they were married, was looked upon by all who knew her as past recovery. If anyone had told me there was any possibility of her existing in the physical life for a few months in the year 1882, I would have said it was hopeless; she was so helpless, she could not be moved, and all the medical men who were called in said nothing could be done. Mr. Anderson was a friend of the family, however, and one morning, when they were sitting up, waiting to see her pass away, he was roused from his bed at 3 a.m. by his guides and brought to her house under control. Jacobs, the faithful spirit-friend, magnetised her and prescribed medicines, and by careful attention, brought her gradually to a state of good health. It is as great a miracle as could be found on record, the transformation of this helpless woman into the bright and active kindly soul, who has been his helpmate these thirteen years past.

Concluded next week.

REMARKABLE DELIVERANCE FROM OBSESSION

God moves in a mysterious way,
His wonders to perform. —Cowper.

ON Saturday, December 21, 1895, as Mrs. Addison, of Wisbech (trance and clairvoyant medium), was busy with her domestic duties, her attention was requested by a Mr. F— and his sister, knocking at the door, who had come from Welney, 14 miles from Wisbech. They were not at first asked in, as Mrs. A. had been careful not to give promiscuous sittings to strangers, but as the man was so earnest and importunate that she would help him, she at last asked him in. Had he come for a medical sitting for himself, as she perceived he was not well? No; it was not for himself. She then perceived he had some one ill at home, and he told her it was his wife, who had been ill for a long time, and had sought the best medical advice from Peterboro' and Wisbech for more than two years, and during the last nine months had been attended by the doctor in her own village, but from all this she derived no benefit, and at the time of her husband's visit to Mrs. A., she was completely prostrate, and unable to move herself in bed, and could only faintly whisper a few words into the ears of her friends, whilst her eyes were constantly closed, taking no notice of anything. This was preying on the husband's health, who had spent his all in physicians, and she had been prayed for at prayer meetings in the chapel, but still she kept slumbering and fading away. Was there "no balm in Gilead?" was there "no physician there?" Yes, there was help in the Gilead of the spirit world, and there were physicians among the band of spirits that constitute the control of the medium. Everything else failing, the husband, who fancied there was something of an evil influence afflicting his wife, came to Wisbech, feeling that if he could only find out some Spiritualists he might get some relief, and it was thus, that he, a stranger among strangers, inquired again and again, until he was directed to the home of Mrs. Addison.

As a preliminary course, she advised him to send her a lock of his wife's hair, wrapped in silk, by post. Upon receiving this, she immediately saw a female spirit, who had come with the letter, and who told the medium that Mrs. F— was suffering from influences or obsession, and she was also shown the form of an evil-disposed old woman, whom she concluded, was partly the cause of Mrs. F—'s mysterious illness.

Mrs. Addison thereupon wrote to Mrs. F—, and told her what she had psychologically discerned from the

lock of her hair, and offered to take a lady friend with her and spend a day at her home to investigate the matter.

THE MEDIUM AND MRS. WHITEOAK VISIT THE SUFFERER.

On December 31, the above good ladies journeyed the 14 miles, to a strange place and people. The steam tram served them for seven miles, and the remainder they were driven in a vehicle by Mr. F—, who met them half-way, and thus, through the cold wind that faced them, and over the dreary country of the Fen district that spread around them, and the mud that splashed beneath them, these two brave and earnest women went, buoyed up and led by the promise of the controls to be with them in their work.

Their journey ended, they found the young wife of 28 years lying on her bed, as she had been for nine months, unable to move or speak. In a short time the medium said, "You have sent for me to give you the truth, and I must give it. I see that you are suffering from evil influences, I see them around you as I saw them in my own home." The medium asked for Mrs. F's mother, who was brought from two miles distant, and who said she could fully recognise from the descriptions given who some of the obsessing spirits were. Here the medium, who felt somewhat at a loss what to do or say, was controlled by her chief guide (the Scotch Doctor) and Miss Charlotte Scott, a daughter of the late Canon Scott, of Wisbech.

WHAT A MEETING IN THE COTTAGE!

There was the sufferer—the child of orthodox parents, the mother—an attendant of the village chapel, and the husband, all listening to the beautiful, loving, and sympathetic addresses that came from the spirit side of life, such words and teachings they had never heard before, but as they listened they were glad, and were comforted with a promise of better days in store.

The sufferer was told she was a sensitive, and that these spirits were wrapping themselves, as it were, around her, keeping her in bed, and seeking to so influence her that they would sleep her to death! The control also described three vicious spirits, of spiteful nature, crouching in a corner of the room, grinning with rage.

Now, very conspicuous in the sick room were medicine, port wine, and whisky bottles, from which for so many months relief had been sought, but sought in vain! To the astonishment of the friends, the medium said: "There must be no more medicine! no more wine! no more whisky! Take the bottles away." Instead of these she was to exercise her will, which had been almost destroyed by the obsessing spirits. She was not to lie still, but change her position in bed. Everything was to be washed and hung out in the sun, to destroy the bad influences that had gathered in them.

Mrs. F. was surprised at the new and strange advice given, but was willing and determined to do all that was told her. After this and much more had been said, the medium and her friend returned to Wisbech, in the darkness and coldness of the winter's night, tired and exhausted with the work of the day.

THE FIGHT WITH PRINCIPALITIES AND POWERS.

On the following morning, at six o'clock, Mrs. F. was possessed of a strong determination not to lie in bed, and at the same time there was another influence trying to keep her there, resulting in a great struggle, insomuch that it was all that her husband and his sister could do to hold her, and this continued till dinner time. During this battle for freedom, which the prostrate and helpless invalid was enabled to wage, she cried and laughed, and sang and prayed, and at noon she became quite calm! From that time she commenced to improve, and every day at noon afterwards got up, and in a few weeks was able to walk about the house with a stick, though still far from being restored or freed from the influences, though she was thwarting their schemes and battling with them.

On February 16, 1896, Mrs. Whitehead went to see her with the writer, and gave her some additional spiritual literature (*TWO WORLDS*, etc.), and left her with

AN INVITATION TO HER HOME FOR A MONTH, when she was able to come. Her improvement so far had, of course, been noised about the village. The people had even noticed the washing and hanging out of the clothes in the sun, and the visit of the two women from Wisbech had puzzled them, but they could not help acknowledging it was a wonderful and good work;

nevertheless, the clergyman said, "It is the work of the Evil One." Poor man! He is one of the "blind guides," and will eventually, with all whom he is leading, "fall into the ditch." Did he ever invite a poor, suffering stranger to his home for a month, and minister to her day and night with material and spiritual food, gratis? I think not, but we do not care what he says, for we know that a greater than he will say to all such benefactors, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; sick, and ye visited me." Matt. xxv. 35.

And so it was, for on April 9, Mrs. F.— was conveyed 14 miles in a carrier's bus, lying on a bed on the floor, from which she was carried into the home of Mrs. Whitehead in a weary and exhausted condition, which shook even the faith of her hostess, who wondered if it was possible she could ever be fully restored to health. When the medium came to see her, she saw that the evil spirits had followed, and were in a very annoyed condition at what was being done for the sufferer, and well they might be, for their time was getting short. Mrs. F. was recommended to continue using strong will-power, and was greatly helped by the medium's spirit band. She attended the Sunday evening seances, and a few others which were arranged for her benefit, and heard many beautiful addresses from the various controls, and saw the disappointment of some who controlled for the first time, who had been brought up in the orthodox faith. Magnetic treatment was given her by Mr. and Mrs. Whitehead morning and evening, and we were told that this, combined with the help of the spirit band, at last resulted in the removal of the evil spirits from her. The friends of the home also suffered more or less from the presence of these, and perceived quite a difference in themselves after they were gone. It was not till the last week that they were fully dislodged, and these will not be able to return, as they have been taken in charge of by several missionary spirits, who are seeking to lead them on to a progressive life.

During the last few days, after Mrs. F.'s emancipation from these evil influences, the change in her was so marked that it seemed miraculous.

When she first came, she was like a helpless child, hardly able to lift her eyelids. Now she was a sprightly young woman, in fact, as she said herself, "I feel I am not the same, but a changed person." She at once commenced making preparations to leave this "Home of refuge," as the control had called it, for a visit with her husband to some friends at Sutton Bridge. After staying there a week, they returned to Wisbech on the Saturday, market day, and Mrs. F. was able, with her husband, to do several hours' shopping, and so full of joy and gladness was she that they had their portraits taken, one of which has been presented to Mrs. Whitehead, for the seance room. The writer of this article being that way on business on June 3, called to see her, and found her busily engaged placing her home in order after the spring cleaning. The bed of suffering had been removed from the front room to its place upstairs, and the room below was their parlour once more, and sweetness, and cheerfulness now dwelt where sorrow and sadness so long had reigned, and I may truly say, spiritual truth had become her "everlasting light, and the days of her mourning are ended." She has not gone back in any way, but is progressing in body and spirit. Her friends and acquaintances have heard her statement of her wonderful experience, and so the truths and facts of Spiritualism are spreading far and wide.

At the farewell tea, when several friends made suitable remarks, the writer gave the following verse, which fully expressed the feelings of every heart:—

We lift our hearts in praise to-day
For evils which have passed away;
Now blessings fall, like fresh'ning showers,
And angels guard the new-born hours.

A. ASHWORTH.

THE whole gist of Spiritualism lies in a nut-shell: self-development, following upon self-knowledge; individualism, reciprocity, and therefore fellowship upon the broad plain of individual liberty and individual self-denial. Though seemingly a paradox, yet it is nevertheless true, that the largest liberty follows upon the most complete renunciation.

A HINDU LESSON ON EDUCATION.

IN these days of getting wealth by any means, resulting from English education, the Hindu people, who are proverbially noted for good moral character, caring more for religion than for reign which opens the foundations of wealth, seem to forget the sublime tone of their ancestral morality; for, when sending their children to school, they don't enquire what kind of teachers will take charge of their dear ones, what kind of company they will live in, what will be taught to them, and whether or not they will come out truly moral agents, or mere intellectual brutes? In good old days the Hindu parents were very careful in making over their children to teachers. They always selected good, experienced, conscientious persons. The contact of bad people was strictly prohibited. Simplicity in eating, drinking, clothing, bedding, talking, and living in general, was the rule of life. The least departure was to be expiated religiously. The object of teachers was, not to make their pupils effective living machines for turning out sovereigns at the expense of their fellow-brethren, but sincere moral men, fit to live in society and to promote its common weal. The result was the absence of poverty, rarity of famines, prevalence of veracity, desired tone of health, love for contentment, absence of hatred, horror of adultery, abhorrence of robbery, protection of life, popularity of learning, patronage of literati, custom of free education, cultivation of arts and sciences, study of philosophy, etc. But what do we find now? Our children, if beautiful, have been unnaturally used by some of the wicked teachers ever since the days of the great Mogul. They are beaten black and blue, not for committing sin, but for either disobedience to stupid orders or not cramming the task unexplained by masters. Often teachers and pupils belonging to different kinds of religion and morality, having religion for its basis, no hint of sound morality can be given to the taught. In this dilemma of moral education the Hindu boys are preyed upon. As the majority of the population is Hindu, it is a matter of serious consideration, if millions of boys be given mere intellectual, and kept quite ignorant of moral education. Mahometan morality is only suitable to the deserts of Arabia. Christ's precepts are worse than death even for Christians, for none of them are prepared to accept bread for food, to love their friends if alien in race. The political Christian priests have done well to make their own religion, and call it Christian.

The result of this exclusion of moral education from schools is manifesting itself in the spread of disloyalty, discontent, dishonesty, disobedience, gluttony, selfishness, drinking, prostitution, pride, ambition, falsehood, adultery, hypocrisy, disease, ugliness, robbery, unconscientiousness, treachery, distrust, quarrel, hatred, covetousness, sordidness, shamelessness, gambling, competition, and merciless struggle for existence. If these things continue for a sufficiently long time, a fearful revolution and destruction of morality and society cannot be prevented from happening. But it will be profitable to none even from the worldly point of view. It is, therefore, necessary that something should be done by private co-operation, Governmental or religious aid being out of question. Where possible, righteous men should join and start schools, employing good moral teachers. Influential men should be requested to move Educational Boards or Committees to use great care in selecting teachers. The Government should be asked to suppress rascals or rogues that spoil our children's character.

Lives of great men, such as Franklin, Huxley, Tyndal, Spencer, Newton, Shakespeare, Milton, Cromwell, Washington, Paine, Stevenson, Plato, Aristotle, Vyasa, Patanjali, Vaishisht, Zoroaster, Buddha, Shankara, Christ, Chrishna, Rama, Dayanand, Kabir, Nanak, etc., who have promoted science or morality, should be taught, instead of the modern history full of bloodshed, robbery, lust, and ignorance. To teach Alexander's life and to withhold Aristotle's is a sin against humanity. A boy should imitate Aristotle and not Alexander. Teachers must be all married men, having one daughter at least. They must not drink, nor be gluttonous. They must not have more than one wife, and should regard their pupils as their own sons in the strictest sense of the term. Books on universal morality should be included in the schemes of studies.—*The Harbinger*.

[Surely the so-called heathen can give the Christian sound advice—but will he take it?—ED. T.W.]

MEDIUMSHIP.

PUBLIC CIRCLES.

THERE ARE TIMES when changes in methods of propaganda are necessary. Movements grow; adherents come from east, west, north and south. That which has been sufficient is so no longer. Spiritualism, like other movements, has been the subject of change, and they who have been trained in its earlier methods, and have seen results of a satisfactory character, are very reluctant to make alterations. These people look upon public circles as an innovation not to be tolerated. They are coarse, vulgar, destructive of conditions, and prolific of mischief. Well, they can be all this if the people who manage them are coarse, vulgar, illiterate, and lovers of mischief, but if the leading spirits in the body are seeking for spiritual good, and determined to tolerate no nonsense, and have sufficient mental perception and balance to read others, and hold themselves in check, then, of course, results helpful to everybody can be attained.

While Spiritualism was confined to private circles, and never came out into the open, never claimed public attention, the private means of propaganda was all that was needed, but when, by the necessity of circumstances, the public were challenged, and their judgment appealed to, then other means were demanded. When Societies were formed, and the platform speaker became a necessary requirement, and claims set up with appeals made to reason and evidence, a new responsibility was contracted. They who made assertions should not hide when they were needed, and so whilst approving the methods of the past, and bowing in humble reverence before the results attained, I am still for shouldering the new responsibilities and prepared to do something to fulfil them, and, therefore, recognise that public circles are a primary fact in the machinery of propagandism, if societies are to fulfil their mission. Societies, like individuals, have a duty to perform and a place to fill. The men and women who form our Executives direct the energies of our Cause, ought to recognise this and brace themselves up to the sticking place. A society, in the fact of its existence, is to the public a call of attention. It proclaims, by the very character of its being, "Come, come! look at me, and hear what I have got to say." The Spiritualist is never weary of proclaiming that his religion is one for every day, and for proof positive. This being so, the onus of evidence lies at his door, and he has no business to dare attempt to shirk his duty. This being the case, how is he going to meet the necessity? The Christian Church claims belief and conversion as a foundation of membership, and the Spiritualist requires adherence to the fundamental principles of his creed before membership can be accepted. This course is perfectly natural. We cannot expect harmonious results with antagonistic elements: a common basis of acceptance is necessary for joint operations. How is this common basis to be attained? By the production of evidence! Just so, and my friends say the private circle is equal to the occasion. Perhaps it is, I have nothing but praise for the wisely-conducted private circle. Yet, I am reminded of the definition of the word "private," and the repulsive feelings that arise with its utterance when applied to the public. People have no desire to be intruders, to be at home and at ease is to meet together on equal terms, and a private circle appeals to the public as something special and privileged, thither a few might go, but many would not even make inquiries from a sense of delicacy of feeling.

The public circle, then, is the thing where the outsider may come in and watch and see and hear what it is that he is asked to accept. Come in, forsooth, and spoil the conditions; not of necessity. The public have conscience and some common sense, and, when either or both are appealed to in a reasonable fashion, they commonly respond. Fools and bores are occasionally to be found, but short methods can easily find their absence; therefore, it is in the management of people that partial success can be obtained. Years ago, when public circles were not so common as at present, my custom was to make my circle into three sections: a small inner circle for those who were willing to sit for development; a larger outer one for Spiritualists and those I knew were friendly inclined; the lookers on, who had come to see and to smile, sat further back. To accomplish this, the society did not appoint a fresh chairman and a fresh conducting medium for each week. The chairman did not exist, his services

were not required, and I was the medium week by week for nearly two years. Thus I, and my people behind the scenes, became acquainted with the folks, and results, that are still bearing fruit, were attained.

Can a public circle be used for developing purposes? Yes, conditionally. To accomplish this end you require a practical conductor, and one who will be at his post week in week out. This person must be a medium of an impressional character, have some healing power, and must know how to keep himself sufficiently collected as to never lose his presence of mind whatever occurs. He must insist on order, whether the offenders be in the body or out of it. When mediums are developing and are collected in one circle, they are at times simultaneously influenced, and are, if not watched and firmly but kindly dealt with, apt to all be speaking at once. This can be avoided by insisting that only one should speak at a time. At first there will be rebellion, but if you talk with the spirits as you would talk to men and women, they soon conform to the orderly requirements. My reason for stating that the conductor should be a medium is that he, being in touch with the world of spirits, is influenced by those behind to do generally the right and proper thing. I have often been impelled to go from my place to some one seated in the outer circle, or to some stranger, or to some one just commencing to develop. When I started off, I would not know why I was going or where to, but the directing force would lead me right, and the results were often visible. Healing influences are needed, because they soothe the irritated nerves of the beginner. I am often impelled to place my hand on the head, near firmness, or at the nape of the neck; sometimes to take the hands and hold them in mine, and other times to simply look direct at an individual, when movements would be discernible. The public circle can be made a developing one, and bring out mediums with results equal to private circles, and with greater power, if the conductor is of the right sort, minds his business, and is regular in his attendance. One thing he must never allow, the interest in the proceedings to flag, as it closes the sources of odylic energy, and robs the spirits of force to attain their ends. In a public circle, spontaneous action on the part of the conductor should be the rule. Stereotyped methods are the death of success. Good, lively singing, judiciously intermixed with a few minutes now and again of perfect quietude for meditation, explanations of ridiculous or foolish things that may be done by the developing medium, or remarks in reference to the style and manner of controls of a rough, and at times, coarse character, all help to make the meeting enjoyable and instructive. But, above all, the spirit of religion must be infused into the whole proceedings.

The public circle can be used as a means and agency for the preparation of platform workers. It is here, and not so much in the formation of an Examining Board, that the solution of our platform difficulty lies. A wise committee will be careful of its character, and it will protect it best by the quality of mediums allowed to exercise in public. The Society's executive should and ought to be its Examining Board. The public circle should be attended by them week after week, and not left in the hands of one or two to make headway as best they may, so that they can gather knowledge and learn the required methods of application. The spirits are willing to work, if men and women will only put their hands to the plough, and not desire to look back. It is only by co-operative effort that success will come. If the public circle is wisely conducted and judiciously used, as a nursery ground for our platforms, success will crown our efforts, and our labours will not have been for naught. JAMES B. TETLOW.

For a clear, level-headed, rational, and forcible presentation of the claims of Spiritualism we know of no better book (next to A. R. Wallace's "Miracles, and Modern Spiritualism,") than "Psychic Philosophy: A Religion of Law," by V. C. Deserts, published by Geo. Redway, 9, Hart-street, Bloomsbury, London; price 5s. This book has been lying on our table, with others, for some time, but pressure of business matters has prevented us doing much reading, and we do not care to write about a book until we have fairly examined its contents. We have just gone through this work hurriedly, and can honestly recommend it to inquirers and students alike. A. R. Wallace says that one great merit of the work is that it shows that "the facts of psychical research and Modern Spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter and of ether." . . . The author develops, with great lucidity, a philosophy of the universe, and of human nature in its threefold aspect of body, soul, and spirit. We hope to return to this work and quote some of its excellent points. In the meantime we hope it will sell well.

THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

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STRAINS of soft music now fell on my ears, the hum of many happy voices; welcomes, greetings and joy indescribable, as parent greeted child, child parent. Brothers, sisters, relatives reunited, never to be parted again; mourned as dead, found living;—more than this, estranged in life, but reunited in so-called death. Difficulties cleared, all open as the day; no coldness, no misunderstandings; forgiven and forgiving; all tears wiped away.

Relatives, friends, that had passed on, reclaiming, working, and guiding those left on earth, till in joyful reunion they live for ever. Deeds of mercy, deeds of love; helping, even in the lowest depths of degradation and sin, to raise the fallen, bring better thoughts to the most hardened, reassuring the timid, and softening the most brutal; no one too lost, too loathsome, to be raised or helped.

It was only when the sinner turned resolutely from the good, that they were reluctantly obliged to let him work out his own salvation by bitter experience; watching in the meantime for the better feeling, that would sooner or later evolve, when they would be able to assist.

All was peace, beauty, love and sympathy. Flowers and fruit of the most exquisite kinds; sweet odours filled the air. Lovely colours flashed and angel voices sang.

"Look," said the spirit, "and learn wisdom." "Can you not now compare this happy state with others you have seen, and pity?"

"No," I replied, "I have no pity."

Again we were in the stone chamber, and a strange voice, cold and stern, spoke:—

"You witnessed a city in the last stage of siege; you saw the young, the old, the sick in torment, dying by inches of starvation; yet there was one in that city who held the means of redemption for all, who, being like yourself, without pity or one trace of love for others, refused to pay the price; he was of the order of the Rosicrucians, and possessed a ruby of untold value, a jewel that would have satisfied the greed of the emperor of the invading army, but it could not be; he would not give it up. He was old, so old that his time was nearly run, as he feared, yet he thought this ruby would give him youth, and he clung to this life, for he knew no other. So the siege went on, the massacre was effectual, and the old man had to die with the rest; but before dying, he gave the jewel to a trusted servant, a youth, with instructions to deliver it to a certain priest. The youth escaped, and, after many dangers and difficulties, found the priest, and faithfully delivered the jewel.

"Mark the sequel! The priest bade the messenger rest, gave him food and drink, but in the night, while looking at the treasure, it suddenly occurred to him that could he silence the young man, no one would know that he had received it (in trust only for the order to which he belonged), and that he could then keep it for his own. Listening to the "tempter," viz., his own greed, he put his thoughts into execution—by what means does not matter. But no good came to him. The ruby cross—the cross you hold—carried no peace, no joy with it. It had been withheld when it would have saved thousands; it could have yielded a rich harvest of gratitude and joy, but now it was too late, "As ye sow, so ye reap." And the beautiful ruby brought nothing but death henceforward to all who possessed it. With its possession came greed, sin, death. For many years it passed from one to another, but all these went with it; it seemed that the curses of all the wretched victims that had been so cruelly sacrificed were concentrated on that jewel. At length it passed into the possession of the man whom you saw die for his secret in this chamber.

He held it in trust for his friend's child, it was in his possession when first he was seized and thrust in here. He managed to secrete it under a loose piece of masonry, where it remained until after his death, when the gaoler, removing the dead body, by accident discovered it. Instantly he did as the rest had done: coveted and took it. Soon after, he fled the country, but the curse went with him. You know how it got into your possession, friend, and you have had great mercy shown you, by being warned in this way. That cross, emblem of all that is

merciful and good, has caused nothing but cruelty and crime. Overcome your greed; crush the bauble into a thousand pieces, sell those pieces for gold, use the gold in feeding the hungry, clothing the naked, redeeming the wretched, and so let this long course of misery end in a good work of joy. So shall it bring a rich harvest of peace and thankfulness to you, its almoner lasting for ever. Consider! You live now in a world of shadows, the real life is to come. What are a few short years of elementary life to the full true life you know of? Let better thoughts prevail, and sow such works of love as will eradicate this curse of greed and murder, and all that has gone before."

The voice ceased, and I found myself standing with upstretched arm over my fallen retainer. Did I stay the blow? did I forgive? and return evil with good? No! The blow descended, it struck home, and one only quitted the wood that two had so recently entered. The vision, if vision it had been, must have occupied but a few seconds, long as it has taken to record.

I found my way home; my brother received me with open arms. A beast was roasted, casks of wine were emptied, retainers greeted me with joy, the whole city was in its gayest attire, for I had not only returned, but had returned rich. With careless, heartless jollity and crime, we passed the time, and no thought of my vision ever troubled me.

Some years passed away, my stock of money and jewels were very much diminished, and my brother began to look somewhat coldly when I intimated that I might require help. I did it in a spirit of mischief, for I had still my priceless jewel. Seeing that he took my words seriously, I followed it up by stating that I had come to an end of my resources, and begged some little assistance. Of course it was refused. I taunted him, and he retaliated, then in an evil, unguarded moment, I boasted of my cross. I showed him the bauble, and he coveted it. With would-be artfulness, he pretended he had been only in jest, placed his coffers at my service, drugged my wine, and in the night conveyed me secretly to the stone chamber, in which some day will be found this history.

When I came to myself, I saw at a glance that I was in the same stone dungeon I had seen in my vision in the Black Forest years before. I carefully felt the masonry where I had seen the dead body lay, and while passing my hand over it, felt it give beneath my touch.

I had secreted my treasure about me in a manner unknown to anyone, and fortunately, or unfortunately, as the case might be, my brother had not troubled to do more than search my pockets and attire in a very slovenly way, supposing that I kept my valuable possession in the strong chest that was fastened to the floor of my chamber. I lost no time in placing the jewel in the secret hiding place, restored the masonry to its proper position, lay myself down in the same spot, and to all appearances I had not recovered the effects of the drug when my beloved relative entered.

He had searched all my effects, but had, of course, met with no success. With no gentle hand he searched me, but with no better result.

I will not relate the means he used to make me give up my secret, but of no avail. By bribery I induced the gaoler to bring me this parchment, and I have inscribed this for the use of anyone who may find it. Some weeks have elapsed since I wrote the last, and three days, as far as I can judge, since anyone visited this cursed place. I have no means of writing now, save with my blood. I am starving for food, and worse, I am gasping for drink. The sounds of a battle have passed away, and I can only conclude that my brother and his retainers are killed or gone, and that the victorious are quite unaware of this secret room; there is no entrance to it from the castle; there is only one, and that is in the hollow of Rosemary valley. A cross is erected over the entrance, and no one living, excepting my brother, knows the secret.

To be concluded next week.

A DEPUTATION hoped that the Lord would be on his side. President Lincoln answered: "I never ask the Lord to be on my side. I seek to be on the side of right and justice, and then I am sure to be on His side."

"SPIRIT LAWS and Influences," a discourse by Henry Kiddle, has just been issued by the *Banner of Light* Publishing Co., Boston, U.S.A. It is a luminous, helpful, suggestive, and enlightening lecture, which deserves to have a large sale.

THE NEW SCIENCE AND THE OLD FAITH.

AN ADDRESS on the above subject was delivered by Miss Rowan Vincent, July 5, at the Cavendish Rooms, London.

Miss VINCENT spoke as follows: "We are all creatures of custom, creatures of our environment and training. Custom meets us at the cradle and only leaves us at the portal of the tomb. Most of us believe that which we have been taught to believe. We have been reared in a certain groove, and our thoughts and ideas follow that groove, and it is but seldom that we attempt to rise beyond the ideas which were implanted in our minds in early youth and cultivated along the line of our growth. Nevertheless, there are those who are not contented to be merely the reflex of another person's thoughts, and who begin to ask questions concerning the why and the wherefore of things. Well, you are allowed to investigate for yourself in certain directions, in which, perhaps, you have not the slightest interest or desire to proceed. You are allowed to vote with the majority; but then it is the majorities who are led. It is the questioners who form the minority, and who govern the world. If you ask questions upon certain subjects outside the groove in which custom decrees that you shall travel, you are told that you must obey the teaching of the past. Yet, the very people who have made civilisation what it is were the people who did not obey that teaching. Universal obedience is universal stagnation. Had men always respected and obeyed the teaching of the past, humanity would have had no saviours.

Continuing, the speaker said, that in his search for knowledge, man was to-day being brought face to face with much that he was unable to explain or understand. Let them take a bar of iron and examine it. Chemistry told them that the iron bar consisted of innumerable tiny particles, not one of which touched the other. Under the influence of heat these molecules were driven apart and the bar expanded, but under the influence of cold the molecules were consolidated and the iron contracted. The atoms of the bar of iron were held together by a force known as molecular attraction, and this was one of the forces of which they were beginning to ask the meaning. They found that these unseen forces were not only the most powerful, but their source and nature were only dimly understood. It was towards this field of science (of the new science), therefore, that the questioner turned for light regarding the deeper problems of human existence.

Miss VINCENT having then briefly touched on physical science in its subtler aspects, passed by a logical transition to the subject of mesmerism, and the discoveries made in connection with hypnotic and mesmeric experiments. Having reviewed the received facts and possibilities in connection with the mesmeric trance, induced by human agency, the speaker dealt with those cases which involve the hypothesis of extra-human or spirit agency, showing also the justice of such a hypothesis by the fact that the mesmeric subject may sometimes be used to demonstrate the existence of the psychical nature in man, while still embodied. The question of mediumship then came up for treatment, and this was naturally handled more in relation to the discoveries made through the instrumentality of mediumship than to its nature and possibilities.

Having thus established the argument, Miss VINCENT proceeded to deal with investigators who attained the desired knowledge regarding the great question of the beyond. Some, she grieved to admit, were weak-kneed and pliable, and sometimes showed a desire to quit the rugged road of progress and development and return to the easy and comfortable regions of Faith, where they could allow others to do their thinking.

Some of these people were haunted with qualms as to whether the old *effete* teachings might not after all be true, and with fears concerning the safety of their souls if they followed the new light. It reminded her of the story of the man who went into the temple of Jupiter, after the establishment of Christianity, and adored the god. "Jupiter," he cried, "I salute thee, and if ever thou comest back to power remember thy worshipper." Let these weak brethren remember that the heterodoxy of to-day was the orthodoxy of to-morrow, that the unknown and dreaded to-day became the known and esteemed to-morrow, and that scientific discovery and research led the way in all departments of human thought.

While they welcomed to their ranks as Spiritualists, people of all sects and creeds, they did not want believers, so much as active thinkers and investigators. They wanted people, too, who having found the truth were not afraid to confess it, and "sign their names" to the confession.

Dealing, in conclusion, with the universal law of progress, Miss Vincent said: "The world is always moving, always progressing, and the invisible world also moves and progresses. The spiritual side of nature moves forward with the material one." In Spiritualism they had a two-edged sword, that smote alike Materialism and blind ignorant faith. But, in its social aspects, it came as a comforter, not with the comfort of the opiate that lulled to sleep, but with the comfort that invigorated and strengthened.

At the conclusion of the address, the Misses BESSIE and FLORIE COOPER sang a duet, "Cleansing Fires," in a way that procured them many compliments at the close of the meeting. Although these young ladies have long been members of the choir, this was, in a sense, their *debut*; hence the special notice which their performance calls for.

Miss ROWAN VINCENT then gave clairvoyant delineations with great success, after which the meeting closed, with a brief invocation by the chairman, Mr. W. T. COOPER. G.

MACCLESFIELD. Cumberland Street.—Aug. 2: Our Annual Lyceum and Floral Services 10.30 and 6.30. Mr. Thomas Olman Todd, of Sunerland, speaker. We hope to make this anniversary more successful than ever.

RE PROPOSED BAZAAR.—We omitted to state in our report last week of N S F Conference, that the following gentlemen were elected as the bazaar committee with power to add to their number: Messrs. J. C. Macdonald and Stone, Patrieroft; A. Smadley, Belper; J. Venables, Wal-all; Sndall, Darwen; Colbeck, Ashton-under-Lyne; and Hunter, Stalybridge.

CORRESPONDENCE.

LIVERPOOL CONFERENCE.

DEAR EDITOR,—I have just read very carefully the full and lengthy report of the Conference at Liverpool. As I was not present, (for which I tender my regrets to the Executive, seeing that my name was up as a candidate, but I won't do it again), I would be pleased to offer a word of comment. I am pleased that the Conference was a success, and as I said to our Ponderon friends on Sunday afternoon, I believe it will be a starting point from whence great issues will arise. The "Legal Status" is pushed forward one step, and though I have not as yet contributed to that fund, I shall do so very shortly, and hope every society, and every member of every society, will feel that they have a duty to perform in regard to this matter. As we are at present, we stand on the edge of a precipice, over which we may fall any moment. The very hall in which the Conference was held is a standing object lesson. Oldham possesses another one. How many more there are I cannot say.

The question of mediums was again to the fore. I am very pleased with the vote of Conference, while I sympathise strongly with Ollitheroe society, I feel that our committees are our Examination Boards, and with them rests the responsibility of a change of present conditions. I am afraid our ideal standard of results is not sufficiently high. Any way, it is being raised, and that is a step in the right direction. A list of speakers published from time to time by the National Federation Executive, should be a boon and a blessing; let us, as Mrs. Wallis said, "make haste slowly," and we shall arrive.—Yours truly, JAMES B. TETLOW.

THE MENTAL SCIENCE OF SIGHT AND HEARING.

SIR,—I am sincerely glad to have my letter of 26th June endorsed by Mr. Shadforth. Mr. Aldridge has evidently read it carelessly. He erroneously accuses me of terming Mental Science "rot." I did not. What I called "rot" was the unproved statements that "the outward eyes become impaired by wrong thinking," and that "correct thought will result in good eyesight." Mr. Aldridge uses "concentration of thought" and "right thinking" as interchangeable terms, meaning the same thing. They are not the same thing. Correct or right thinking is thinking in accordance with truth, and any one could think thus who was physically totally blind. Concentration of thought is quite another matter; it may be used equally effectually either in right or wrong thinking.

I do not pretend to limit the operation of thought concentration in the cure of any disease, but before I can believe in any such case, I must have evidence of its truth.

Therefore, if Mr. Aldridge wishes to prove his statement regarding his lady friend, who, by the power of thought, re-created a new lung, let him please furnish the Editor with a testimony (personally I am of no moment) from a competent M.D., that the lung was gone or almost gone, and also with a report from the same or another competent M.D. that the lung is now restored. If these things be true, they are too momentous to be allowed to pass unnoticed and unproved.

Let us also have plain language. The phrase "quickening of the ego or soul life into conscious at-onement with God" hides the meaning. To me it means "realising the power of the spirit over its body." However, all this is a side issue.

The meaning which Mr. Aldridge gives to correct thinking is not Mr. Colville's meaning. Mr. Colville cannot mean that a man would be mad enough to, by "concentration of thought" deliberately impair his eyesight.

In conclusion, let me point out that if Mr. Aldridge had carefully read my letter he would have been spared the trouble of answering, because I do not question his position, but Mr. Colville's, and they are widely different. Therefore, I am not "asleep" nor "dead" in Mr. Aldridge's sense. Strange how some folk must throw tests indiscriminately at you.

The other statements which I termed "rot" were, that "deafness was induced by not listening to spiritual truth," and that "spirits in the higher spheres believe what is told them, not inquiring whether these things were so." I am very sorry that I must use a harsh term to such "correct thinking."—Yours truly, J. S. HILL.

"A SUBLIME IDEAL."

SIR,—I am not one of those who claim "a sublime ideal" in relation to spirit teaching—its ethics, power, and results; but I am one whose common sense is offended by the manner in which persons treat the subject of Spiritualism. Study, culture, and capability in spiritual teaching mean different things to minds which differ in degrees of apprehension. I am unable to fix a proper meaning on the words "thoroughly equipped workers," and as little able to understand the category, "free mediocrities." W. H. Robinson's letter in your issue of June 26 places in contrast "spirit teaching—its ethics, power, and results," against "all monetary consideration"; yet he claims to have "invariably" sided with payment of such mediums as by "study, culture, and capability" proved themselves worth payment. What he means by "more huckstering to parsimoniousness," I do not quite see. The capable, cultured student may be poor, and will be paid as being a "thoroughly equipped worker." "Unfit free mediocrities are deplored, and derided as frauds which, in the North and elsewhere, have padded to shameless impecuniosity," etc. These must be kept away from the "critical and discerning public." Will good men or women allow themselves to be trotted out to suit such vile conditions?

It is customary down North to interlard conversation with "poor man," as thus: "I was sorry for Mr. So-and-so, poor man, he is to be pitied." I am puzzled what meaning to attach to above quoted words, "good men or women." There is, no doubt, a meaning of a character "sublimely ideal," which may be fixed on them, but as they are figured to our minds as being "trotted out," this "ideal" does not fit very well.

"Bro. Hewes," perhaps, understands it all, as he is one of "the Notts. friends," who "have already bitten these bitter almonds," which are to be avoided. How are we to know them unless we taste them? It was a saying in olden time "Out of the mouths of babe and sucklings," the truth would be made manifest. Modernise this and say "Spiritual messages are quite as likely to be genuine when spoken by a 'free mediocrity,' as when proceeding from the mouth, or pen, of a studious, cultured person. W. H. Robinson flies off at a tangent to Euclid for an illustration. The "Asses' Bridge" is not a disagreeable "Bridge" to cross; Euclid's problem, properly solved, proves a truth; and is much easier of solution than is the comprehension of our friend's meaning. He writes against the "Cabinet," and says it is a spiritual "Medium" for evocation, and an unpleasant "Asses' Bridge." He finds "good Spiritualists," while "perfectly just in differing in opinion," have "a decided wish to, if possible, get rid of the same." He cites Mrs. Warren as one authority. Then she will be one of the "good Spiritualists,"—not one who panders to "shameless impecuniosity." If Mrs. Warren's guides give sound advice, Mrs. Warren must be a good medium. Mr. Wm. Armstrong, of Newcastle, was another authority cited to me by W. H. Robinson, as one who advocated the giving up of the use of the "Cabinet." Mr. Armstrong's vast experience in the development of Mrs. Mellon and Katie Wood, counts for a great deal in the estimation of Newcastle Spiritualists, and he disowns the citation made to me; showing there has been a mistake made by some one. W. H. Robinson knows, from his own experience, that the "Cabinet" has been indispensable for some phases of materialisation. His own antipathy to physical manifestations, and his clinging to the transcendental form of thought, inclines him to seek the great and "sublime ideal." But we are not all capable of getting so far away from the earth plane.

To judge from the terms interspersed in W. H. Robinson's letter, we may be justified in the conclusion that he also has times free from the impulse to fly off to the "sublime ideal." His utter distaste for materialisations, and all other phases of physical manifestations, incapacitates him from taking up the office of guide to "good men or women," seeking "evidence of immortality." The "large correspondence with prominent investigators" sounds loud. Would it not have been better to give us more definite authorities? Each "prominent investigator" would be known among his special surroundings, and his opinion would have due weight. He might wisely be appealed to by his neighbours for guidance, so that mediums in each locality would avoid the appearance of aping "every Cheap Jack or conjuror," and the Circle would escape the charge of being liable to be named "sapient soap-heads." Now, to be characterised by the term "sapient" is honourable, as indicating wisdom, or discernment!—and to be a "soap-head," so qualified, is not evidence of stupidity. But this is scarcely the language we would expect from a Spiritualistic teacher. We would not expect "mediums" compared to "Cheap Jacks," whose chief characteristics are to start off their wares at fabulous prices, and fall noisily down to the mental level of their audiences, and ease them of their money. The illustration from Caesar's wife is too far fetched to strike us as the prompting of any "sublime ideal." There is so little of finality in science that the "bed-rock of scientific certainty" is meaningless. Whether more or less will "satisfy a critical and discerning public" or not, is all by the mark. The "public" will neither see nor criticise until it looks and thinks. There was more than one "gentleman" mentioned by Mrs. Warren in her letter to *Light*, and W. H. Robinson's advice to "dispose with wood-work totally, or substitute a wire cage," is confusing. Does he mean "and?" substitute a wire cage? "This will inspire confidence." The wire cage will inspire confidence! I have endeavoured to understand W. H. Robinson's letter, and if you can find space for this, perhaps your readers generally will appreciate at its correct value all that he advances. The Cause demands a thorough ventilation of this subject. "Mediums," or "Sensitives" have little to expect in the way of true sympathy from persons who denounce physical phases of manifestation, and who "hold in the abstract a sublime ideal in relation to spirit teaching."

Newcastle-on-Tyne, June 26, 1896. JOHN LORD.
(This letter has been crowded out of the last two issues.)

Mrs. ANN WARREN writes, objecting to Mr. Lamb's letter, which appeared July 3rd, and stating that Messrs. Armstrong, Robinson, Wilson, Ashton, Fenwick, Davison, Thompson, and Eliot, of Newcastle, and Messrs. Meakin, Ainsley, sen. and jun., and Robinson, of Sunderland, have sat with her and tested her. Mrs. Warren also says that if Mr. Lamb requires information he can write to Mr. Ainsley, 3, Mulgrave-street, Monkwearmouth, where she is at present holding sittings, herself outside the cabinet.

Mrs. SELINA GILLS (*nee* Robson) also writes, stating that she has attended seances at Mr. Blacklock's when Mrs. Warren was in the test bag, and good tests were given, and the sitters expressed themselves satisfied.

[This correspondence should now cease. Experience is the only true guide.—Acting Ed.]

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

Mrs. HUNST, Dukinfield, writes: "I had a sitting with Mrs. Horne, of Ashton-under-Lyne, on April 4, and she told me my husband would have an accident on May 5, and it has all come quite true. I saw her again on June 16, and what she told me then has come true to the very day, and almost to the minute."

RECEIVED LATE.—*Parkgate*: Society anniversary. Mrs. M. H. Wallis lighted all with addresses on "Growth in the realm of spirits," and "Spirit teachings." Critical audience entirely disarmed. 13: Public tea. Mrs. Wallis answered five written questions in her usual able and exhaustive manner.—*Newcastle-on-Tyne*: Mrs. E. Gregg, of Leeds, delivered addresses and gave experiments in clairvoyance very successfully. 13: Psychometry, all delineations acknowledged correct and satisfactory.

ITEMS OF INTEREST.

We hear John Slater's meetings were all very successful in Liverpool.

The portrait of Professor Crookes, F.R.S., will appear next week. All Spiritualists should avail themselves of this opportunity.

MR. WALLIS will give a "talk" about his travels in Switzerland in the Masonic Hall, Birmingham, on the morning of July 19, at 11-30. Written questions in the evening.

We are informed the anniversary services at Brook-street, Huddersfield were a success; that Mr. Walter Howell's addresses were well received; and Mrs. Fletcher made a good impression with her speaking and clairvoyance; also that the financial results were pleasing.

JUNE 22nd, at Bath-lane Church, Newcastle-on-Tyne, the marriage of Mr. Lionel Edward Robinson (son of Mr. W. H. Robinson) to Miss Catherine Hartly Ramsay was solemnised. The church was profusely decorated with choice exotics, and well filled with relatives and friends of both families. The bride, given away by her father, was handsomely attired in white silk, ornamented with lace and orange blossoms, and wore a beautiful gold curb bangle, the gift of the bridegroom. Chief bridesmaid, Miss Haig, of Edinburgh, who wore a dress of pale green cashmere, trimmed with real Maltese lace. Second bridesmaids, the two younger sisters of the bride (Mary and Janet), who looked sweetly pretty in white silk smocks, with Dutch bonnets to match, and each carrying a floral basket. The bridegroom was dressed in good taste, and looked in every respect the happy man. Mr. Robert Ramsay was best man, and Mr. W. H. Robinson, jun., groomsmen. To the lively strains of the "Wedding March," the happy pair and relatives left the church for the bride's late home to partake of the wedding breakfast. The time-honoured toast, "Health of the bride and bridegroom," was proposed by Mr. Edward Appleby, of Ryhope, and supported by Councillor J. H. Rodgers, of Newcastle, and duly honoured by the company; after which the happy pair left for Keswick and the Lake District, amidst showers of rice and hearty congratulations. The bride was the pleasing recipient of a large number of presents, both handsome and costly.

AMONGST THE ELLAND SPIRITUALISTS.—Mrs. H. T. Brigham. An *Echo* representative made his way to the Spiritualists' Lyceum on July 1, for the double purpose of hearing the American lady and having a look round. Admission was gained to a spacious room, capable of holding about 300 persons. There was a large audience, who evidently took a great interest in the proceedings. Mr. W. H. Borry occupied the chair, and in introducing Mrs. Brigham to her audience, he expressed the hope that that lady might long be spared to unfurl the banner of Spiritualism. The hymn "The world hath felt a quickening breath" was sung, then Mrs. Brigham offered prayer, after which the chairman stated that the audience had the meeting entirely in their own hands, and Mrs. Brigham would speak on any subject they desired, if they would send up written questions. During the singing of "Abide with me," quite a number of papers were handed up to the desk. The chairman read out the subjects as follows: "The centre of gravity: what is it, and what is its origin?" "What is the Spiritualists' God?" "What is the origin of the Bible, and what are the teachings of Spiritualism?" "In what way is Spiritualism connected with the social upheaval of the people?" and "Say not thou that the former things were better than the present, but seek and be instructed and you will find that the past does not compare with the glorious now." Mrs. Brigham took each of these subjects and dealt with them one by one. A clever speaker, she is capable of keeping her audience much interested. But her address was marred by something over which she had no control. The Spiritualists' Lyceum is situated over a mechanics' shop, and the whirr and buzz of shafting and machinery made such a noise during more than half of her address, that many of the audience were not able to gather an intelligible conception of her ideas on the various subjects in hand. She held that the Spiritualists' God was unchangeable, boundless, infinite, and taking the words of the Scriptures advised her hearers to worship God "in spirit" and "in truth." The Bible was the work of inspiration, but still it bore the marks of man's imperfections, and had been tampered with by many hands. It had been manipulated by priestly hands and priestly fingers. Incidentally she stated that Moses came down from the mountain bearing the commandments on tables of stone, and seeing what the people were doing he was angry, and threw down the tables and broke them, the only instance they were aware of where one person had broken the whole of the ten commandments in one day. (Laughter.) She contended that the devil arose out of themselves, out of their own thoughts and deeds, and that Spiritualism made them into better men and women. She held the opinion that Spiritualism had had the effect of broadening men's ideas, and in conclusion Mrs. Brigham dwelt on the idea that the present condition of society was better than the former state of things.—*Elland Echo*.

PASSING ON OF MR. J. B. MELLON.—Mr. James Barr Mellon, who was well known in psychological circles, died yesterday, at his residence, 237, Underwood-street, Paddington, at the comparatively early age of 39 years. The deceased occupied a good position in the mines departments for some years, and was very much respected as an obliging and energetic officer. For a considerable period the disastrous disease of consumption had laid a hold upon him, and he gradually sank. Mr. Mellon died a Spiritualist, and to the last believed in the power of his wife as a medium. He leaves three children, who are at the Rosebank Convent, Five Dock.—*Australian Star*, June 3rd. June 24th, while sitting at Mr. John Lord's, 12, Cheltenham-terrace, Mrs. Eliot was controlled by Mr. J. B. Mellon. He took hold of Mr. Ashton and myself by our hands, and said: "Ashton, Eliot, oh, that I had never left Newcastle. I will come again." The medium was controlled by V. H. Golamah, who said that "George" was with Mr. Mellon. Mrs. Eliot had a cold, damp feeling. She was also very much affected by sickness and choking sensation. In her normal state she saw him. He looked exceedingly thin, almost like a skeleton, yet she could not feel sure that he had made the change.—Thos. C. Eliot.

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FRIDAY, JULY 17, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

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

PASSING THOUGHTS.

By M. H. W.

THE executive ability is, to my thinking, man's greatest endowment: to catch the passing thought and weave it with dressing of sweet language into song or story; to image forth the fanciful imaginings until they find response from many minds; to embody the ideal until it takes actual, visible form, and we can rejoice in the work of our hands. The child, almost a babe, who calls impatiently for mother or nurse to "look" when the little fingers have succeeded in unsteadily placing one toy block upon another; the scholar who brings home with pride the account of lessons learned or tasks accomplished; the boy, who with broken-bladed knife bestows a large amount of labour on the making of a rough wooden boat that, perhaps, will never float successfully; the tiny girl, who, grimacingly with tongue in cheek, accompanies the movement of her scissors, as she essays the cutting out of some wonderful garment of strange shape that dolly is to wear, and then, with intent serious look, fashions it with needle and cotton and much pricking of fingers. All these, up to the skilled mechanic, the learned doctor, the man of much knowledge, the actor, preacher, or teacher, the man of business, the artist, writer, or orator, all delight in the ability to *do*, to put forth the powers in some direction.

We have been told that if ever the ideal state is reached man will lose the incentive to work, but that is not so; he *may* lose the incentive to uncongenial work, but whoever has noticed the energetic *work in play*, which can be observed so frequently when a few hours' recreation are indulged in, would readily admit that monetary gain is not the only spur to which man responds. I am inclined to look forward to the time when the sacredness of work will be recognised, and the training be directed to the *doing well* that for which one is best fitted. Spiritualists, as a rule, are delighted to receive a test through the exercise of the psychometrical power, but how often do they think of the soul impressions they are making on the spiritual side of things.

It has been said, "We leave our influence on all we touch, we register in our associations the history of our lives"; if that be so, how necessary is it to understand the how and why of this, so that our thoughts and acts become positive factors for good, the things our hands have made going out charged with beneficial influence to those who can respond thereto.

The growing knowledge of selfhood should cause (instead of the chance or haphazard expression) the directing of energy to the intentional penetrating with life force our positive thoughts or actual deeds. What does it mean to *do well*? to recognise that we have put forth our best efforts? Does it not mean an enlargement of thought? an attainment of self-reliance? a growing ability to even more clearly show the executive power?

How disheartened we are when we meet with failure, and if our natures are narrow, when we see others brighter, better off, or more clever than ourselves. How often the thought comes that we in some way are injured because the same success, achievement, or recognition are not ours. Sometimes there comes quite a glow of virtuous feeling, when in others some evil action is discovered, or our neighbours manifest the sin of omission or commission, as though in a way we gained an added virtue because of their misdeeds. Only now and then is the feeling experienced that if we had been tempted in like manner, our fall or deviation might have been greater, and

seldom do we admit the inspiring thought that because others have done well, so can we, that their success is our promise, for are we not all like in nature, though differing in degree of knowledge and power of application. It is a beautiful thought, that "after death" the ability to labour will find natural expression, each one doing that in which his soul delighteth, and thus gradually outgrow the base and imperfect. But need we *wait* until "after death," can we not recognise the dignity of work now, and do that which our hands find to do so well, that it shall become a delight to us, and cause us to grow so naturally in and through the gradual development of our truest powers, that when the time comes to enter the larger life it will indeed for us be transition, so well shall we be fitted to understand the grand reality of spiritual activities and their natural sequence to the life of to-day.

WHAT IS SPIRIT?

By HENRY SCHARFFETTER.

IT has been demonstrated that man has risen to his present state of physical development in obedience to the law of evolution (and not by an act of special creation), and that the human spirit or soul has likewise evolved from the crude conditions of elementary forces to its present pinnacle through the evolutionary processes of countless ages.

This is the only rational and demonstrable theory that establishes the immortality of man upon a solid basis of scientific facts, and gives us a natural and logical explanation of the spirit organism, which originates simultaneously with the physical organism.

Man becomes individualised at the time of conception, when the elementary forces of the parents come into a state of equipoise, and produce, by a vito-chemical process, the living germ that partakes of the mental and physical characteristics of the parents, and thus becomes dual in nature.

Once individualised, the embryo receives its sustenance from its mother. Its mental organism, though determined as to its inherent properties at the time of conception, moulds itself more or less during gestation, according to the mental attitude of its maternal parent; harmony producing beneficent results, while disturbance of any kind invariably reacts upon the unborn child, thus exemplifying the great and inexorable law of heredity.

The human spirit or soul (synonymous to our understanding), is the real individual, while the physical organism is simply its outward expression, becoming consolidated in obedience to the magnetic forces of the planet, as manifest in the law of crystallisation.

The spirit organism is imperceptible to ordinary vision, on account of its higher, vibratory action; it permeates the physical body with its vital forces. Man being a spirit now, simply uses the material body as an instrument in his relationship with the material world. Hence the so-called material senses are merely the outward expressions or channels of the spirit, who thus receives all the sensations and experiences pertaining to the material world.

Humanity, in its present state of development, does not realise its true nature, except in rare instances. Its spirit senses or faculties are not sufficiently refined and cultured in this material age to respond to the higher, vibratory rate of spiritual realities; hence the world at large does not and cannot realise anything beyond the so-called material senses.

At the time of so-called death or transition, the two organisms separate; the material body, passing through the chemical processes of dissolution, enters into other combinations of matter, while the spirit, the real man, keeps its individuality as an organised entity of elementary forces, and follows the law of attraction in its new environments. Its condition in spirit life is determined by the degree of its refinement; the coarse and material elements (earth-bound spirits) will be attracted to the dense atmosphere close to the earth, while the finer and sublimated elements (progressive spirits) ascend to a purer and more ethereal atmosphere of the invisible Spirit-world that surrounds the planet and wheels harmoniously with it in space.

The arising spirit does not take on a new body, or receive new senses, but simply severs its connection with the material organism. The same senses which once partook of sensations and experiences in the material world, through material channels, now convey corresponding

sensations and experiences to the spirit in its new environments.

According to the refinement and development of the spirit in either state of life, will the senses receive and register whatever appeals to their recognisance.

Lofty and advanced souls in Spirit-life are only too anxious to reveal to man the accumulated knowledge of the higher spheres; but humanity in general, and mediums in particular, are yet so little developed spiritually that the advanced minds of the wisdom spheres find it utterly impossible to pourtray the realities and beauties of the upper spheres to the dull and unapprehensive senses of the present race.

When man becomes less sensual, less carnal, less selfish; when his spiritual nature will have the ascendancy, then, and then only, will the soul of man become attuned to the realities of the spheres of love and wisdom. Man cannot conceive of, much less apprehend, the knowledge that has been accumulated in the higher spheres of the Spirit-world, until his spiritual nature becomes sufficiently developed to vibrate in unison with those true and noble souls in Spirit life who are ever labouring to lift humanity from the dark shadows of a material life to the bright and sunny side of spiritual progression.

The language of the soul is universal, and one who is attuned to the higher—the diviner chord-settings within—can even now, in this present age, catch the music of the spheres, and become illuminated with the beautiful light of love and wisdom, that shines with eternal brightness upon immortal shores. *Progressive Thinker.*

"LIGHT THROUGH THE CRANNIES."

BY W.

THE above is the suggestive title of an interesting book. It is a collection of parables, written inspirationally by a lady who was at one time a firm believer in the doctrines of the Anglican Church. Her attention was first directed to Theosophy and Spiritualism by a lady, "who had been at one time an enthusiastic Theosophist." Some of the Parables teach the doctrine of re-incarnation, but they are none the less interesting on that account, though otherwise the interest is variable. Most of the stories conclude with a chapter on teachings, illustrative, more or less, of the preceding parable. In "The Voice of a Flower," the chapter on Teachings takes rather a gloomy view of the present state of things. The control says:

"Therefore so speak we, as those who address the pebbles on the shore; therefore so fight we, as those that beat the air; so run we, even as men in dreams who win no rewards; but in our present attitude towards you we must outbreathe the sorrow of our hearts, wherefore say we, Alas that ye are deaf, because the words we utter are a cure to those who desire to listen; alas, that ye love blindness, because the knowledge of our presence amongst you should be a cure to sightless eyes, and health of body, mind, and soul, ought to follow our foot-tracks in your world. Is there nothing ye can discern in your total emptiness which needeth filling? Wherefore will ye let the empty channels of God's grace lie useless in you, when a little care and striving on your part might clear away the vanity which hath choked them up? If we knew where we might touch your consciences with the vivifying touch of spiritual unrest, then were our way even and clear, but your consciences are asleep on the hard couches of your wordly impelled knowledge, and ye dream the dreams whose awakening must be in the cold reality of nakedness and misery. Who can work fairly beneath the spell of such frozen conditions? Who can knead bread from the hard pebbles of the road? Yea, even is it easier to turn the flint-stone into nourishment for man and beast, than turn you from your self-esteem, O, ye sons of men."

But the gloomy view is not for the future, only for the present. In the Parable of the Holy Well, one of the spirit brethren asks: "Lord, what shall he perceive who gazes in the well of knowledge when the depths thereof are clouded and the light of love withdrawn?"

Then spake the Lord: "He who looks therein without the light of love and only with the crimson glare of Nature's steaming fires, shall see the demons at the forge of human misery. Sights that the hardest warrior ill can brook and worse than madness to the souls of those who breathe within its radius, but wherefore dost thou question me of this? Wouldst thou behold this sight?"

And he said, "Yea, O, my Lord, so that it touch me not or add a stain of sin soil to my soul. These things may remain dark mysteries to me, I fain would solve them."

And the Lord answered, "Thou knowest not the hard thing thou hast asked. Yet if this hour to-morrow thou shalt still be in like mind, go hither and behold."

And he departed on his quest. When he returned he was questioned as to what he had seen, but "Behold, his tongue refused its office: he was dumb."

"Yet that some great revelation of love and righteousness doth remain behind the terrors of sin, pain, and sorrow, we are well assured, since he who went from us with sombre brow has brought back joyful tidings in his face, so bright it is with knowledge and content that his words would add but little to the firm assurance of the faith his face pourtrays, the happiness, the peace."

"Therefore we wait, O, children of the earth, like you, to learn these mysteries, but not like you in doubt, distrust and fear; for verily, behind your seeming clouds the light of love is striving to break forth, only believe and work, the end is sure."

Some of the Parables are very interesting as stories, without any consideration of their moral teachings. "The Scorpion" is one of these. It tells of a man of great wealth and high position, yet so full of self that when out for a drive he can't see the pinched, hungry face, or hear the pleading voice of a poor beggar girl. No, his eyes are fixed on a crease in his robe, his thoughts on the misconduct of the servant who permitted it. Suddenly he hears a voice close to him saying, "Beware, my lord, there standeth in your path one who is sworn to slay you ere the sun is many metres higher."

Every inquiry is made, but the owner of the voice is not to be found. The rich man then gives the order to return to the city, but he can't get free from the haunting voice. Presently it says, "By thy bed at night, and in the early morn, thou shalt behold me, and at the banquet will I sit an honoured guest, although invisible, heard and approved beside thee, like thy shadow will I go and return with thee, and no sunlight shall lessen thee in my esteem."

The rich man is naturally very much horrified at the prospect of having a voice constantly accompanying him without being able to see or know anything of the owner thereof, so asks how he can buy him off. But he, like everyone else, has to learn that there are some things which money cannot buy. The voice said, "With thy perishable gold thou canst not purchase freedom, nor yet by a hecatomb of slaves slain under torture, for verily thou art the poorest man mine eyes have seen, because thou hast nothing that even I would take from thy polluted touch, the very atmosphere of thy vile carcass taints the wholesome air; except I glorified in thy foolishness thou should'st not have me here beside thee, while I counted six."

Then in a tragic way is described how the rich man suddenly finds himself dispossessed of his body, and that the spirit with the voice has entered it. Then the spirit says to the bodyless man, "Thou art but a voice, a wandering phantom, homeless, driftless, naked; go where thou wilt, I will not have thee here."

Presently he is surrounded by a mist, and finds himself carried to a swampy, desert country, alone and desolate. But there is one consolation in his present state, the loathsome creatures inhabiting the swamp do not touch him or seem to mind him in the least, or even to be conscious of his presence; so he finds it is not altogether evil being without the material form. His lonely state is provocative of thought, and he meditates on his mis-spent life, and how he has neglected all noble aspirations in his striving after riches and glory. At last he bethinks him of and wishes he could once again see the teacher and friend of his youth, who tried to win him from foolish pleasures, and lead him in the ways of wisdom. Then again he is covered by the mist and carried back to his own city. He hears the people discussing the horrible change which has come over their master; and after a while he himself sees the loathsome creature which is inhabiting his body. "His eyes were bleared with drunken orgies, and his tongue hung dry as a potsherd from his dribbling mouth, his hair was tangled, and his once gorgeous robe stained and corrupted with the filth which lay upon his body." But the most horrible thing about him was he carried a scorpion in his breast, and if

anyone displeased him in the least, man or woman, they were at once stung to death.

At last the evil spirit perceives the rightful owner of the body he has stolen, and of which he has become utterly weary. He can only get free from it by returning it, and this he offers to do. But "the rich man," now becoming truly rich, says, "Nay. . . . I have learnt a lesson in my loneliness not soon to be forgotten."

Eventually the slaves of the loathsome creature "came forth stealthily and cast him down into a pit before he was aware, and then he lay moaning many days, but could not die."

The repentant rich man now seeks out his old teacher, the Chaldean, who tells him that restitution must be made for all wrongs inflicted, and for every death he has caused he must die a death, and his first death must be in his own natural body.

The way for growth in grace and goodness seems hard, but it is the only way. He reluctantly retraces his steps to where the vile thing inhabiting his body is lying in the pit, unable to die, because the body is not his own, and he cannot cast it off. The rightful owner, now truly great, voluntarily resumes control of his body; then the scorpion, perceiving the change, stings him to death.

"And behold, behind the veil of death the light shone forth clearly upon him, and he saw the way to those things which had seemed impossible when the Chaldean spoke of them."

SPECIAL REPORTS.

MR. SLATER.

IN continuation of the Conference meetings at Liverpool, Mr. John Slater, on the 8th, gave an evening seance, in aid of the funds of the Spiritualists' National Federation. Despite the very wet weather, there was a good assembly, and the tests given by the guides were numerous and convincing. Clear and distinct descriptions, names, dates, and places followed in bewildering rapidity, and drew forth the enthusiastic plaudits of Sceptics and Spiritualists alike. A vote of thanks was heartily accorded to the guides of Mr. Slater, on the motion of Mr. S. S. Chiswell, seconded by Mr. W. E. Long, on behalf of the S. N. Federation, whose exchequer will benefit considerably from this memorable gathering, which was brought to a conclusion by a few well-chosen remarks from Mr. Slater, who heartily thanked the audience for their attention and sympathy, and made the announcement that he would visit England again next year. Mr. S. S. Chiswell presided in *his own* well-known able style.—W. E. L.

JOHANNESBURG.

SIR,—A few lines touching the progress of our Society here may be of interest to many of your readers. At our annual meeting, held on Sunday, June 7th, Mr. H. J. Hemming (late hon. sec.) was elected president. The name has been altered to "The Johannesburg Spiritualistic Society," and owing to the large increase of members lately, it was found necessary to draft a number of rules. A series of lectures by Mr. R. Thompson, late of Normanton, and trance addresses by Mrs. Graham, have been very successful in drawing many inquirers to hear more of the truths of Spiritualism. The attendance varies from 60 to 100 on Sunday evenings. Unfortunately, the hall where our meetings are held at present is shortly coming down, and we have a very difficult task before us to secure another in a suitable spot, and at a reasonable rental. Mr. J. Cooper, who was mentioned by Mr. Hemming in his last letter, is a brother of Mr. J. S. Cooper, and not W. T. Cooper, as published in the last Holiday Number of the Two WORLDS.—Herbert H. Fisher, hon. sec.

LANCASHIRE LYCEUM DEMONSTRATION.

A BRILLIANT SUCCESS AND RECORD PROCESSION.—The Fourth Annual Lyceum Demonstration took place on Saturday the 11th, in Hollywood Park, Stockport, by the kind permission of the General Purposes Committee of the Stockport Town Council. Before the appointed time (3-30), trams and busses began to arrive, loaded with children and friends, also many came by train, who assembled, and were marshalled in the large open space in front of the George Hotel, and presented quite a picturesque appearance with their bright new banners and the many varied coloured dresses of the children, white being the most prominent. Each Lyceumist wore a rosette, the conductors and marshals wearing sashes, and delegates broad band on right arm, same colour as their respective Lyceum. As three Lyceums had not put in an appearance, it was resolved to commence the proceedings by singing "When the Rosy beams of morning," before starting. The Stockport Public Brass Band accompanied the singing, which was well rendered. It was almost an hour before the Lyceums started to march in the procession, owing to Ashton Lyceum not having arrived in time.

The following was the order of the procession:—Marshals: Messrs. Gibson, Longstaff, Norbury and Fieldsend; Stockport public brass band. 1, Stockport (heliotrope), conducted by Mr. Edwards; 2, Pendleton (salmon), Mr. Moulding; 3, Manchester (blue), Mr. Simkin; 4, Hollinwood (white), Miss Newall; 5, Openshaw (red), Mr. Booth; 6, Hyde (tartan), Mr. Whitehead; 7, Royton (orange), Mr. Ogden; 8, Collyhurst (primrose), Mr. Whitehead; 9, Ashton (pink), Mr. Sellars. The day was exceptionally fine, and thousands of people lined the route. Our best thanks are due to the police for their energetic manner in clearing the streets for us, also the kindness and courtesy shown by them in the park. The number of Lyceumists in the procession was 1,015, which is a record. On

arrival at the park upwards of 5,000 people had assembled on the terraces above the ground to witness the exercises, and they had a grand sight—unique in England,—nine Lyceums going through their marching and calisthenics at one time, to the music of the band. The band played splendidly, kept good time, and the Lyceums went through their exercises with a precision that manifested careful training on the part of the conductors, who all deserve praise. It was a sight calculated to arouse interest and excite comment among the spectators, and, no doubt, the Lyceums have done a great work this day to help forward Spiritualism. Any amount of speaking could not touch the hearts of the people in the same way as can our children. Pendleton was highly spoken of as being the most suitably dressed for the occasion, and their two old delegates (Messrs. Crompton and Brooks) were present to see the fourth demonstration a success, a work they have had their heart and soul in since the first meeting. The Lyceums then marched to the large Mechanics' Institute for tea, in the reverse order of procession, and it was nearly eight o'clock before they were all provided with tea. The hymn "Life is onward" was next sung by Mr. T. Taylor, accompanied by the audience, when Mr. J. B. Tetlow gave the invocation, after which the chairman, Mr. R. Shaw, read an address of welcome, which was as follows: Lyceumists and friends,—We, the Spiritualists of Stockport, beg to give you a hearty greeting, and to tender our very best thanks for your presence here to-day. Although the first demonstration held in this town, we sincerely hope it will not be the last. Nothing could help more to swell our ranks or blunt the keen edge of opposition. We publicly admit our connection with those much reviled Spiritualists, and stand here as parents, loving our children just as tenderly as any other body could possibly do, earnestly endeavouring to inculcate in their minds the truths, principles, and philosophy which we believe are so essential to our present and future welfare. Not many years ago our Lyceum, with its present dimensions, would have been ridiculed, but it is an accomplished fact, in face of all opposition. The Stockport Lyceum was only started in 1890, 15 children then attending, now we register over 100. This is steady progress, and when we consider the intense bitterness exhibited by some of our opponents, it is extremely satisfactory and highly creditable to us. Let us hope that the children, on whose behalf we are assembled, will appreciate the efforts made, and realise, as we do, "There is no death."

The following programme was then gone through:—Recitation, "The rag picker," Eva Braham; song, "Ever of thee," Miss Cox; Mr. J. B. Tetlow made a few remarks; glee, "Tenderly lead me," Hollinwood Choir; recitation, "An appeal," Florence Longstaff; speech by Mr. Wallace (pioneer); recitations, "Poor fisherfolk," Alice Payno; "Tit for tat," Miss Meakin; "A death in the house, or trick for trick," Lily Meakin; "Bob, and his wife's alley," Mr. Ogden.

The Chairman then thanked the workers, and closed the meeting, and all dispersed to catch their respective trams and trains. So ended a memorable day in the history of the Lyceums.—J. B. Longstaff, hon. sec.

MR. JOHN SLATER IN MANCHESTER.

FOLLOWING on his visit to Liverpool, Mr. Slater, of America, gave a public seance on Thursday evening, in the Co-operative Hall, Downing-street, Ardwick. Unfortunately, the weather was very unfavourable about the hour of opening, and too little announcement also interfered with the attendance. Mr. GEO. HILL, of Manchester, presided.

MR. SLATER (who had a hearty reception), in opening the proceedings, regretted the meagre attendance, as he was in the habit of appearing regularly in the States to 3,000 or 4,000 persons. No doubt some of you expect a great deal from me, perhaps hope to see me work miracles. (Laughter.) Spiritualism is the theme of the day; it is rapidly spreading, and the great thinkers are now taking the matter severely in hand. He contended that each individual was a god or goddess in themselves, capable of manifesting their personal divinity. They, in Manchester, would, within five years from that date have a spiritual hall of their own, in which it would be a pleasure to meet, and the platform of which the very ablest mediums would consider it an honour to occupy. (Applause.) But you must work for it with pure, united and selfish motives, centering your forces and energies. Remember, that Spiritualism is based upon the Fatherhood of God and the brotherhood of man, and that love, charity, and harmony must be in every heart.

MR. SLATER then gave a number of remarkable tests in clairvoyance and psychometry; having left the room while the papers (with initials) and articles of various descriptions were taken to the platform for psychometrising.

The first was a lady who had mentally asked for information re her mediumship. Having described the spirit forms with the questioner, one of the guides, through Mr. Slater, said, we wish to confirm all that you have received in the past, but you will have even more convincing proofs of the loving ones with you than ever before. Your surroundings are beautiful and pure; you often wish you would wake up in spirit-life when you have retired to rest. But there is a work for you to do. "Opal" and Sarah are here and send their love; you know little "Opal," she is one of your guides. As regards your clairvoyant sight, don't give up: attend to it, and you will have clearer vision. The descriptions, aspirations, etc., were acknowledged as correct.

The next question, said Mr. SLATER, has to do with the words, "liar, fraud, perjury." You understand. The writer is possessed of a good deal of "grit," and will fight this out to the end. It is a pending law suit, as I got it, and I tell you, whoever you are, that you will win it in spite of lies and perjury. Take my advice and keep away from "J." That is where the evil and the danger lies.—The writer said it was perfectly correct.

With the next question, I got a gentle, harmless, loving, sensitive, disposition. You make me feel as though the home surroundings are wrong. There are thoughts, feelings, and emotions known and felt only by yourself, and your nearest friends admit that they cannot read, fathom, or understand you. You get wonderfully good impressions. I see you two days ago making alterations to a dress which has given dissatisfaction. Is that so?—This was confirmed by a lady.

The next question I have is, "Will she marry me?" If she is

as big a fool as yourself, yes! My mediumship is not intended to answer rubbish of this character.

"W." wants to know something about some money he has invested in business. Will it be successful? Mr. Slater, having stated the amount invested, said yes; but he must get a little more "moving" into the work, and all would be right. Who owns that?—A gentleman responded that it was correct in every particular.

"What is my special gift?" That is the next question I sense. You are a natural teacher, with special gifts in that direction—with qualities for leading and guiding. You are striving for clairvoyance, and the results have not yet been altogether pleasing to you. Continue, and you will get all you are seeking for. There is a powerful magnetism about you, and many spirit guides are interested in you, and will help you to perform a great work. I get the name of "Elizabeth," and there were nine of you—some have "passed out."—Quite correct.

"M. M." has something to do with the next question. You want to know how you will get on with an examination. Well, you will pass the third. It is, I sense, an application to get into some public institution, and will be worth £60 a year to you. I will stake my reputation on you passing the examination. A lady said the answer was perfect in detail, and thanked Mr. Slater for his reply.

Next I get a little fellow calling "Auntie," well, he pronounces it "AWNTIE," and you have an opinion that he was "legally murdered," or neglected, by the medical man. That is true. You also have a ring at the present time in your pocket, which was sent as a present for this baby; further, you are having a portrait enlarged of the little fellow, because I can see it on an easel. This was admitted to be perfectly correct. Other remarkable tests were given, and Mr. Slater was loudly applauded at the conclusion.

We learn that Mr. Slater was highly successful at the private seances on Friday morning, and he has promised to return to Manchester in a short time.

LONDON NEWS AND NOTES.

BATTERSEA PARK.—Open-air work. About a dozen representatives of various societies present. About 25 friends formed the nucleus of a very successful meeting, and at five o'clock we adjourned to Mr. Salmons for tea. In consequence of remarks made concerning the unsatisfactory state of our outdoor work, an effort will be made this season to ensure regularity, with responsible agents for the conduct of each meeting. An "Outdoor Workers' League" has been formed, and those present subscribed 11s. 6d. toward hymn leaves and pamphlets for distribution. Officers, pro tem., were appointed, and a plan of work will be submitted for consideration after tea next Sunday. Tea at five, 9d. per head, or 6d. by the L. O. C. tariff. Support of those interested is solicited. Next Sunday, at 3 and 6-30 sharp, near the band stand. Leaflets, literature for distribution, and donations in aid of the work will be thankfully received, and acknowledged in *Light and Two Worlds*, by H. Boddington, hon. sec. pro tem., 30, Upper Tulse Hill, Brixton, S.W.

CAMBERWELL. Surroy Masonic Hall.—Mr. Long spoke, taking as his text, "The unpardonable sin against the Holy Ghost," which he dealt with in a very comprehensive way, according to the gospel of Spiritualism. Our half-yearly meeting showed very satisfactory results. The members' roll and public attendance has largely increased. Receipts, £106 14s. 5¹/₂d.; balance in hand after all expenses, £48 5s. 4¹/₂d. Our officers form the committee, and were all re-elected but two. Miss Mann is secretary of the Help-myself Society, and Mr. Colman, members' secretary. Our Total Abstinence Branch does not grow as we should wish.

CANNING TOWN.—8: A splendid evening spent with Mrs. Barrell's guides by a good audience. 12: Mrs. Whimp's guides gave several tests and clairvoyant descriptions. A pathetic scene was witnessed during the evening. One of the victims of the "Drummond castle" controlled Mrs. Whimp, and a lady in the audience recognising the control as her son. The meeting between the two was very touching. We also had two friends from the North, who gave their experience to an enthusiastic audience. Excursion July 18, to Loughton. Friends will meet at "Webb's Retreat" at five o'clock for tea. A seance in the forest—A Hopper, sec., 48, Clarence-road.

CAVENDISH ROOMS. 51, Mortimer Street, W.—An address by the guide of Mr. J. Allen (hon. sec. and treasurer Spiritualists' International Corresponding Society), the subject being "The mission of Spiritualism." Our best thanks to our kind co-worker. Solo by Miss Smith, "Charity," was pleasingly rendered.—L. H.

EDMONTON. Beech Hall, Hyde Lane.—Mr. Brenchley gave an interesting address on "Our guardian angels." Mrs. Brenchley gave a large number of clairvoyant descriptions, nearly all recognised.

FINSBURY PARK. Open-air work.—Large audience heard Messrs. Brooks, Jones, and Davis, who also had charge of the evening meeting in Wellington Hall, subject, "The power of love." We are pleased to record a good attendance at all the meetings of the Society.

KENTISH TOWN. Dawn of Day Spiritual Society, 85, Fortress Road.—Mrs. Spring gave a beautiful invocation and inspirational address, followed by clairvoyant tests, all recognised by strangers.

STRATFORD. 23, Keogh Road.—Mr. Ronald Brailey's guides gave a grand address to a good audience on "speak out for the truth," in fact, this was one of his grandest addresses. Mr. R. Brailey has a grand future before him. Open meeting on the 19th, several speakers. Mr. Ronald Brailey every Thursday, at eight p.m., during July and August. Our annual excursion, on Saturday, August 22, adults 2s. 6d., and children 1s. 6d., to Epping Forest, by brakes, including tea. Tickets from any of the committee, or Thos. McCallum. [Advt.]

113, EDGWARE ROAD, W. Spiritual Athenaeum.—Mr. Horatio Hunt's guides gave a discourse on "The nature and destiny of man," to a good audience. Sunday next, subjects chosen by the audience.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' 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.—8: Mrs. Rennie, very good clairvoyance and psychometry. 12: Mrs. Berry gave very good addresses. Subjects: "Duty to children, to friends, and to ourselves," and "Truth." Very good clairvoyance, giving the full name in one description.—T.P.

CHEETHAM. Ash Lodge, Halliwell Lane.—9: One of Miss Smith's guides gave his experiences of "Passing on in the spirit life." This was very interesting; also good psychometry to strangers. 12: Our experience meeting was a decided success, and we mean to have more such. Messrs. Fitton, Smith, Rogers, and Hughes, gave their experiences, and how they became Spiritualists and why they remain such.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—We had just a sufficient meeting to encourage us to go on with our venture. Mrs. Uren opened with an encouraging address, followed by good psychometry. Madam George gave an encouraging address, also good clairvoyance. Miss C. Griffiths and Miss Taylor gave good tests, which were readily recognised. Good clairvoyance from Frank Lewis, age 7. "Summer suns are glowing" was sung in good style by Miss E. Lewis. Altogether, a very pleasant evening.

HALLOW E'EN CELEBRATION.—In order to commemorate the essentially spiritual festival of All Souls, or All Hallows, it is intended to hold a tea party for the Manchester and local Societies, in the Co-operative Hall, Downing-street, on the 31st October next, and it is expected that a very enjoyable evening will be spent, worthy of the scene of so many successful Good Friday meetings. Secretaries and chairmen of societies in and about Manchester are kindly requested to mention this matter at their meetings, and their aid in this way will be greatly appreciated. It is very desirable that Spiritualists embrace every opportunity of meeting together, and it has already been abundantly proved that when they do meet they know how to enjoy themselves thoroughly; therefore, we hope to establish an annual gathering on "Hallow E'en," which will become one of those happy occasions which "never 'must' be missed."—For the Celebrations Committee, A. W. ORR, hon. sec.

LONGSIGHT AND WEST GORTON.—7: Miss Jones, of Liverpool, was greatly appreciated. 9: Public circle, good attendance. 12: Mr. Hesketh's guide gave excellent address, and Mrs. Hesketh gave clairvoyance, 16 descriptions, of which 15 were recognised.

OPENSRAW. Granville Hall, George Street.—We were pleased to have Mrs. Brooks with us. Her guides did justice to the subjects: "Hark! hark! from grove and fountain," and "How and why I became a Spiritualist, and why I remain one." Psychometry and clairvoyance good.

PATRICROFT. New Lane, Winton.—A good meeting, conducted by Madame Henry; audience rather better. 12: Two short, but very instructive addresses from Mr. Oraven, of Olitheroo.

PENDLETON.—The guides of Mr. G. Featherstone gave a beautiful discourse on "What is right?" and at 6-80, nine written questions were very ably dealt with, to the satisfaction of the questioners. "Old John" completed the service in his quaint and humorous manner.—F. Johnson.

SALFORD.—8: Public circle, conducted by Miss Knight, psychometry good. 12: Mrs. Newton gave a sweet discourse on "Consider the lilies." Several clairvoyant descriptions, all recognised. Mr. Davies read a pretty allegory on "Flowers." Friends please note: Mrs. Singleton Moss, on the 19th; silver collection in aid of Church Funds. Wanted, Tenor Singer for Salford Church Choir. Apply at the church after service on Sunday evenings.

PLATFORM RECORD.

ACCRINGTON. St. James' Street Temple.—4: Mrs. Johnstone gave splendid addresses, followed by clairvoyance. 12: Our annual flower services, when Miss Smith gave very nice addresses and good clairvoyance to very fair audiences.

ACCRINGTON. Whalley Road.—12: The guides of Mrs. Russell gave good addresses on "Charity," and "Who are the angels, and where are they?" Good clairvoyance. Monday, Mrs. Russell was very successful in public circle.

ARMLEY. Theaker Lane.—Mrs. Iman, of Sheffield, after invocation, answered questions from the audience, then gave a few clairvoyant tests, to the satisfaction of all. Good audience.

ASHTON.—Very good addresses from the controls of Miss Scott on "The Spiritualist's God," and "Nature's divine revelations," followed by psychometry.—J.H.M.

ATTERCLIFFE. Vestry Hall.—June 28: Mrs. Hunt's guides gave good discourses. Psychometry excellent. July 5: Mrs. Russell gave addresses and clairvoyance to fair audience. 12: Mr. Bealey being unable, through sickness, to keep appointment, we had Mr. C. A. Holmes, of Bradford, who gave splendid trance lectures, full of eloquent and spiritual philosophy, giving every satisfaction. We shall look forward to his next visit.—G.O.

BARNOLDSWICK.—Good addresses from Mrs. Hunt's guides on "Look not at the scoffer," and "Holy Spirit guide us." Clairvoyance.

BIRMINGHAM. Bloomsbury.—Mr. Griffia Hodson very kindly gave an eloquent address on "Spiritualism not witchcraft." Audience very interested. We are glad to find the philosophy attracts so well.

BLACKBURN. Northgate.—6: Public circle, Mrs. Whittaker gave good clairvoyance. 12: The guides of Mr. Leaver gave good addresses and striking clairvoyance.

BOLTON.—Mr. R. A. Brown gave most excellent discourses on "The 'Spiritual' or the 'Spiritualist's Bible'?" both in a masterly style, full of profound interest, alike instructive, enjoyable, and profitable to all who are looking earnestly for the life hereafter. Evening, invocation by our most earnest and respected president, Mr. Ormrod.

BRADFORD. Otley Road.—Lyceum: A memorial service was held for Chas. Priestley, one of our Lyceum scholars. Service very ably conducted by Mrs. Taylor, of Batley, who gave a very good address on "O Grave, where is thy victory? O Death, where is thy sting." Special hymns were rendered by the Lyceum scholars.

BRADFORD (Yorks). 421, Manchester Road.—Mrs. Levitt gave good addresses, "God in little things," "Catch the sunshine." Clairvoyance good.

BRISTOL. 136, Grosvenor Road.—Good circles held, two transfigurations given, with both names recognised immediately. Mr. Hooper also gave clairvoyance to five strangers, mostly recognised.

BURY Spiritual Hall.—7: Crowded meeting to hear Mrs. H. T. Brigham and Miss Belle V. Cushman. Mr. P. Leo spoke well in his remarks on the advancement of Spiritualism during the past twenty years. 12: Mrs. G. Fletcher gave good addresses on "The gift of God, eternal life," and "Ancient and modern Spiritualism." Clairvoyance excellent.

CAMBOIS.—Mr. William Walker, of North Shields, delivered lectures on "Our spiritual possibilities," and "The laws of mediumship, spirit communion, and inspiration," which were highly appreciated. Mr. J. Murday presided.

CARDIFF. Psychological Society, St. John's Hall.—An address upon "Spiritualism, hints and incentives for inquirers," was given by Mr. E. Adams. At the after-seance, Mrs. Dowdall's "Snowflake," in spite of the heated conditions, gave successful clairvoyant descriptions, which were much appreciated.—E. A.

CARDIFF. 100, Cowbridge Road.—Mrs. Williams gave a trance address on "The religion of Spiritualism," showing how from the earliest records of man all religions had sprung from the spirit in him, going out to and trying to understand the spirit world around and beyond him. In Modern Spiritualism man had reached the apex of spiritual thought, let him but realise its glorious meaning. Good clairvoyance at Tuesday's meeting.—W. J. Williams.

CARLISLE.—This being the day on which our first christening ceremony was performed, we celebrated the occasion by holding a flower service, which was highly successful. Mrs. Marshall, of Burnley, being in the district, kindly gave her services free, and after naming the child, gave a suitable discourse, followed by clairvoyance. 6-30, Mrs. Marshall handled the subject of "Duty" in a masterly manner. Both services were excellently attended. Flowers and plants being sent and given by numerous friends outside of the cause. The flowers were afterwards taken to the local infirmary. We thank Mrs. Marshall for her kind assistance. N.B.—Secretary's address for present half-year, Mr. J. Winder, 27, William-street, Carlisle.

CLITHEROE.—Miss J. Halkyard paid another welcome visit, and gave fairly good addresses on "The truth shall make you free," and "Love, light, and liberty." Clairvoyance at each service. Pleased to see that she continues to improve. See Prospectives for Lyceum Anniversary.

DERBY. 67, Upper Dale Road.—12: Excellent meeting. Mrs. Foster's controls spoke from "Be ye also ready." Clairvoyance very good. 8: Splendid meeting, good tests given. Honest investigators made welcome.—Wm. H. Bond.

DERBY.—Mr. T. Muggleton, blind medium, of Leicester, whose guides gave interesting and effective addresses upon subjects taken from the audience, "The rich man and Lazarus" and "Vengeance." Successful psychometry.

DEWSBURY.—Mr. Brook, of Dewsbury, gave very good addresses on "Mediumship and clairvoyance." Evening: "Health," and psychometry in a pleasing manner.

ELLAND.—A good day with Mrs. Mercer, whose inspirers spoke very nicely on "Spiritualism" and "Our duty as Spiritualists," all highly satisfied. We hope to have her again soon. Clairvoyance very good.

GATESHEAD. 1, Team Valley Terrace.—Good meeting. Mr. James speaker. Usual Saturday and Wednesday night's meetings. Hall closed next Sunday for Society's trip to Shotley Bridge.

HALIFAX. Winding Road.—Half-yearly meeting. The balance sheets for both societies were adopted; the returning officer, Mr. Bott, afterwards read the result of the poll.—President, Mr. E. Butler; vice-presidents, Messrs. J. Neil and J. Woodhams; treasurer, Mr. A. Bailey; financial secretary, Mr. J. Holroyde; cor. sec., Mr. F. A. Moore; librarian, Mr. M. Greenwood; hall keeper, Mrs. Sutcliffe; organist, Mr. J. Shaw. Committee: Messrs. W. Cordingley, J. Longbottom, Mrs. Fawley, Mrs. Hitchen, Mrs. L. Biley, T. Sutcliffe, Mrs. Rowley, Mrs. Halliday, E. Burrows, E. Haliday. For Ravenstree: J. H. Baldwin, T. Shepherd, Mrs. Cox, Mrs. Crabtree, J. Clegg, W. Thornton, T. Hollis, W. Ingham, Mrs. Thornton, Mrs. Wilby. The sick visiting and relief committee consists of the whole of the officers and committee, to whom all applications for visiting or relief must be made. The open-air meeting in Saville Park was a great success, the weather being beautifully fine, several hundreds of people congregated, and much good sound intelligence was imparted to them by our friends, Messrs. F. Colbeck, Mitchell, and Ripley. Chairman, Mr. Henson G. Hey, who invited questions at the close, but none being put he concluded all were satisfied with what they had heard. We are now booking for 1897. Will old friends and speakers send their open dates to Mr. F. A. Moore, 10, Woodside-view.

HOLLINWOOD.—Mr. Young, of Oldham, conducted the circle on the 7th with good results. Clairvoyance marvellously good, all recognised. 12: discourses and clairvoyance good.

HULL PSYCHOLOGICAL SOCIETY No. 3 room, St. George's Hall, Story Street.—2-30, Mr. Binks presided. Rev. Look attended to answer questions re address 28 ult. Questions were answered in a satisfactory manner.—No. 4 room. 6-30, Mr. Thompson presided. Mr. Thackeray gave a spirited address to an appreciative audience on "Man's responsibilities."

HUNSLET. Top of Joseph Street.—Mrs. Brook's guides dealt very ably on "Why do we return from heaven's bright spheres?" and "Religion, what is it?" Psychometry and clairvoyance good. Friends, remember Mrs. Hunter and her daughter, aged twelve, on Sunday, 26.

HUNSLET. 3, Bottom of Joseph Street.—Mrs. Wood and her guides gave good address on "Shall we meet beyond the river?" Good clairvoyance. Evening, good address by Mrs. Myers on "Rowing on the ocean," followed by good clairvoyance by Mrs. Wood. Good audience and after-meeting. We are now booking for 1897.—W. H. Robertson, 11, Whitehouse-street, Hunslet.

HUNSLET. Goodman Terrace.—A very pleasant day with the guides of Miss Towers, much appreciated. Subjects, "There's a land that is firmer than day," and "No cross, no crown." Good clairvoyance, all recognised.

LEEDS. 8, Myer's Court, Castle St.—5: Mrs. Eastwood gave some very striking tests in clairvoyance and psychometry. 12: The guides of Mrs. Beecroft spoke in a masterly manner on "Seek and ye shall find, knock, and it shall be opened unto you." Clairvoyance good. J. Houseman.

LEICESTER. People's Hall, Millstone Lane.—Mr. Hodson's control gave instructive and appropriate addresses at our flower services; also clairvoyance and psychometry, which was remarkably good. Enjoyable day.

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Chaplin delivered another of his interesting addresses to fair audience, much enjoyed. Will friends please note that our flower service will be held on July 26, when Mrs. Rennie, of Manchester, will be with us. The loan of plants and flowers will thankfully be accepted by the committee. [Advt.]

LEIGH. Newton Street.—Pleasant day with Mr. Plant and his guides. Afternoon, short address and clairvoyance. Evening, "Man's real resurrection," delivered in good style, very lucid and clear; also clairvoyance to the satisfaction of all. Hope to hear him again soon.

LIVERPOOL. Eaton Hall.—7: Mr. Walter Howell kindly gave us an evening. Dealing with the evidences of the continuity of life after death, as well his guides can, he carried away with him the very best wishes and heartfelt thanks of a large and appreciative audience. Our advice to secretaries is: secure him at once, he is a host in himself.

LIVERPOOL. Daulby Hall, Daulby Street.—A delightful day with Mrs. H. T. Brigham. Afternoon subject, "Are they not all ministering spirits?" Evening: 8 written questions were admirably dealt with.

MACCLESFIELD.—Mrs. Peters, of Manchester, gave good lectures and good clairvoyance.

MEXBRO'. Market Hall.—Mr. J. C. Spencer gave an address from one of St. Paul's epistles, "Be ye also ready to give an answer to the faith that is in you."

MIRFIELD.—Mrs. Shulver gave good addresses, psychometry, and clairvoyance, nearly all recognised.

NELSON. Ann Street Temple.—The guides of Mrs. Whittaker spoke on "Make use of me, my God" and "Do Spiritualists believe in the Bible?" listened to with great interest. Clairvoyance very good. Flower Service on 26th July.

NELSON. Bradley Fold.—The guides of Mr. Pilkington gave very able discourses on "Can we prove spirit return?" and "Protoplasm and psychoplasm." It is a pity there are not better audiences to hear such discourses, which are creditable to anyone.

NELSON. Pendle Street.—On Tuesday, Mrs. Marshall conducted the circle, giving some wonderful tests to good audiences. Sunday: Mrs. Foran gave some splendid clairvoyant tests, listened to with rapt attention. She was never heard to better advantage.

NEWPORT (Mon.).—An address by Mr. Wayland on "Spiritualism, its attitude towards Socialism." Clairvoyance at after-meeting by Miss Alice Wayland. All welcome.

NORMANTON.—5: A good day with Mrs. Taylor, who spoke well from "Do the dead return?" Clairvoyance at each meeting. 12: A very profitable time spent with Mr. Shaw, who answered six questions chosen by the audience in his usual clear manner. We always learn something to benefit us intellectually when we have the opportunity of listening to the high-toned character of the controlling influences of Mr. Shaw. Psychometry correctly given.

NORTHAMPTON.—Mr. Chaplin being unable to be present, Mr. Walker officiated with great success. Good audiences, considering the hot weather, and opinions were expressed that with such services our new hall will be quite inadequate as the winter season approaches.—A. Ward.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—5: The guides of Mr. Wright, of South Shields, gave a very nice address on "The benefits of Spiritualism," well received. 12: Mr. Morrell, of South Shields, gave clairvoyance, 13 out of 25 recognised. Audience very good.

OLDHAM. Bartlam Place.—Mrs. Parsons allowed a number of spirits to control her during the afternoon and evening, giving a foretaste of the spirit world; also gave several descriptions of departed friends, much to the pleasure of the audience. *Lyceum*: Good attendance. Conductor, Miss E. Robinson. Recitations are still scarce. We hope for more in the future.

OLDHAM. Temple Society, Mumps.—Miss Hunter spoke well on "Spiritualism, what is it?" also named a baby, which was pleasing to witness. Clairvoyance good.

PRESTON. Weavers' Hall, Walker Street.—Mrs. Giffin gave a brief survey of her conversion to Spiritualism, relating her experiences in the different phases of mediumship. Evening, a short address on "God is love," which seemed very pleasing to the audience. Clairvoyance good all day. Miss Shackleton, of Burnley, also acquitted herself admirably in the rendering of two solos entitled, "The lost chord," and "Ora pro nobis." Choir practice 7-45. Thursday, developing circle, members only, at 8 o'clock.

RAWTENSTALL.—Mrs. Gretton gave good addresses, and Mrs. Ashworth thirty-two clairvoyant descriptions, 26 recognised. 12: Mrs. Shannon gave addresses and clairvoyance. Evening, she spoke on "Make use of me, my God."

RIBTON. Spiritualist Society, Great School Street.—Our tea party took place on July 8th, being given by Mrs. Holden, of Ribton, for the benefit of the above society. Mrs. Holden is an earnest worker for the cause, and has been one of the chief organisers of our society. At 3 o'clock a meeting was held in the Spiritualists room, when some of our Blackburn friends gave their services, which were greatly appreciated by all. 4-30, tea was served at Mrs. Holden's, to a large gathering, and at 6-30, another meeting in the room, when Mrs. Dixon, of Burnley, gave some excellent psychometry. Councillor Ormrod, a diligent worker in the cause, was chairman, and gave some sound practical advice, which all seemed to enjoy. A

balance of £2 8s. was handed to our treasurer, which we consider very good, when we remember that our society has not been in existence seven months. We give a hearty invitation to all for next Sunday.—J. B.

ROYTON.—Miss Foster addressed good audiences on "Evermore" and "Spiritualism, what is it?" Clairvoyance at each service, fully recognised.

ROCHDALE. Bailie Street.—Mr. Collinge, of Rytton, for the first time with us, gave good addresses on "Man's salvation" and "God's love to man." Clairvoyance and medical psychometry very good.

ROTHWELL.—A grand day with Mrs. J. Robinson and her guides. Evening subject, "God, and what is He?" handled in a nice manner. Clairvoyance very good.

SEGHILL.—Mr. F. W. Easthope gave a short reading, followed with psychometry and clairvoyance. All very successful.

SHAW.—Wednesday: Speaker was Mr. James Wood, who gave good clairvoyance and psychometry to a fair audience. Sunday: Mr. Walter Trueman, of Dukinfield, gave very good lectures. It is the first time we have had the privilege of hearing him, but we hope it will not be the last.

SKIPTON.—Mr. W. Sanders spoke on "Heaven not being a place as taught in the Bible." Evening, "Spiritualism, its teaching to mankind." His discourses were listened to with keen interest and satisfaction. He gave some good clairvoyant descriptions.

SMETHWICK. Central Hall.—13: Although very unwell, our old friend Mr. Anson attended, and delivered short discourses on "Purity," and "Child life in the spheres," subjects given from the audience. The sympathetic listeners were very much gratified.

SOUTHPORT.—A meeting was again improvised at the house of Mr. and Mrs. W. Stansfield, 17, Promenade, on Sunday evening, when in addition to visitors from Burnley, Accrington, etc., several local strangers to the cause were present, and received signal evidence of a power outside of material sense, as being present in their midst. Mrs. Stansfield was the medium.

STALYBRIDGE.—9: Good evening with Miss Smith. 12: Good addresses and clairvoyance by Mrs. Rennie, also good clairvoyance by Miss Savor.

STALYBRIDGE. 48, Cecil Street.—6: Election of officers. Treasurer, Mr. J. Childs; fin. sec., Mr. Thos. Morris; Mr. Thomas Dearden has resigned, owing to other pressing duties, and Mr. W. Bain was elected as cor. sec.; also an Executive Committee of five. 8: Mr. Collins gave a fair address on "Man's Salvation." 11: Our social was a grand success. 12: Mrs. Hulme gave addresses, and very striking phenomena to good audiences.

STOCKPORT.—Mr. Wm. Johnson and Mr. Tom Wild gave their services in aid of the Kison Testimonial Fund. Very good audiences listened with rapt attention to the grand, eloquent, and pointed remarks of Mr. Johnson. After each address Mr. Wild gave a large number of clairvoyant delineations, which thoroughly roused the audience, as name after name, and address after address were given and recognised; inquiries have been made in several cases where there was some doubt, but they were found to be correct. The amount to be handed over to the fund is highly satisfactory, and we trust other mediums and Societies will follow in rendering in this way what aid they possibly can, and so augment this most deserving of funds.—P. N.

WALSALL. Central Hall.—All friends were delighted to welcome Mr. Walter Howell once more. Morning was devoted to answering questions from the audience. Evening, "The teachings of Spiritualism, does it improve humanity?" was handled in his usual eloquent and interesting manner, to the delight of a very appreciative audience. Next Sunday at 11, Mr. Walter Howell, subjects from the audience. Evening, "Immortality proved by Spiritualism."

WHITWORTH.—Mr. Blackledge. Afternoon subject, "A new heaven and a new earth I give unto you." Evening, "What Spiritualism has destroyed."

WISBECH Progressive Lyceum held their first Floral Sunday, when we were honoured by a visit from Mrs. Yeoles, of North Shields, who gave a beautiful address to the children. On Wednesday we held the children's treat in a field kindly lent by Mr. Hill, when five tables were given by Misses South and Cross, Meedames Hill, junr., Woods, and Youngman. Prizes were given to the scholars, after which, games, marches, etc., were indulged in, which closed our first successful treat. Votes of thanks were proposed to Mrs. Yeoles, Mr. Hill (the conductor), for their kindness. We had a visit from Mr. Mason, of Burnley, president of the British Lyceum Union, who put the children through their exercises and drills excellently. Wisbech has taken a step up the ladder of progression.

WISBECH. Public Hall.—Evening: Mr. Ward gave a very interesting account of the proceedings at the seventh annual conference held at Liverpool, Mr. Ward, and our chairman, Mr. Weaver, being present on that occasion. Mr. Mason also gave a few encouraging words on Lyceum work, hoping that Wisbech would go on progressing. At the finish, Mr. Ward gave several very good clairvoyant descriptions.—A.H.B.

PROSPECTIVE ARRANGEMENTS.

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

BATLEY.—A Public Tea, on Saturday, July 18. Tickets 6d. and 4d. each. Tea on tables at 4.30. On Sunday, July 19, a Flower Service, speaker, Miss Patfield, of Bradford. We shall be glad to see old friends and new ones at the Saturday tea; also on Sunday, it will pay you.

BLYTH. Mechanics' Institute.—On Saturday, July 25, a lecture on "Spiritualism, what is the good of it?" will be given by Mrs. Nellie Brigham, the renowned inspirational medium from New York, accompanied by Miss Belle V. Cashman. Chair to be taken at 7 o'clock by Dr. Laing, of Blyth. Tickets 6d. and 3d. each, to be had from local friends.

BRADFORD. 421, Manchester Road.—Our second annual Flower Services on August 2. Speakers, Mr. Smithson and Mrs. Webster.

Special hymns and anthems will be sung. Plants, flowers, etc., will be thankfully received by Mrs. Webster.

BRADFORD. Otley Road.—Our Annual Flower Service on Sunday, July 26. Services conducted by Mrs. Waterhouse at 2-30 and 6, when we hope to have crowded audiences. All welcome.

CLITHEROE.—On Sunday, July 19, First Lyceum Anniversary will be held, when Mr. Munnig 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.

LIVERPOOL. Daulby Hall, Daulby Street.—July 26: Mr. J. B. Tetlow. Aug. 2: Mrs. H. T. Brigham. 9: Mrs. M. H. Wallis.

NEWCASTLE-ON-TYNE.—26: Mrs. Helen T. Brigham, of New York, will speak on "The philosophy of Spiritualism," and take relevant subjects from the audience on "Spiritualism, religion, and reform." Also Monday, 7-30, on "Now is brought to pass the saying, Death is swallowed up in victory."

YORKSHIRE UNION.—A ham tea and great meeting will be held in Bradford, July 25, to welcome home Walter Howell. Particulars next week.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL
FEDERATION

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

26, China-st., Lyceum, 10-30; 2-30, 6, **Armley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Beanland. Mon., 2-30, developing circle, 7-30, Service.

Ashdon.—Church-st. (off Warrington-st.), 2-30, 6-30, Miss E. Schofield. Public Circle, Tues., 7-30.

Ashington.—Spiritual Temple, 5.

Attercliffe.—Vestry Hall, at 3 and 6-30, Mr. Gibson.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs. M. H. Wallis.

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

Bailey Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Lewis. 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. Gregg.

Birmingham.—Masonic Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. G. Hodson.

Blackburn.—Old Grammar School, Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30. Mr. W. Johnson 26; Mrs. E. H. Britten, Flower Service.

Booth, **Liverpool**.—Masonic Hall, 2-30, Open Circle; 6-30, Mrs. H. T. Brigham. Mon., 8, Tues., 8, Seance, admission by ticket. Wed., 8, members only.

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. and Miss Barlow.

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

Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Stair.

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

North-st., 9-30, 2-30 and 6, Miss Craven.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. B. Plant, Wednesday, 7-30.

Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.

Cardiff.—Spiritualists' Association, Swiss Hall, Queen Street, Lyceum, 2-45. Service at 6-30. Seances, 10, Custom House-st. Tues. & Thurs., 8.

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

Cliitheroe.—Liberal Club, Welgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Mr. G. F. Manning, Lyceum Anniversary.

Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, **Cowms**.—Lepton, near Huddersfield, at 2-30 and 6.

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

Glasgow.—4, Carlton-place, 11-30, 6-30, **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, Mr. A. Kitson. Tues., 7-30.

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

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

Leicester.—People's Hall, Millstone Lane, 6-30, Mr. J. Chaplin. Tues. and Thurs. at 8. Liberal Club: Town Hall Square, 11 and 6-30. Mrs. Walker. Thurs., 8, Public Circle.

Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mr. W. Rooke. 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.

Manchester.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. B. Tetlow. Tues., 8, Choir practice. Wed., 8, Miss Knight. Friday, 8, Members. Sunday, 8-30, circle for members.

Harpurhey.—Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30. Thurs., 8, Public Circle.

Patricroft.—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Brooks. Tues., 8; Wed., at 8, Public Circle.

Pendleton.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. J. Dixon. 26; Mrs. E. H. Britten.

Salford.—Co-op. Stores, Chapel-street, 6-30, Mrs. Singleton Moss. 8-15, Mr. A. Braeagirdle's Public Circle. Monday at 8. Wed., 8, Madame Henry.

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

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

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

Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mrs. J. A. Stansfield.

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

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

Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. S. Featherstone.

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mr. E. Jackson and Miss Ribchester. Thursday, 8, members only.

Rawtenstall.—Lyceum, 10-30; at 2-30, 6, Mr. J. Armitage, Anniversary Services.

Royley.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mr. Eyre. Mon., 7-30. Wed., 7-30.

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

Slithwaite.—Laith Lane, 2-30, 6.

Sowerby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Smithson.

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. Thurs. choir practice 7. Members Developing Circle at 8.

Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Miss Cotterill, and on Monday at 7-30.

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, Mr. Walter Howell.

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

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. Hyde. 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, Miss Patefield.

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

Birmingham.—Blossbury, 6-30, Mr. Rooke.

Birstal.—Railway Terrace, 2-30 & 6, Mrs. Crossley. Wed., 7-45.

Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.

Blackpool.—Liberal Club, Church-st., Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Fletcher.

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

Little Horton-lane, Spier-street, 2-30, 6, Mr. Walker.

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

Osley-road, Lyceum, at 10-30; at 2-30 and 6. Mr. Williamson. Tuesday.

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

Walton-street, [Hall-lane, 2-30, 6, Mrs. Berry. Monday, 7-30. West Bowling—Boynton-st., at 10, Lyceum, 2-30, Mr. Spencer. Thur., 7-45.

Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.

Pumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.

Clombis.—Spiritual Evidence Society, 2 and 6, Mr. T. Ashon.

Cleckheaton.—Walker Street, Lyceum, 10; at 2-45 and 6. 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 Mr. G. H. Beeley. Thursday, 7-30.

Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 2-30; at 2-30 and 6. Miss Foster. 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, Mrs. Taylor. Monday.

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

Heckmondwike.—Thomas-street, at 10, Lyceum, 2-30, and 6. Thursday, 7-30.

Hollinwood.—Factory Fold, 2-30, 6-30.

Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Mr. Marshall.

Hull.—Psychological Society, No. 3, Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Needler. 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. Colbeck. Tuesday, 8, Private Circle. Sat., Public Circle at 8.

3, Bottom of Joseph St.: 2-30 & 6, Miss R. E. Hall Circles, Tues. at 7-30, and Saturday, at 7-30.

Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. E. H. Britten, and on Mon., 7-30.

Leicester.—Craftern-street, at 11 and 6-30. 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. Smith, 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. Greenwood.

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Miss M'Creddie, clairvoyant, Miss L. France, vocalist.

Canning Town, 2, Fords Park-road, Trinity-street, Sunday, 7, Mr. and Mrs. Brencley. T.W. on sale. Wed., 8, Mrs. Baker, "Spirit Writings."

Edmonton.—Beech Hall, Hyde-lane 7.

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

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

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

Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mr. Hopwood. Thurs., 8, Mr. Hopwood. West Gorton: Labour Hall, 24, Gray-street, Longsight, Lyceum, 10-30, 6-30, Mr. Standish. Tues., 8, Thurs., Public Circle.

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

South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Duffey. After-circle at 8. Wed. Circle, at 8. Thurs., 8.

Mexborough.—Market Hall, 2-30 & 6, Mr. Mason.

Middlesborough.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2, 3 & 6-30.

Middlesborough.—Spiritualist Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.

Mirfield.—2-30 and 6-30.

Morley.—2-30 & 6-30, Monday, 2-30, 7-30. Mr. Campton.

Nelson.—Pendle-street, Lyceum, 10; 2-30, 6. Miss Skipper. Tues., 7-30, Mrs. Johnson.

Nelson.—Ann-street, 2-30 and 6, Mrs. Lambert.

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

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

North Shields.—6, Camden-st., 10-45 and 6-30.

Northampton.—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. Place.

Oldham.—Hall, Barlam Place, Lyceum, 10; 3 and 6-30. Thurs. 17-45, 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. Mrs. Whitaker.

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

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

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

Shaw.—Broadbell's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. W. E. Leaver. Wed. at 8.

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

Shipley.—Westgate, 2-30, 6, Mr. J. Brooks.

Skipton.—Lecture Room, Temperance Hall, 2-30 and 6, Mr. W. Davies.

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. Fielding. Wed., 7-30.

West Pelton.—Cottage Meetings at 5-30.

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

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

OTHER MEETINGS.

Armitage Gardens.—2-30 & 6-30, Miss Hunter.

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. Pearson.

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.—67, Upperdale Road, 7. Wed., 7-30.

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

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

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

47, Kingsboro' terrace, at 6-30, Thurs. at 7-30.

Team Valley Terrace, at 6-30, Closed. Wed. 8.

Heckmondwike.—Bethel Lodge, meetings at 7-30. Church Lane, 7-45. Wed. Sat. 7-45, Public Developing Circles.

High Shields.—1, South Eldon-street, Lyceum, 2-30, 11 and 6.

Hunslet.—Goodman-terrace, 2-30, 6, Miss 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: Break-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. Tues., 8, 47, Hermit-rd., 7. Tuesday, 7-30. Private Circle Thursday, Public Circle.

38, Keildon Road, Leathwate 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, Spiritual Service, Mrs. Spring, clairvoyance. Mon., 8, Development. Thurs., 8, circle, 2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.

North Kensington.—43, Cambridge Gardens, Mon days and Thursdays, at 8 for 8-30.

251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purveys.

Notting Hill Gate, W..—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.

Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.

Stockwell.—4, Siney-rd., Tues. 6-30, Free Healing.

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

Walthamstow.—77 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.

Gorton: I.L.P. Room, Ainsworth Street, Clowes Street. 6-30, Mr. Kay.

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. Mrs. Rennie. Mon., 8, Miss Smith. Thurs., 8, Madame Henry.

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, Miss Clare.

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

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