

THE TWO WORLDS.

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No. 454—Vol. IX. REGISTERED AS A
NEWSPAPER.

FRIDAY, JULY 24, 1896.

PRICE ONE PENNY

MR. WILLIAM CROOKES, F.R.S.

It is now twenty-six years ago since this distinguished scientist commenced investigating the phenomena of Spiritualism; and as he pursued his inquiries with patience and perseverance, applying to them all the well-trained faculties of a broad and open mind, exempt from prejudice, and intent only upon arriving at the truth, a conviction of the reality of such phenomena, and of the impossibility of accounting for them by any other causes than intelligent agencies operating outside of ourselves, naturally and necessarily forced itself upon his intellect. And from that conviction he has never swerved. Nay, it has become intensified by later observations and experiments. Indeed, it is a remarkable fact, as pointed out by another Fellow of the Royal Society, not less distinguished in the world of science than Mr. Crookes, namely, Dr. A. R. Wallace, that recantations of, or perverts from, Spiritualism, are almost, if not altogether, unknown. "After much inquiry and reading," he writes, "I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena, has subsequently come to disbelieve in their reality. If the 'explanations' and 'exposures' were good for anything; or, if it were an imposture to expose, or a delusion to explain, this could not be the case; because there are numbers of men who have become convinced of the facts, but who have not accepted the theory." Fifteen years after the publication of his *Researches in the Phenomena of Spiritualism*, Mr. Crookes contributed to the "Proceedings of the Society for Psychical Research," some *Notes of Seances* with D. D. Home, in which he says:—"Their publication will at any rate show that I have not changed my mind; that in a dispassionate review of statements put forth by me nearly twenty years ago, I find nothing to retract or to alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them."

Let us now glance at the career, the scientific attainments, and the important discoveries of this gentleman; and, having done so, our readers will be scarcely able to suppress their amazement at the astounding impudence of those anonymous slanderers in the local press who presume to sneer at such persons as Wallace, Crookes, Aksakof, Zöllner, Brofferio, Ochorowicz, Lord Brougham, Lord Lytton, Thackeray, Tennyson, Lord Lindsay, William Howitt, Victor Hugo, August Vacquerie, Professors Hare and Mapes, Judge Edmonds, Dr. Elliotson, Sergeant Cox, Professor Shaw, Dr. Higgins, Longfellow, Baron von Guldenstube, Viscount Torres-Solano, Baron du Prel, Mrs. Barrett Browning, Tissot the artist, and fifty other men and women distinguished in art, letters, or science, as "supremely ignorant." The charge of ignorance, as well as of measureless presumption lies, in reality, with the shallow critics and dreary jesters, who, knowing nothing whatever of Spiritualism, have the temerity to denounce it either as a fraud or as a delusion.

Professor William Crookes, F.R.S., is a native of London, where he was born in 1832. At the age of 16 he commenced his studies in the Royal College of Chemistry, where he had for his tutor, Dr. Hofmann, one of the best chemists of his time. A year afterwards, his pupil carried off the Ashburton Scholarship; and in 1854 he was selected to fill the important post of superintendent of the meteorological department of the Radcliffe Observatory, in Oxford. In the following year we find him Professor of Chemistry in the Training College at Chester. The *Chemical News* was founded by him and he still continues to edit it, we believe; while he was also the editor for many years of the *Quarterly Journal of Science*. An indefatigable investigator of chemistry and physics, Professor Crookes rendered himself famous in 1861, by the discovery of the sodium amalgamating process for the separation of gold and silver from

their ores. How highly this "supremely ignorant" man was thought of by the Imperial Government, was shown by the fact, that it requested him, in 1866, to investigate and report upon the best methods of arresting the spread of the cattle plague. And again, in 1871, he was nominated a member of an astronomical expedition to Morocco, to observe and report upon a total eclipse of the sun. About the same time he commenced investigating the phenomena of Spiritualism by purely scientific methods; inventing special apparatus for that purpose, and conducting his inquiries with the most scrupulous care; "guided by an intellect," to quote his own words, "as cold and passionless as the instruments he was using." He first of all satisfied himself, by incontestable evidence, of the existence of "a hitherto unrecognised form of Force," and then considered every conceivable hypothesis by which it might possibly be accounted for; until he was finally compelled to accept the Spiritual one, as offering the only adequate and rational explanation of the facts. It required no small courage on his part, to publish his conclusions; and he paid the inevitable penalty. The scientific fossils; the blatant representatives of muddle-headed Noddledom; the materialists; the bigots who believe that every law of Nature has been discovered and formulated; the hysterically timid folk who shriek with terror when a new idea is presented to their minds; and the people who have cataracts in their mental eyes, all lifted up their voices against Professor Crookes; much as a flock of geese on an English common will waddle after a horseman, and with distended necks, and wide open mouths, raise a universal hiss. These sibillations did not affect the composure of the famous scientist, whose investigations of Spiritualism were conducted simultaneously with his experiments on radiation; and these resulted in the discovery of the Radiometer; without, which, perhaps, Professor Rontgen's remarkable photographs of the interior of the human system would not have been practicable. In 1875, the year after the publication of his *Researches in the Phenomena of Spiritualism*, Professor Crookes was awarded the gold medal of the Royal Society; and in 1876 the same body elected him a member of its Council.

To enumerate the published works and scientific labours of this "supremely ignorant" man, since then, would be a laborious undertaking; for his is a many-sided intellect, and his activity is untiring. In 1877, he invented the Otheoscope, a modification of the Radiometer. In 1880, he received from the French Academy of Sciences a special prize of £120 and a gold medal on account of his discoveries in molecular physics and radiant matter. In the year following, he was selected as one of the jurors at the International Exhibition of Electricity in Paris; and his colleagues, in their report, stated that none of them would have succeeded in determining the relative merits of the four systems of incandescent lamps but for the extreme vacua which Mr. Crookes had taught them to obtain. In 1886, he was elected President of the Chemical Section of the British Association, and in the year following, President of the Chemical Society. He is a recognised authority on the sewage question in the mother country, and has published two treatises on the subject. Among his other scientific and technical works, the following are entitled to special mention:—*Select Methods in Chemical Analysis*, *Manufacture of Beet-root sugar in England*, *Handbook of Dyeing and Calico Printing*, *The Genesis of the Elements*, *Radiant Matter*, *Spectroscopy*, *a Manual of Dyeing and Tissue Painting*, and an English adaption of *Kerl's Treatise on Metallurgy*. He has also translated, from the German, Reimann's *Aniline and its Derivatives*, Wagner's *Chemical Technology*, and Auerbach's *Anthracen and its Derivatives*; and, from the French, Ville's *Artificial Manures*.

Such is the man who, according to an anonymous

slanderer, in a Melbourne newspaper, is one of those "half-mad people who will believe anything, and who should be classed with the savages who hold incantations over a sore toe, or frighten away the sun from the moon with toms!" Why the naturally imbecile should be so fond of imputing madness, or semi-insanity, to men of genius, is one of those mysteries we have never been able to fathom. But it has ever been so since the "friends" of Jesus "went out to lay hold upon him: for they said, *He is beside himself.*" There were Fidgets, even in old Jerusalem! —*Harbinger of Light.*

MEDIUMSHIP.

IMPERSONATION.

IN the previous papers I have dealt with the formative conditions of mediumship. In this, and those that follow, I shall deal with the practical operative side. Mediumship manifests itself in a vast variety of forms, but for practical purposes writers should not deal with mere hearsay, but should write only what they know. Individuals who are not mediums, cannot write about mediums from the inner experiences, they are at best only observers and reporters of that which they have seen, and, as I am only an observer of some forms of mediumship, I purpose dealing with those aspects of which I have a conscious knowledge, and by the exercise of which I have gained some little notoriety. The forms of mediumship of which I have been chiefly an observer, are physical in character. Of course, my earliest efforts were of a physical nature, and I may here say that if all physical mediums are subjected to the peculiar sensations which I endured, they will have rather disagreeable feelings, and I can thus understand why some people do not proceed with their development. Cold feet, hot head, with see-saw sensations through the stomach and bowels, were experiences anything but pleasant. It appeared to me as if somebody knew how to dislocate the whole of my nerve centres and fluids, and thus make me very uncomfortable, to realise their purpose. I endured this for months, when it suddenly ceased, and I commenced development as an impersonating medium, which form of mediumship I still have. I look upon impersonating as an aspect of medial energy that is disagreeable, and oftentimes very annoying. When the force begins to operate, and you disband your will to the inrush of power, one never knows what will happen. You may awake by-and-by, finding yourself in a position not at all envious, with your clothes dirty and disorderly, and pains in your body that are wretched and overpowering, occasionally remaining closer than a brother for many a day. Psychic influences at times are very obstinate, and will not be removed, neither by change of surroundings, employment, or magnetising; nay, I have on occasion, and often, found that magnetising, to take away pains that have been left by a dislodged control, has been more mischievous than good. The best method, in my experience, to get rid of disagreeable psychic elements, is to change the employments of the mind, and seek to forget the casual circumstances that have produced the painful results. The painful side of impersonating mediumship often arises out of ignorant and officious meddlers, yet people who are sympathetic, and act from the best of motives. I have found that it is not wise to meddle, handle, or talk to a medium when going through an impersonation. The cross currents of odylic energy play havoc, giving him the feeling as if his brain was being turned round, or twisting his body inside out. These currents come into play by taking hold of his hands, talking to him, trying to place him in some other position than the one he is in, or trying to get into. The best method is to ask questions, but if he shows signs of annoyance and worry, cease to speak and patiently wait. This form of mediumship is very trying to people with irritable and impatient natures, who must have something coming off. You cannot hurry up an impersonator; you must wait for him and follow his lead.

For the development of impersonation, you require a circle, small, select, and consisting of people honest of purpose and good intent. Frivolous, aimless folks have no business sitting at such a circle, for they bring conditions that allow of spirits that are best avoided, to have an opportunity that they should not have until such times as they have thrown off much of their earth-life. It is a serious matter developing mediumship, because, by some act of yours, you might do a measureless amount of harm to a medium by ignorant tampering with his conditions. One

of the many forms that the impersonating medium manifests, is, the how people pass away into spirit life. The last scenes of most individual lives are solemn, painful, and heartrending. The agony of separation, the loss that is not measurable, and which the spirit dreads, add terrors to the scene, and make the manifestation thereof anything but a pleasant circumstance. But spirits do come back, and they do return with vivid recollections of their last hours upon earth, and with painful clearness they sometimes recall in the medium all those scenes through which they passed in that final battle with an invisible though not unfelt foe. Painful; nay, heart-crushing, is the scene. What is to be done? The medium appears to suffer keenly; the body writhes and twists in agony, according to the nature of the disease of the controlling spirit, or is still in a deathlike swoon, from which you think he will never wake. Be patient, my friend; it is the work of the spirit trying to teach thee an invaluable lesson. Don't touch; be calm; let silence reign supreme, and that still form will pass through its work, and the medium and the spirit will be benefited thereby. But meddle, get excited, rub the body, shout at the person, or try to awake him by any means rather than patiently waiting, and the harm you will do won't be set right for many a day after, and a life-long mischief may be done. The playing of some musical instrument, or the singing of a hymn, soft and low, in tender harmony, yields a joyous magnetic flow, that brings peace and contentment into all hearts, and this supplies the necessary energy for the accomplishment of the test.

To the medium I would say, let yourself go if circumstances about you are suitable, and you feel confident in the people near you. It is always wise to act in unison with the spirits; to oppose and to generate a sense of dread is only to make mischief, and to harm your powers. A quiet confidence that you will not and cannot come to hurt is a reserve of power that is not measurable, and lends strength to the spirits. I know what objections you can raise, but every objection can be set aside by you, if you will culture yourself. I do not mean book reading; I mean personal soul culture: the creation of ideals of conduct and life in your mind, and endeavours in conduct to realise them. Personally, you have an atmosphere that belongs to your inner nature, and its character depends upon the mental and moral operations within. I am aware that whatever be your character and culture, you are liable to be overshadowed by spirits who are not like yourself, but if you exercise your mental and moral capacities, you will draw into your surroundings spirits corresponding to yourself, and who will set a watch and ward over you, so as to prevent any permanent harm being done you by the sundry spirits who may come and control. There is another matter that is of consideration. When I was a boy I was often told that a person was known by the company he kept and the places he visited. It is this company and these places that will affect you. To spirits, a developing medium is more or less a moving light, and as moths are attracted by its presence, so also are certain spirits. It is, therefore, wise to avoid certain places, persons, and things, if you would leave away from you certain disagreeable company. I know that the lowly ones need upliftment, but it is not everybody that is equal to the work, and so prudence is needed, especially when you are young, as a medium. Milo carried the calf day by day until it grew into a bullock, so a medium, by development, arrives at a stage when he can do what he once dared not attempt. But at best it is never wise to be too daring, yet hypersensitiveness ought to be shunned. The over-sensitive are like the "unco guid," no better than they should be, and would do with improvement. Again, I would say, be careful—habits, conduct, company, tastes, places, have power to mend or mar the best gifts of the spirit. Study, observe, act, and whatsoever is best for thee, that do, though the heavens fall.

JAMES B. TETLOW.

OUR perceptions do not explain our intelligence. It is our intelligence alone which explains our perceptions.—*S. J. Finney.*

THE work of Spiritualism has been iconoclastic. It has been well done in that direction. The better classes of thinking people have been made to see the fallacy of "a plan of salvation." With that, necessarily, has gone the doctrine of a vicarious atonement, by the blood of Christ! That gone, the whole list of past and present systems of religion, appears in its mythological nakedness.

A CHARMED LIFE.

BY ROBERT COOPER.

DURING my residence in America, a few years ago, I made the acquaintance of a very interesting person, who had some very remarkable experiences, generally regarded as special providences, but which, in the light of our present knowledge, may be explained on the theory of spirit-intervention. He was, doubtless, a medium, although unaware of it. This, I may remark, is the case with all geniuses, and is, in fact, what constitutes a genius; they owe, I think, their marked individual qualifications to spirits controlling them, and when the said control is sufficiently recognisable, they are termed mediums. By way of illustration, I may mention the similarity in the methods of two highly-endowed characters—the one a musician, the other a poet. I allude to Handel and T. L. Harris. It is said of the former, that he wrote his celebrated oratorios in an incredibly short time, and then did nothing in the way of composition for several months. Thus, the "Messiah" was said to have been composed in the short space of three weeks—a time one would think hardly sufficient for an amanuensis to copy such an elaborate work; and then, it is said, the great composer rested from his labours. In the same way, it is said, that Harris dictated his beautiful poetical works straight away, occupying about twenty-four hours in each case, and then giving forth no poetry for some time. I believe the "Messiah" to have been composed in the spirit-world before a note was put to paper, and probably the same was the case with "The Lyric of the Golden Age," "The Great Republic," etc. Handel did not know he was a medium; T. L. Harris did. My friend did not know he was a medium, or anything of Spiritualism until I told him about it, but the remarkable incidents that occurred in his life plainly indicated the action of a good guardian spirit, who interposed on occasions in his behalf.

I may state that my friend was a native of Eastbourne, born and brought up within a stone's throw of my present residence; he left, with a brother, for America in his early youth. I was not personally acquainted with him until I arrived in Boston, when I called upon him, as I knew his parents well. I found him occupying a small shop (not far from the *Banner of Light* premises), carrying on the business of watchmaker and jeweller. He told me he had done very well before the anti-slavery war and the great Boston fire, but now he had enough to do to pay his rent. I asked how much his rent was, and he said £300 a year. This was for the shop alone. I said, "You seem to me to be working for your landlord, you had better get out of it." He took my advice and removed to a much smaller shop, the very spot where the first affray took place in the war between England and America, and where the first blood was drawn.

My newly-formed friend lived in the country, about four miles from Boston, and I spent my first summer in his house, and so became intimately acquainted with him, and heard from time to time his remarkable experiences. He told me that when a young man he was providentially saved under these circumstances. Being brought up as a Wesleyan Methodist he was religiously inclined, and, hearing of a revival meeting taking place in the neighbourhood, went over the downs, as the shortest cut, to attend the meeting. On returning, at night, he strayed from the track, and a flash of lightning revealed to him that he was on the brink of a precipice—a disused chalk-pit—and was thus saved from a severe fall, which might have occasioned his death. It was the only flash that occurred during the journey home. A very striking coincidence, to say the least. Another remarkable experience was this: after being in America a few years, and having done pretty well, he thought he would pay a visit to his native land and see his friends. This was at the time of the late war. He set out in a sailing vessel, and when in mid-ocean the vessel came in contact with another sailing vessel, and the one he was aboard went down with all his belongings. He clung to something of a buoyant nature, and floated about for some time in the dark, all alone, and was at length picked up and carried back to America, or rather to Canada, the vessel diverting its course in the night in order to avoid being captured by a war vessel that was in pursuit. It turned out that the two vessels had left port on the same day, one from Liverpool and the other from New York, and met in mid-ocean, a

difficult experiment for two sailing vessels to repeat. Another singular incident was: Charles Maynard (that was his name) had taken a business tour, and had nearly reached home, save for one more journey, when he found his funds getting low, and, on counting his money, there was a quarter of a dollar short of what was required to pay for his ticket. There was some time remaining before the train started, and he strolled about the town (Springfield, about a hundred miles from Boston) thinking what he should do to provide the money he lacked, when assistance unexpectedly came to his relief: he picked up in the street the exact amount required, and went on his way rejoicing. Another curious incident occurred at the time I was living with him. He had made a clock, showing the time at three different places—Boston, London, and San Francisco. Its dial was placed in a horizontal position, and required a flat glass dome to cover it. The night before going to find the kind of dome required, he dreamt that he saw one with a speck on it, and that it was a No. 11 one. On describing to the attendant what was wanted, and telling him the diameter of the frame, a list was referred to and the remark made, "It's No. 11 you require," and he went to seek for one. On returning, he said, "This is the only No. 11 we have. I am afraid you won't like it, for it has a flaw on the top." However, it being a case of Hobson's choice, the dome was taken, and I frequently saw it in the shop window, with the air bubble in view. Mr. Maynard was not only a good mechanic, but a clever inventor. During my association with him he invented and manufactured a new kind of timepiece, which was said to comprise a principle that horologists had long sought for. I took the clock to the Waltham Watch Factory, a few miles from Boston. On leaving the station I saw people streaming along in the direction I was told to go. A large glass building at length came in view—a sort of Crystal Palace—into which the stream of people went, and I went too, for it was the factory I was seeking, and the people I had walked amongst for about half-a-mile were the work-people returning from dinner, who numbered twelve hundred. I saw the manager and showed him the clock, which he appreciated, but said they only made watches. What became of the new timepiece I never heard. But I must hasten to the end of this "strange, eventful history."

Mr. Maynard and his family moved into another house, and soon after, he was telling me, when I looked in at his shop at Boston, of curious things frequently happening, such as doors slamming and coming open, a tinkling noise would be heard on the lamp glass, as if struck with the finger nail. One day, in broad daylight, the outside window shutters suddenly came open in an unaccountable manner. The idea was that the house was haunted, for it was stated that a young lady had died in it under very painful circumstances, the death having been brought about by malpractice, an illegal operation having been performed. I thought this might be the case, but subsequent events changed my opinion. My friend, never very strong, and worried with business anxieties, sickened, and, in spite of the best medical advice, in a few weeks died, and I accompanied the widow at the funeral. There was a good assemblage of friends, principally in the same line of business as deceased, by whom he was much respected. In the course of the funeral discourse, the minister stated that as he was approaching his end—too feeble to speak, the "humming" of well-known hymn tunes used by Methodists could be heard, and this was how he died. In the *Boston Herald*, an article notifying the death, under the title of "Death of an inventor," was published. The so-called "hauntings," in my opinion, presaged the death of my esteemed friend, who hailed from Eastbourne, and died in Janoff, Boston. He had a peculiar weird look, unlike the rest of the family, was fond of telling anecdotes—at which he was an adept, had seldom spent an evening from home since he was married, and was a born medium, like as it is said of a poet—"born not made," as the few remarkable incidents I have mentioned evidently indicate.

BECAUSE a neighbour cannot see as you do, is no reason for condemning him. Keep on the pleasant side of the road. Present your views illuminated by the sunshine of brotherly love, and backed up by living example of their practical benefit, and then should you fail to convince, console yourself with the thought that you have, perchance, prepared ground upon which someone may sow seed that shall result in a bountiful harvest.

DAVID ANDERSON.

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IN addition to the notice of Mr. Anderson's work in *The Medium*, for 1888, the special correspondent of *Light* interviewed him, during a visit Mr. Anderson paid to London in the autumn of 1894. That writer says: "There is left on my memory the impression of a man of transparent sincerity, of enthusiastic devotion to principle, and of perfectly unassuming modesty," a summing up of his traits which those who know him best would echo to the full. In that series of articles, which were published on 2nd, 9th, and 16th February, 1895, very much interesting matter is set down regarding the several spirit personalities who work through Mr. Anderson. Mr. Anderson, on his London visit, had a sitting with Mr. Stead, and Miss X, of "Borderland," and the quality of Mr. Anderson's clairvoyance was shown in that interview. Under the control of Jacobs he said to Miss X: "I see a spirit of the name of Cuthbert standing by your side," going on to give particulars as to age, dress, etc. The spirit, Jacobs declared, had been in close rapport with Miss X. Miss X asked for more particulars, which were given, and again and again assented to what had been said. But the strange part of the matter followed. Miss X said it was a striking instance of thought transference. Some years previously she had written a story, put it aside, forgot it, till the previous Sunday, when rummaging in her desk, she came across the manuscript and read it. Cuthbert was the name she had given to the principal character of the story; the description of him was fairly accurate, but Jacobs had pictured a scene in America, with overhanging grape vines, while the written story related to a hop field in Kent. Mr. Anderson, under control, gave details of a haunted house, which Miss X had visited, which she again admitted were accurate in almost every particular. Those who have followed Miss X will not be surprised that her interview with Mr. Anderson did not bring her nearer to the acceptance of our position. Her own experiences regarding Sir Samuel Baker, as related in "Borderland" for April, would be sufficient to bring conviction to anyone, but as Emerson has so wisely said, "Our eyes are holden that we cannot see things that stare us in the face, until the time arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream." It should have been stated that Mr. Anderson is perfectly unconscious of all that transpires through him. At a subsequent sitting, after his return, when under control, Jacobs asserted that Cuthbert was a real spirit personality, that he believed the characters were impressed on her mind, and worked by her in detail into the narrative, that his impression of a hot country and vines growing was real, and that Miss X's own thought had substituted hops for the vines, that Miss X was a good medium, who was oftentimes unconscious of the source from which her ideas came. And so with reference to the haunted house, it had not been at all a case of mind reading; Jacobs insisted that he actually went to the house, saw the ghost, and received the message which he gave. The fact that Miss X had been previously at the house was the magnetic line he admitted that enabled him to travel, but that her imagination played no part in the matter. Sufficient has perhaps been written to show that the spiritual gifts of Mr. Anderson are of the rarest order, and that he seeks to let others freely participate in their benefits. Hundreds feel a deep debt of gratitude to him for the noble work he has done; in many hearts is enshrined the picture of a pure, modest, loving soul, who has sought to spend himself that others might be blessed. May it be that Spiritualists who only read his work may some day come into personal touch, and feel that the tributes paid are indeed a modest estimate of a worthy man.

JAS. ROBERTSON.

THAT consciousness is never manifested except in the presence of cerebral matter, or of something like it, there cannot be a question; but this is a very different thing from its being a property of such matter, in the sense in which polarity is a property of the magnets or irritability of protoplasm.—*Prof. Allman.*

I THINK it was Sir Isaac Newton who declared that "the Incarnation of God is not less absurd than the Impanation of God, or God in a piece of bread." And Evanson maintained that "a virgin daughter producing her Father, and a creature giving birth to her Creator, is a blasphemous impiety." Jerome held that "those who confess the Trinity, must bid farewell to science." The doctrine of the Trinity, I may observe, was an open question with the Church until the fourth century, when Athanasius unfortunately carried the day against the earnest protest of Arius. This may be taken as an illustration of how Christianity has developed.—*Hugh Junor Browns.*

THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

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Concluded from page 453.

I AM dying for want of food and drink, and yet have the means of purchasing enough to provide for thousands. My cross, the glittering, mocking devil, of what use is it? For one little crust of bread, one cup of water, I would gladly give it up! I cannot sleep; I am going mad; I am dying in this hole like a rat! The pain of hunger and thirst has gone; I am now near the end; a vision appeared a little while since, and told me to write this:—

"The cross is hidden under the third stone from the door, press the centre of the third from the large flower that is carved across the panel, but, finding, remember the curse that goes with it, and shun it as you would the plague, without you have the strength to break it into many pieces; sell them, and with the money, alleviate hunger, sin, and ignorance. Not one atom must be kept, and when this is done I may pass on to a higher life, and not only I, but all those whom this bauble has tempted to greed. Until such an one can be found, I am doomed to cling to earth. My sight grows dim, the —"

Some time after I returned to England, and lost very little time in visiting the neighbourhood of Rosemary Farm.

It was empty, and was for sale; it could be seen by making inquiries of the agent. This I did; the price was very low, and I asked the reason. He shuffled uneasily, and coughed a dry, hard cough, then smilingly admitted that it had a bad name; "people, for reasons of their own, declared it to be haunted, which, of course, is ignorant nonsense."

"Indeed," I said, "and may I ask what form the ghost takes? and what little freaks it pleases him to indulge in?"

"Certainly," said the agent, evidently relieved to find that I did not appear disheartened. "They say that a horseman in armour, seated on a white horse appears opposite an old stone cross that is situated in Rosemary Hollow. Of course, it is only the moonlight shining on the stones."

"But, are not the stones covered with moss and ivy?"

"No; moss, and a peculiar scarlet creeper. I have not seen another like it anywhere round. The villagers declare it is grown upon blood. Would you like to see the property?"

I said "I should," and we started together.

We passed up an avenue of fine old oaks, and when we reached the bottom of the valley, about a quarter of a mile from the road stood a cross. We stopped to examine it. Yes! It was exactly like the picture on the roll of parchment; there also were the scarlet flowers, like bunches of coral; the masonry was very old, but strong and well preserved under the thick growth of creepers.

Without hesitation I paid the nominal sum asked for the property, and without loss of time set to work to pull down that cross, stone by stone. I chose broad daylight for the task, however. With the help of two friends, whom I took into my confidence, and who evidently thought me a little mad, I soon had the satisfaction of laying bare the large flat stone at the base of the cross, as described in the story. When we prised that up, an exclamation broke from the sceptical workers, but I was not surprised, I knew too much.

Now came the most unpleasant part of our undertaking; the foul air drove us back several times, and it was decided to leave the matter for a day or so, till the tunnel should be ventilated. Of course, there must be a means of ventilation, and doubtless the fresh air would create a draught, and we should be able to investigate farther.

Accordingly, next day (feeling our hearts going pit-a-pat), we descended the spiral staircase. It was exactly like going down a well. It was built up of solid granite; the walls were wet and slimy, and we hardly liked to look upon its surface as we went very carefully on our gloomy way.

The passage was long, narrow, and rugged, all of granite. At last we came to some ascending stairs, at the top of which stood a low oaken door, thickly studded with nails. We pushed the door, but it would not yield. What should we do?

In vain we banged, pushed, fumed, and fretted. At last I bethought me of the carving. It was in a good state of preservation, and boldly stood out from the ground—wreaths of coral, just the same as the scarlet creeper which had grown on the cross.

Carefully we pressed each flower, and at length had the satisfaction of seeing the door slowly revolve on its hinges. We hesitated a moment before entering. What should we see? Nothing was there, however, that need have troubled us, only a heap of dust—the ashes of the poor soul who died of hunger, although he was possessed of so much wealth.

Carefully I followed the written directions, and we pressed around to view the jewel that had caused so much pain, sin, and sorrow.

There it lay, brilliant and beautiful; a large ruby cross, while curled around it was the creeper of coral, a most perfect imitation of the flower that had decked the stone cross, as bright, as beautiful as when it had first been fashioned by the alchemist of olden time. The hands that had carved it, the hearts that had coveted it, the souls that had sinned for it, and the souls that were suffering for it, all passed, all gone, but this brilliant, useless bauble was still the same. A feeling of loathing took possession of me, and with feverish haste I bade them come. I dared not look, or let them look long, lest the curse of greed should fasten on us, and drag us, too, down to the lowest depths.

I carefully put the cross away, and bade them leave with me for town.

Without waiting one unnecessary moment, we had the cross broken up, much to the disgust of the jeweller, who trembled with anxiety to buy it for his own, the moment he beheld it. Resolutely I insisted on what he considered madness, selling him only one portion. We then disposed of the other parts, and with the proceeds went our way rejoicing.

Every farthing of that money was devoted to good works; it raised the fallen, fed the hungry, clothed the naked, cured the sick, maintained the aged in comfort, and hundreds blest the proceeds of the "Ruby Cross."

The horse and its rider never again were heard of, the passage and chamber were destroyed, and all traces removed.

Rosemary Farm is now a flourishing and happy home-
stead, and no one remembers the grim tales that were formerly circulated about it. Its past is dead; it lives only in the present.

A CASE OF SPIRIT IDENTITY.

BEFORE relating my experiences, I should like to explain how I stood as regards religious matters. I had within a short time gone through many phases of thought, examining one system of religion after another, until at last I was surfeited, and disgusted; and wondered, "Who and what is right?" This was my dilemma, till at last I drifted into scepticism or Secularism. I was willing at any time to receive what seemed to me to be truth, from whatever source it came, knowing as I did there was truth in a great deal of what was called Atheistical by the clergy. I was so anxious to find truth that I had no qualms of conscience when Spiritualism was mentioned to me. Some friends proposed a circle, and we sat for a short time, but nothing of great moment happened. My friends then advised me to attend Mr. Hooper's circle, as he had convinced them of the truth of spirit return. I acted upon their suggestion, and Mr. Hooper described two of my spirit friends. Then he was taken under control by what he termed a "guide" (these things were strange to me), and gave me a good delineation of my character. Then came a change of control, and being a stranger, I was invited to give a subject for a discourse, and I suggested "What and where is the spirit world?" upon which the control spoke for some time, and then invited questions. I asked many, and received answers which were to the point, and the teaching seemed so simple, and yet so full of truth, that I said, "If it is not true, it ought to be."

After that I determined to thoroughly sift the matter, and attended several seances. Others, who, like myself, were strangers, received a great deal, and had many spirit friends described by Mr. Hooper, both in the trance and normally. Sometimes names and messages were given, and most of them were recognised at the time; indeed,

some such remarkable things occurred that I was moved to exclaim, "There are more things in heaven and earth," etc.

One evening Mr. Hooper was controlled by an Irishman, who stated that he could see near me a young man about 26 years of age, 5ft. 8in. in height, with dark moustache, prominent nose, dark hair, brushed up over the forehead very high, and he wore a blue necktie with a pattern upon it. I asked if he could tell me the spirit's name, and he gave the initials R. R., one of which, however, was not right. I inquired if he could tell me who he was. "Pat" then said, "He is older than you, and is your brother; he was killed. He was hurt here and here, pointing to his head and chest." I replied, "Go on, you are on the right track."

"Now," he said, "I see a wide open street, and coming along I see something like a steam car, drawn by horses, with windows in the side, and people inside." Someone suggested a tramcar. He said they did not have them in his country when he was alive, so did not know what it was called. "Now," he said, "It is coming along, and someone pushes against your brother," and, stamping his foot and making a noise in his throat at the same time, he gave a sound similar to that of a man falling. "Pat" said he would help the spirit to control Mr. Hooper later in the evening. After a doctor had controlled him, Mr. Hooper regained his normal condition, and intimated that he could see a young man near me, and described him, and said he appeared to have blood coming from his head. I told him I thought it was my brother. In a few minutes we heard a sound proceeding from Mr. Hooper, which increased into an agonising moan; it was a correct representation of how my brother moaned when dying in the hospital. Then a strange sad feeling came over the circle. Someone remarked to me, "It must be your brother." I asked, "Who are you?" he answered, "R——." I asked, "What R——?" he said, "Tom R——." The first initial that Pat gave was wrong, but now that he controlled the medium himself, he gave his name correctly. I then inquired from the members what I had better do, as the experience was new to me.

I was told to tell him to follow the example of brighter spirits, and asked him, "Have you seen anything of father or mother?" "Yes," he replied, between the moans, "they brought me here." I should say here they had been accurately described to me before this evening, and attention drawn to a peculiar way my father used to wear a watch guard. "What is the matter?" I inquired. "Can't you say something to me?" "I don't know what to say," and then in agony he exclaimed, "O, the cursed drink," then the control ceased; but while we were singing the closing hymn (Mr. H. singing too), he was writing the following message on the slate, "My dear brother, I am still here; do not give way to Materialism, Tom." To sum up these remarkable incidents, I was told many things that I positively knew were unknown by the medium or any others in the circle. At subsequent circles my brother gave his experiences, told me my name, and reminded me about going abroad. He could not remember the name of the ship, but named the owner. I asked him if he was married, "Yes," he said, "according to your laws." The language and expressions used were thoroughly characteristic of him when he was on earth. My mother has controlled Mr. Hooper, and given her name correctly, without hesitation. She named one of the doctors who attended her; she said three had attended her, but could not recall the names of the other two. Again, one night I asked "Pat" if he ever saw me when not at the circle. "Yes," he answered, "very often, at night, you saw me once, and were timid, and dodged your head." I asked him *where* he saw me. He replied, "In your room at night when you were trying to see us clairvoyantly," which was quite correct. I then asked "Pat" if he could tell me *where* I lived, as I was positive no one in the circle knew. He candidly assured me he could not tell the name of the street, but if I endeavoured to follow him, he would describe where I lived, which he did. When he came to the street (which was about two miles away from the medium's house), he began counting. He counted to seventeen and hesitated and counted again, again coming to the number seventeen, but he hesitated before he finally said it was seventeen. I said he was wrong, it was eighteen. "Ah!" he replied, "I could not make out the house on the corner, could not

see whether it belonged to the street or not," which explained his hesitation when counting. Now, to my mind, if it had been brain-reading, he would have said at once eighteen, as it was certainly fixed in my mind as being the correct number. He then proceeded and described my room pretty correctly. Since the first night my brother controlled, I have had many written messages purporting to come from him. One was signed "Tom, the Painter," which was his calling when on earth. I was a total stranger to Mr. Hooper and the members of his circle. I was naturally very close as regards my relatives, their names, where I lived, and other things, as I was anxious to get the truth, and am glad to say I am conclusively convinced that I have really communicated with my departed friends and relations. W. R.

Bedminster, Bristol.

YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.

THE Twentieth Annual Conference, held at Batley Carr, July 12, when a large number of delegates and honorary members attended, the following societies being represented:—Armley (Mr. T. Kinder), Batley (Mr. Colbeck), Batley Carr (Mr. J. Armitage), Birstall (Mr. Pawson), Brighouse (Mr. Hullstead), Bradford Milton (Mr. Kendall), Otley Road (Mr. A. Walker), St. James's (Mr. J. H. Smith), Little Horton (Mr. Parker Boynton-street (Mr. Worsman), Cleckheaton (Mr. Nuttall), Dewsbury (Mr. Wimpenny), Huddersfield (Mr. Hemmingway, Halifax No. 1 (Mr. Sutcliffe), No. 2 (Mr. Baldwin), Keighley (Mr. E. Waterhouse), Morley (Mr. E. Robinson), Rothwell (Mr. —), Shipley (Mr. Gommersall), West Vale (Mr. A. Smith), Windhill (— Sanellihi), Yeadon (Mr. Green)

The PRESIDENT opened the Conference at 10-30, and, in the course of his remarks said: Friends and Fellow-workers,—On behalf of the Yorkshire Union of Spiritualists and Societies, it affords me great pleasure to extend a hearty welcome to delegates, honorary members, and visitors, and, I trust, the proceedings will not only afford pleasure but be a benefit to you and the Union from your deliberations. The Union was formed some twenty years ago as the Yorkshire Committee by a few pioneers of the movement. Its object was to unite and extend the work to various districts where Spiritualism was unknown, and place reliable speakers before the world and proclaim the new dispensation of spiritual truths. It changed its name to Federation, and now to Yorkshire Union. But its objects have always been the same, and it has grown beyond the expectations of its founders. We have been brought to know we can communicate with loved ones gone before, and thus are linked together in a spiritual movement, and we have out-lived the bitter opposition of the past. The Executive will submit an account of their stewardship. I am proud to say the Union is in a better position to-day than ever it has been, and I trust at the end of another year much more work will have been accomplished, and that we shall be reinvigorated with Divine wisdom, and have the spirit of love ever with us.

Letters were then read from Mr. T. O. Todd, Sunderland, and Mr. Stansfield, Southport, late sec., who expressed their heartiest good wishes to all.

Mr. Sutcliffe, Halifax, proposed, Mr. Parker, Bradford, seconded that the minutes of last executive and monthly meetings be adopted.

Moved by Mr. Walker, seconded by Mr. Williamson, supported by Mr. Marshall, that the quarterly plan be adopted. Amendment by Mr. Smithson, Dewsbury, seconded by Mr. Pawson, Birstall, supported by Mr. J. Armitage and Mr. Asa Smith, West Vale. After much discussion the amendment almost unanimously carried.

Adjournment for dinner, which was ably provided.

2-30: The first business was respecting Birstall Society. This was left with the Executive to deal with.

NEW SPEAKERS: It was moved by various friends that Mr. Wilkinson, of Bradford, Mr. Walker, of Dewsbury, Mrs. Clough, of Idle, and Mr. David Jagger, of Bradford, be placed on probation. All carried.

HON. MEMBERS: Moved by Mr. Collins, seconded by Mr. Kindill: Mrs. Shulver, Mrs. Scheu, Mr. Peter Haigh, Mr. Williamson, and Miss Hall, Bradford, Mr. Wimpenny, Dewsbury, Mrs. Hoyle, Halifax, Mr. W. H. Roberts, and Mr. Kinder, Armley, Mr. A. E. Brook, Cardinglow, Mr. Crabtree, Halifax.

Moved by Mr. Smithson, seconded by Mr. Collins, that the secretary receive a salary of £5 per year. Amendment by Mr. Armitage, seconded by Mr. A. Walker, that it be £3. Proposition carried.

Moved by Mr. Sutcliffe, seconded by Mr. Nuttall, that the balance sheet be passed as read. Carried.

Rules were next remodelled.

ELECTION OF OFFICERS.—Several nominations. President, Mr. Collins; vice-president, Mr. Smithson; secretary (after several unsuccessful attempts to evade office), John Jackson; treasurer, Mr. Sutcliffe, of Halifax. Executive: Mr. Green, Yeadon; Mr. Marshall, Bradford; Mr. Hemmingway, Huddersfield; Mr. Colbeck, Batley; Mr. Baldwin, Halifax; Mr. Whitehead, Mr. Walker, Mr. Williamson, Bradford; Mr. Ingham, West Vale.

The president referred in tones of sympathy to the passing on of our esteemed worker, Mrs. Whittingham, Keighley, and moved that a letter of condolence be sent to the bereaved partner; seconded by Mr. Parker, who testified to her worth; supported by Mr. J. Armitage. Carried.

This brought the conference to a close, after partaking of the good things provided by our Batley Carr friends.

EVENING MEETING.

The president-elect in the chair. One great feature of this meeting was the trial of five new speakers. The president said he

had accepted office with the determination to make the Union stronger than ever. Mr. Parker offered invocation.

Mr. ARMITAGE spoke of the progress made by Spiritualism. Twenty-three years ago, when the Batley Carr society was first opened, opposition was very bitter, and he mentioned a few old pioneers who had fought for our cause, Mrs. Illingworth, J. Wright, and a host of others.

Miss HALL spoke in a very able manner, and advised all to read well the open Book of Nature, to live nearer to the spirit world, and so open out the avenue of spiritual thoughts, and proclaim our grand philosophy, and thereby spiritualise the material.

Mr. GARDNER, owing to the difficulty in finding the rooms, felt somewhat in poor form for his subject, "Credulity."

Mr. DAVID JAGGER said we are all in a probationary state, and sowing seeds, when we cross the border of time we shall reap our reward. He was proud to be a Spiritualist, because it taught him to live nearer to the angel world. Eventually opposition will cease, for opposers are learning that ours is a religion of brightness.

Mrs. THORNTON, although somewhat weak in health, felt she had a mission before her, to do all the good she could, and help on the cause from which she had received so much benefit since she became convinced of its truths. Her advice to all was "prove all things, hold fast that which is good."

Mr. BRADBURY referred to the number of probation speakers before the audience, which showed the rapid growth of our movement, and it gave him great pleasure to be present.

Mr. WORSMAN spoke of the progress made by Spiritualism, its pass word was Truth, and it was cheering the sad and bereaved, and uplifting mankind to a higher standard, and so proving a blessing to the world.

Mr. WILKINSON gave a few of his experiences in Spiritualism, and spoke on the "Utility of Nature." He was attentively listened to.

A few words by Mr. MARSHALL brought to a close the most successful Conference the Union ever held. A hearty invitation for all Spiritualists to join us.

Important.—Delegates, speakers, and others, please note, the monthly meetings are now moveable. August 9, Batley, for planning. 372, Harewood-street, Bradford. JOHN JACKSON, sec.

CORRESPONDENCE.

Letters for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents, either here or in the reports. Personalities must be avoided.

MR. JOHN SLATER'S MEDIUMSHIP.

SIR,—The writer was present at one of Mr. John Slater's seances on Saturday, the 11th, and was advised to insure his household effects against fire, as Mr. S. got the impression there was danger in that direction. I took Mr. Slater's advice, and effected an assurance on Saturday last, and within 24 hours had the misfortune to find the curtains and framework of one of my bedroom windows in flames. Fortunately the fire was discovered before it had taken a good hold, and, therefore, the damage, with the exception of the loss of the curtains, was very slight. Nevertheless, I feel called upon to acknowledge the correctness of Mr. Slater's test, which can be borne out by friends present at the seance, and who are also witnesses of the damage caused.—Yours, etc., J. J. P.

Bootle.

RE PHOTOGRAPHS.

SIR,—Regarding my offer in the Two WORLDS, page 407, June 26, to present cabinet photographs of spirits to societies, please allow me space to say that I have sent parcels of photos to the following societies, as well as many individuals who have written for same: Dundee, Berwick-on-Tweed, Preston, Blackpool, Sunderland, Rothwell (two parcels), Junction Street, Manchester, Sheffield, North London Spiritualists, Dawn of Day, and Brighton. One secretary writes: "The photos are so good that we are going to have them framed for our hall." Another writes: "They are really beautiful." A private correspondent writes: "It is a beautiful photograph, and it was extremely kind of you to send me one. I cannot thank you enough for it."

I will send five or six to societies gratis, postage, 3d., and two to mediums or speakers, postage, 1½d. Individuals can have from one to twenty-five subjects at 6d. each, post free.

156, Iverson-road, London, N.W.

J. O. STARLING.

MR. SLATER AT BIRMINGHAM.

SIR,—If I had needed any proof of spirit return I had it at the Walsall Conference last year, through the grand mediumship of John Slater, from whom I got the spirit identity of my father, Mr. Slater giving his full name (George Rooke), also other proofs. At the Masonic Hall, Birmingham, July 13, Mr. Slater gave me further tests. He said there was a spirit present, who gave the initials, "W.R." "William Rooke is the name," said Mr. Slater, "but it is not the same Mr. Rooke who was on this platform yesterday (referring to Mr. Wilfred Rooke, of Manchester). No, it belongs to some one here, and, turning round, pointed to me, and said, 'It is you. Your name is James, is it not?'" inquired Mr. S., to which I answered in the affirmative. "This spirit is your brother, for he says, 'This is my brother Jimmy.' He also says how proud he is to know you are engaged in this noble work of Spiritualism. He says he did not believe in it when he was on earth, but he says, 'Do not trouble about me passing over, for I am much better off than I was when on your side, and would not come back if I had the chance.'" To give me further proof of my brother's presence, Mr. Slater went on to sing part of a song which my brother used to sing, and which my eldest brother, who is not a Spiritualist, recognised at once, when I told him of it as one which my brother William used to sing, which was "Wait for the wagon, and we'll all take a ride."—Sincerely yours, JAMES A. ROOKE.

SCATTERING SEEDS OF TRUTH.

SIR,—“H. H.” in a recent TWO WORLDS, seems to think it is no use introducing Spiritualism to the sceptic. I may say I have had to do the same sort of work all over the united kingdom, in railway carriages, in public places, it matters not for me where, I do my duty. As long as we know the grand truth, and give it to our brother, if he does not accept it the fault is his, not ours; we have done our duty to God and man by sowing seeds of truth no man can alter. I can always put my head on my pillow with a clear conscience; I have done my duty. Let me beg of my dear brother not to be discouraged; the seed he sows will grow and proofs follow, as they have done with me at Mr. and Mrs. Malles, Tamworth Hotel, Tamworth-street, Hulme, Manchester. Nobody could have a better test and proof than they, and in other places people bless the hour they ever saw me, who a few months ago thought I was “lunatic.”

T. DABBS.

A BRIEF REPLY TO MR. JOHN LORD.

SIR,—I only wish to say that my criticisms were not addressed either to this gentleman, or to anyone in particular, deprecating most earnestly, as I do, mere personalities. I therefore object justly to Mr. Lord's remarks on my “style,” which is but relatively personal and sentimental; my sincere desire being still to invite the ripest thought on this problem of materialisation, and whether investigators would be willing to dispense with a cabinet in the face of repeated impostures and frauds. Exact psychic science demands the most accurate results. It ought to be impossible for any medium to masquerade, draped in muslin, imitating a deceased wife in the presence of a bereaved husband. However “ideal” my tastes may be, I would prize the real thing equally with Mr. Lord, whom I feel convinced would like also to place this phenomenon beyond the possibility of deception. To show the necessity for caution, I would like to ask you, sir, for some of your personal experiences in the United States. Mrs. E. Watson, a prominent medium of California, said recently before a thousand people, in Chicago, that out of every twelve reported materialisations, eleven of them were fraudulent—*vide Light of Truth*. We all heard of the fearful exposure of the American medium in Paris some two years ago. I am willing to admit that in relation to what Mr. Wm. Armstrong said *re* the cabinet, I may have misinterpreted his words, but in a note which I received twelve months ago from our bereaved friend Mrs. Mellon, she expressed herself strongly against the cabinet, and “wished she had never used it, as her guides could show themselves without it.” I repeat once more, and finally for the present, that no materialising show is worth attention unless we can in a fair light see medium and form.—Yours,
Newcastle-on-Tyne. W. H. ROBINSON.

ITEMS OF INTEREST.

THE MYSTERY OF MALHAM TOWERS.

NEXT WEEK'S TWO WORLDS will be a grand holiday number, with an eight page supplement. Price 2d.

HOLIDAY NUMBER NEXT WEEK, with eight page small type supplement, price *Two pence*. Don't miss it; good stories and valuable articles, etc.

TO CORRESPONDENTS.—E. S.: So far as we can tell, our advertisers are honest and well intentioned people; we will not knowingly admit advertisements from dishonest or untrustworthy people, but we are unable to guarantee their good faith.

OUR exchange copies of “Borderland,” for some unexplained reason, have not reached us, but a friend has enabled us to obtain a rapid glance through the contents, and it seems to be one of the best numbers yet issued. Received just as we go to press.

O.P.S. PENSION FUND.—Received, with thanks, from Stratford society, per Mr. J. Robertson, 10s (annual contribution) Will other societies please follow such a good example, as this fund is very low and donations are urgently needed.—(Mrs.) M. H. Wallis.

WE are indebted to our friend and co-worker, Mr. E. Dawson Rogers, editor of our contemporary, *Light*, for the use of the block of Mr. Anderson in last week's TWO WORLDS, also for the one, in the present issue, of Prof. Crookes, which fraternal kindness will, we feel sure, be fully appreciated by our readers.

MR. JOHN SLATER, we are glad to learn, has been doing remarkably good service for Spiritualism since his return to this country, according to promise, that he might attend the Federation Conference. It is hoped that Manchester friends may have an opportunity of giving him welcome, and hearing more of his wonderful tests before he leaves our shores.

WE are very pleased to have been able to print the portrait and sketch of our old friend and co-worker Mr. David Anderson, and can fully endorse the good things Mr. Robertson says of him from our own experience during the last fifteen years, especially during the time we resided in Glasgow and came into frequent contact with him. He is a worker who deserves to be more fully and publicly occupied.

NEXT WEEK we shall commence a new story of thrilling interest, by Mr. Wesley Noakes, the popular author of “Basil's Quest,” the “Red Cross,” etc., entitled “The Mystery of Malham Towers.” The readers of the two previous serials by this able writer will need no recommendation from us; they are sure of a story of absorbing interest, involving striking psychical experiences. Incidents in allopathic, and philosophy in homeopathic doses, suitable to the holiday spirit of the hour. Please tell your friends. No Spiritualist should miss this story.

B. B. kindly sends us a *resume* of the meetings Mr. Slater has attended, but as they have been already reported, and our space is limited, we are unable to print his letter. We hope to be able to present our readers with Mr. Slater's portrait next week. We understand he is being kept constantly busy by callers for private seances, and those who wish to see him should make appointments beforehand. All communications to be addressed to Mr. Slater, c/o Mr. H. Rumford, Morse's Hotel, 26, Osnaburg Street, Regents Park, London, N.W.

COL. R. G. INGERSOLL lectured at the Spiritualist camp meeting at Lake Pleasant, Mass, U.S.A., on July 4, on “The declaration of independence,” introduced to the audience by our friend Judge Dailey.

PART 14 of Mr. D. Younger's “Magnetic and Family Physician” is now out, and can be had at this office, price 3d, post-free, 3½d; all back numbers kept in stock. This number carries the contents, which are alphabetically arranged, into the “V's,” and contains useful directions *re* sunstroke, toothache, tumours, etc., etc.

THE International Socialistic Workers' Trades' Union Congress. A young journalist is trying a new experiment in connection with the International Socialist Workers and Trades Union Congress to be held at St. George's Hall, London, from July 27 to August 1. He is publishing a daily paper devoted to the Congress, which will appear on eight days only, commencing on Sunday next. The first number will contain contributions from Messrs. J. H. Wilson, M.P., Tom Mann, Keir Hardie, J. R. Macdonald, the Rev. Stewart Headlam, and others. There will also be an article on “Past Congresses,” and another, the first of a series, on “The Progress of Socialism in England.”

SALADIN, editor of the *Agnostic Journal*, said in his paper for July 4th:—“E. W. Wallis, of the TWO WORLDS, is off to the Swiss Mountains for a month's holiday. A number of his readers and admirers subscribed the necessary funds, presented them to him, and packed him off. Few men we meet impress us more favourably than does Mr. Wallis; and he has our sincere wish that he may enjoy himself, and return to his editorial duties stimulated and invigorated. His readers have good reason to be proud of him.” Our friendly contemporary has our sincere thanks for his good wishes and kindly words, and we are pleased to assure him, and all our friends, we have returned feeling strong and well, and every way “fit” for future work.

TO MY FRIENDS, GREETINGS.—After a month's journeying among the mountains and valleys, glaciers and gorges, grottos and glades, waterfalls and cascades, lakes and lovely skies, beauteous flowers and magnificent panoramas, craggy peaks and snow-covered heights, blue skies and blue waters, historic places and remote old-world hamlets, chalets and mountain railways, listening to cow-bells and alpine horns, avalanches and echoes, the rush of torrents, and the roar of blasting operations, it seems strange, and a little bewildering, to return to the bustle and noise and dust of city life; and yet I can but feel glad to be “home again,” renewed and strengthened in body and mind, ready to again shoulder my duties and take my place in the battle of life. It would be attempting the impossible to strive to depict the beauty of the glorious scenery of Switzerland—it must be seen and studied to be realised and enjoyed—but the readers of the TWO WORLDS will, I think, be glad to know that the friends who made up our party, and myself, have had a most delightful holiday, and have returned, without hurt or accident, undoubtedly benefited by the purer air and more natural surroundings of the “higher plane” in the sunny land, where we successfully sought rest, recreation, and recuperation.—E. W. WALLIS.

DR. J. M. PEEBLES, although 75 years of age, seems likely to succeed in carrying out his own advice of living to be 100, and growing old gracefully. He is hale and hearty, and not only carrying on a Health Home, with a large medical practice, but publishes a monthly called “The Temple of Health,” which is full of interesting matter. In addition he finds time to work for Spiritualism, and has just issued a pamphlet on “Who are these Spiritualists? and what is Spiritualism?” which contains the testimony of upwards of 100 eminent people. It is a valuable missionary tract, and could be sold in this country for ninepence. The doctor's address is San Diego, Cal., U.S.A. In a private letter he tells us he has given a reception to Mr. Colville, and expected to meet Bro. Morse, and will publish a new book this autumn. He asks us, “Do you ever think of visiting this land again?” Yes, indeed, many and many a time, but at present our duty lies at home, and until our spirit friends give us “marching orders,” we will try to do that duty. But we fully anticipate to see America and our old friends, and work for the good cause there once more, in the sweet “Sometime.” Meanwhile, Doctor, greetings and all sorts of good wishes. Cannot you send us a “block” for use in our paper, that your old friends here may look upon your likeness, if they cannot see your face again?

THE OLITHEROE SOCIETY had a novel experience at their first Lyceum anniversary on Sunday last. As the audience were entering for the services, two females (can we call them ladies?) stood at the entrance offering to each person the orthodox leaflet (one on “The devil's goods, or peace”). Some accepted them, others refused, while others took them, but crumpled them up and tore them, then dropped them at the giver's feet. Not to be outdone in giving leaflets, the writer went to them and offered to make a fair exchange, by giving one of ours on “What is religion?” and the “Corner stone rejected” for one of theirs, with the promise that he would read it, if they would do the same with ours. But no—they were too holy (?) to be contaminated with our vile stuff, and would not accept. Another of our members gave them a text of Scripture, “Do unto others as ye would they should do unto you,” with the question, “How would they like us to go to their church and give out our handbills? However, we are not going to be snuffed out yet, as this last week we closed a bargain for a large room capable, of seating nearly 400 persons, to be altered for us, which we hope to be able to open about the end of September. When we get into a room of our own, which we can use all the week, we propose giving them some high times, and showing that we are “not dead,” nor yet “sleeping,” but that we are wide awake, and prepared to fight for the *Truth*, in spite of all the leaflets they can bring.

ONCE more “owd time” has been busy. Mrs. Taylor, of Harrison-street, Pendleton, has passed into the Summer Land of life's energies. The quiet and unassuming undemonstrativeness of her character is known to the few, whilst the light of spiritual truth was never thoroughly hid. Amid the rank and file of the movement in Pendleton, there are even yet a few of the pioneers, yet none have worked more honourably than has our dear sister, who has passed on to the brighter pathway of life.—OWD JONATHAN.

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FRIDAY, JULY 24, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

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

THOUGHTS ON LIFE.

BY M. H. W.

WE fight against ignorance, but the people are slow to recognise this real enemy. The cries: "We must not," "We ought not," "We should not," are continually heard, as though God placed us here to wall us in with unchanging limitations, and gave us mental and spiritual powers, which we must allow to waste away for want of using. We accept what custom sanctions, and go on eating and drinking, clothing, and sheltering ourselves, as though our methods must of course be right, because they are well-nigh universal; yet pain is felt and sorrow endured, and, in a dull, blind sort of way, we stumble on, murmuring and moaning as though we were of necessity compelled to bear the weight of ignorance and folly. Why should not we all be physically strong and healthy, mentally keen and vigorous, morally true and faithful? able to look with clear eyes and comprehending minds upon the spiritual aspects of life? Oh, if we could only "be ourselves"! Ah, the thought of it makes one draw a deep breath and think if it might be, if it could be! Why not? Are we doomed to disease, despair, and death? Must we always stagger under the weight of ignorance? Is this fair earth, with all its wondrous possibilities, to be for ever blurred and stained with man's mistakes and follies? Some people, with meekly folded hands, say, "God wills it so," but when man wills differently, what then? Surely it is ours to see and know, ours to explore and discover, ours to embody and apply, ours to lift the night of darkness, ours to stand in the glory of the morning, and consciously respond to the soul of Good and Beauty and Love that moves in and through all.

But "What can I do?" comes like a wailing cry from out of the gloom. What can you *not* do? Why, the very living of your life, filled with earnest purpose, may be an inspiration to some poor struggling soul, to dare to face life's deep problems and seek to solve them. We may well ask "Can man so understand and apply the art of living as to ensure health in all departments of being?" And we must learn to realise that the answer is "Yes, when he learns Nature's requirements, and ceases to bruise and buffet himself against the laws of life." What a small amount of food (comparatively speaking) is necessary to maintain our hold upon the physical; yet how we sweat and labour, plan and contrive, and in a variety of ways tempt our jaded appetites, and force ourselves to conform to unnatural and unhealthy customs! While many have too much, others suffer the pangs of hunger, and are overcome with dread or despair because of the bitter struggle and the dismal outlook for their future.

We need schools, not churches. Colleges of health, not hospitals for disease. Unity for the common good, not warfare. Greater liberty for and incentives to well doing, not punishments. Equality of opportunity, and help for the weak and incompetent, not competitive struggling. The right to live—to learn, to love, and to be happy, not to simply exist. The right to the necessaries of life, not the much to the few and the little to the many. Aye, the right to *use* our talents in the *best* way, and for the good of all, and thus establish the much talked of Brotherhood of Man.

Shall we ever realise our dreams? Yes; when man learns that God works in and by him, and reveals His will to all His children who seek to know and understand themselves, and who, by prayer in action grow better and wiser, and press onward towards the heights of perfection.

AUTOMATIC OR SPIRIT WRITING.

SARA A. UNDERWOOD.

By W.

What you don't grasp is wholly lost to you,
What you don't reckon, think you, can't be true.

THE ABOVE LINES, from Goethe's "Faust," should be remembered by all opponents to the phenomena of Spiritualism. Some oppose it from one motive, some from another, but all may be reckoned up in the thought that they don't grasp the full significance of the deductions to be drawn from its teachings. Our attitudes to all such should be as that of "seers to those yet in the dark—as full of lovingness and tenderness as one who sees to those bereft of sight, eager to remove the disability, but patient with their natural mistakes and halting steps. Remember, as they are so once were ye, and they too shall be ultimately led to the light." That is the feeling one often has while reading Mrs. Underwood's thought-inspiring book on automatic writing. For Spiritualists, it is not merely the book of the month, but a standard work, to be studied, not only for the curious phenomenon of automatic writing, but for the beautiful moral teachings given by that means.

There are often references to the "conditions" necessary for getting the writing, and Mrs. Underwood soon discovered that she was not successful unless Mr. Underwood was also present. If he left the room the writing instantly ceased, even if she was in the middle of a sentence, and no more writing could be got till he returned. That "power" was drawn from him is proved by the fact that it produced a feeling of fatigue with him, which, however, would soon pass away when the writing ceased. This suggested to the medium to ask her spirit friends if it would be injurious in its effects, the reply was that it might cause a little nervousness for an hour or so, but, ultimately, it would be beneficial rather than injurious.

One evening, when Mr. Underwood was busy, and not paying any attention to the medium, the invisible intelligence asked for "a warmer greeting from B.F.U." as he is usually denominated. They tried to write, but coming to a sudden stop, the medium asked, "why not go on?"

A. "We are not strong enough to do with your aid alone."

Q. "Why?"

A. "Blended powers are of greatest use to us."

On another occasion, after a rather warm discussion between themselves, they asked the control a question on an entirely different subject, but instead of answering, there was written:—

Want you two to be in sweet accord, otherwise we cannot give you the best and highest which waits for such as you when in more harmony.

Only mediums fully understand the absolute necessity for perfect harmony at circles, even if there are manifestations, they are liable to be faulty, if not mischievous. And not only at the seance is it necessary to have good conditions, but it should be prepared for.

"Save your power of spiritual friendliness for the occasion, and we will give powerful tests."

Q. "How can we save power?"

A. "By some previous care of temper. Let not emotion of any sort control your spirit. Be guided by our higher desires and aspirations, let us for once fully control."

"Come willingly to us, or we cannot give you communications."

Here is one of the many little proofs that it was not the medium's own brain, as some have suggested, which dictated the writing. She says:

Often when I note the first letters of a word my thought runs on ahead, and I guess the word is going to be this or that, but the intelligence which rules seems to be cognisant of my guessing, and to take a perverse pleasure in twisting the words into something wholly unexpected, yet bringing the sentence into harmonious thought when finished.

It was the development of Mrs. Underwood's mediumship which eventually convinced both herself and her husband of the truth of Spiritualism, and drew them away from Agnosticism, their former belief, or rather want of belief.

In the introduction, Mr. Underwood tells us that the medium's private opinions were often vigorously combated by the various intelligences using her hand, and matter-of-fact information, unknown to either of them, was often

given—another proof that it could not have been her own brain or sub-conscious self that dictated the writing, or even a case of thought transference. He also says:

Sometimes philosophical questions are discussed; at other times verse is composed with greater rapidity than Mrs. Underwood can write even prose in the ordinary way. I have seen written by her hand thirty or forty lines, quickly and without pause, and a curious fact worth mentioning is, that in several cases the poem was constructed in a way which showed that the whole must have been in the mind of the real author when the first verse was composed.

On one occasion, after a communication from an entirely different source, and one in no way suggestive of Browning, the words, "one word more," were rapidly written, then followed the verse:

Round goes the world, as song-birds go,
Then comes an age of overthrow;
Strange dreams come true, yet still we dream
Of deeper depths in Life's swift stream.

Objections were raised by the medium to so many of the communications being signed by noted names, when was written:—

Elaine and Guinevere were not real beings, but types—so somewhere in our sphere, are spirits who embody cleverness in creations of their fancy, and adopt names suited to their ideas.

The medium also objected to the false and often mischievous statements which were sometimes made, and she asked why such things were allowed. They replied:

Rather tough problem. There are certain phases of our existence here which are not explainable to you on your plane, and the test we were obliged to make of your credulity was one of these.

Naturally, there was a strong protest made against what appeared to be very deceitful proceedings. But they said:

Why do you protest when you already know you are but a tyro in this phase of being? You don't now willingly do the work assigned you, and B.F.U. is still harder to manage.

Perhaps the explanation may be that:

These invisibles declare that they are as seriously and anxiously experimenting on their side to discover modes of untrammelled communication with us, as we, on our side, ought to be, if what they write be true, and if such a thing be possible.

To account for some of the phenomena of Spiritualism, it has been suggested "that a portion of the self becomes alienated and appears to the mind as a separate, foreign personality." A most curious suggestion, and decidedly a "far-fetched hypothesis to account for all mental phenomenon, one of the peculiarities of which is that it sometimes surpasses the conscious mind of the psychic in the power of thought shown, knowledge of facts, and in force and facility of expression." It seems equally out of the question to attribute this wonderful gift of automatic writing to the sub-conscious self, for, as Mr. Underwood says, "The sub-conscious self would then be deceiving the upper self, which is an absurdity when 'the psychic's conscious self is, as to veracity and trustworthiness, beyond suspicion.'"

Mr. T. W. H. Myers, who has made automatic writing a subject of prolonged and careful investigation, says that in some of the automatic messages received he cannot avoid the conviction that it is the "departed personality" which originates them.

Rev. Minot J. Savage is equally emphatic:

I have been told things which neither the medium nor myself knew, or could by any possibility have known. If there is any other theory than a Spiritualistic one to explain facts of this sort, I don't know what it is.

Professor Alfred Alexander, of Brazil, thinks there is a special value in automatic writing, because—

It may not be merely fanciful to say that the supraliminal self, being awake, stands sentinel over the operation, and prevents the ingress of disturbing forces.

Mr. Underwood says:

It is not improbable to my mind that much of the so-called sacred literature of the world was written by scribes, who were moved to write by intelligences which they could not identify with their own, and which they believed were divine. The Koran, the sacred authority, and guide for many millions of people, was, I believe, produced in this supernatural manner, and may it not be true of some of the books of the Bible?

Mrs. Underwood must have inherited some of her mediumistic gift, for she refers to her mother's experiences "of visions and voices;" but for all such things she had only "lofty feelings of pity for her superstitions and imaginings." Little did she think that in a few years she would herself be an authority on the subject. She had the same feeling of "lofty pity" for all who confessed themselves Spiritualists; and as for the phenomena, she

says, "I was sure it was imagination, or partly due to some undiscovered law, but mostly due to deliberate fraud."

Her own first experience was with the planchette, when such a remarkable test was given, that her companion, a blind man, exclaimed excitedly, "Throw that thing away. It is of Satan! don't touch it again. Please don't!"

While still an Agnostic, a strange experience came to her at the bedside of a dear friend on the point of death.

It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, wore snatching an hour of rest; and I stood alone, looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me, because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go out into the unknown if I could but feel that her hope would be realised, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment, could they not, and would they not give me some least sign that such was the fact, and I would be content.

Slowly over the dying one's face spread a mellow radiant mist—I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle about a foot beyond, over the pillow, the strange yellowish-white light, all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face, with smiling eyes, which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and as it disappeared, I called some one from another room, and went out into the open air for a few moments, to recover myself under the midnight stars. When I was sure of myself, I returned and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face now to me, yet wondrously familiar.

Afterwards, I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw, the hour that his daughter died.

To be concluded.

CARLYLE'S SCEPTICISM.—Moncure D. Conway, in the *Open Court* some little time ago, published the following recollections of Carlyle:—"Scotch scepticism is generally more keen and incisive than that which one meets in England. In conversation Carlyle was sometimes so bitter against Christianity that it appeared as if he felt a sense of personal wrong. One evening, talking of William Maccall, with whom John Stirling had a notable correspondence, Carlyle said: 'I remember Maccall; I have lost sight of him, but remember a vigorous way of expressing himself. I recall his breaking out in conversation about elevating the people; 'What can you do for a people whose God is a dead Jew!' A fair enough question. If I had my way the world would hear a pretty stern command—Exit Christ!'"—"One Christmas evening he said: 'I observed some folk at the corner a little drunker than usual this morning. Then I remembered it was the birthday of their redeemer.' 'I was present one evening when some one asked: 'Mr. Carlyle, can you believe that all these ignorant and brutal millions of people are destined to live for ever?' 'Let us hope not,' was the emphatic reply. He had never been in a church of any kind since the visit to South Place already alluded to, when one day in the country, he was persuaded by some ladies to go and hear a famous Methodist. He returned furious about the prayer, which he summed up in these words: 'O Lord, Thou hast plenty of treacle, send us down a flood of it!'"—"To Sir James Stephenson he said: 'That fire is rather hot. It seems a curious thing that people should have believed that they were to be punished by fire.' 'The belief,' said Sir James, 'came from a time of cruel and savage punishments.' 'It would be very uncomfortable to continue in that grate through eternity; and yet my father, one of the ablest men I ever knew, believed that such would be the fate of most people, he believed it as much as his own existence.'—"Carlyle's disbelief of the Christian scheme was complete and final. Indeed, though myself a heretic, I have at times thought that Carlyle's character might have been more humanised had he felt deeper sympathy with the spirit which has imperfectly and superstitiously, yet with a true and tender sentiment, found its expression in the Legend of Jesus."

SPECIAL REPORTS.

BIRMINGHAM.

SIR,—Mr. John Slater has been to Birmingham for a short visit, and I can only report that from beginning to end his seances were most successful. To attempt to give any particulars would be a mistake, for in every case the same word, "success," would have to be used, and to adorn that simple word with any common-place adjective would spoil it. We have no good adjectives in everyday use in Birmingham that could be applied—well, hardly any; there is one, a very popular one, but I am doubtful of its being quite applicable, or respectable enough.

Mr. Slater promises us another visit, when we hope to engage a larger hall, for the one used—our Sunday meeting hall—was full to overflowing, and there were nearly as many people turned away as would have filled it again; and the number for his second meeting could have been made up two or three times over.

One thing is certain, whatever qualifying adjective you add to success, the Birmingham public have got something to talk about for some time to come, and Spiritualism will be the gainer.

John Slater is to be congratulated upon his perfect freedom from all long-faced solemnity. Instead of the "prepare to meet thy doom" tone—unfortunately copied by some of our friends from those who look upon life as being spent round the crater of a smoking volcano, with the constant fear of internal troubles and eternal something or other. He seems to realise Spiritualism as something which drives away fear, and so gives freedom for mirth.

"I feel like singing all the time," says the popular hymn, but the Spiritualist should be singing all the time, for the black shadows have gone from his life. Spiritualism will yet bring back mirth to an almost mirthless people, and banish super-solemnity for ever. John Slater is doing his best to help to this end.—P. G.

AN EVENING WITH MR. AND MRS. EVERITT.

By the kind invitation of Mr. T. Everitt, the president of the Marylebone Society, and Mrs. Everitt, the members of the choir of the society, with a number of other friends, paid a visit to his house at Holder's Hill, Hendon, on Saturday evening last. The party was conveyed from the headquarters of the society, S2, East-street, Marylebone, to its destination in a wagonette. On their arrival the friends were greeted by Mr. and Mrs. Everitt and family, and conducted to the lawn at the back of the house, where, after a pleasant interval of conversation, the attention of the guests was invited to several tables tastefully spread with appetising viands and odorous with the fragrant fumes of the cup that cheers. It may be safely averred that an evening meal was never partaken of under more delightful conditions. The flower gardens were lustrous with the maturer beauties of summer; the fruit trees drooped on every hand with their ripening burdens, while the tranquil blue of the skies, and the calmness of the air made complete the beauty of the evening in that delightful part of rural Middlesex (a green, wooded hill, bounding in fine prospects) in which Mr. Everitt's pleasant home is situated. After tea a little impromptu musical programme was gone through. The choir, under the conductorship of Miss Butterworth, sang "O Summerland" and "Silent night," both deeply, if unintentionally appropriate to the occasion. Miss Samuel sang "Genevieve" and "A May morning," Mrs. Kreuger, "A life's lullaby," Mr. Frank Butterworth, "Promise me," and Mr. Leigh Hunt, a humorous ditty from one of Sullivan's operas.

The vocal melody was followed by dancing and refreshments, after which, with many expressions of pleasure and gratitude to host and hostess, and all who had contributed to the evening's enjoyment, the friends took their seats in the wagonette, and were driven back to town, laden with graceful mementoes of the occasion, in the shape of flowers and growing ferns from Mr. Everitt's gardens and green-houses. Amongst the guests present were Mr. and Mrs. Everitt, junr., Mr., Mrs., and Miss Kreuger, Mr. and Mrs. Sutton and Master Sutton, Mr. W. T. Cooper, Mrs. Cooper, Miss Florrie Cooper and Mr. H. Cooper, Mrs. Bell, Miss Bell, Miss A. Rowan Vincent, Miss Butterworth, R.A.M., Mr. Frank Butterworth, Miss Corp, Miss Samuel, Mr. J. Edwards, Miss MacCreadie, Mrs. Mason, Mr. and Mrs. Gow.

CLAIRVOYANCE AT CAVENDISH ROOMS.

THE gratifying success achieved by Miss McCreadie in the direction of platform clairvoyance, is not only a source of satisfaction to her numerous friends, but bids fair to place her in the front rank of public clairvoyants in this country. As usual, the announcement that she would occupy the platform on Sunday last, attracted a large and brilliant assembly to the fine hall of the Marylebone Association at Cavendish Rooms, despite the torrid weather which prevailed.

The proceedings commenced with a pianoforte solo by Miss BUTTERWORTH (Humoresken), and was followed by the reading of one of Lizzie Doten's finest poems, "The Spirit of Nature," by the vice-president (Mr. W. T. Cooper), who occupied the chair. This was followed by a song, very pleasingly rendered by Miss LOUISE FRANCE, a new vocalist, with a voice of exceptional power and compass, for whose services on this occasion the Society is greatly indebted.

Miss MCCREADIE then, under the influence of her guide, "Sunshine," addressed the meeting. After the usual greetings, "Sunshine," in a little homily on the need for kindness and sympathy amongst human kind, referred to the numbers of persons who pass into the next life with all the better side of their natures undeveloped, or repressed, owing to the want of congenial companionship and surroundings. Many a one was astonished on arriving in the next world to find some noble and radiant being claiming to be one of those who, upon earth, had been regarded as churlish and uncompanionable, simply because no opportunity had been afforded for such an individual to reveal his true self. "Sunshine" added a pathetic reference to some spirits she had met, who, having passed from this world unfriended and unlamented, because misunderstood and unjustly treated, never felt any desire to return to earth and revisit the kinsfolk whom they had left behind. "Let us each and

all," said "Sunshine," "try and bring out, and develop the best that is in us; let us try to see the bright side of the character of others. Do not wait until you come to the spirit side to know and realise all this." It needs only sympathy, kindness, and thoughtfulness to discover all the hidden good that lies in human nature."

"Sunshine" then commenced her work of giving clairvoyant delineations, the bulk of which were not only recognised, but were accurate in a conspicuous degree—names and surnames, messages, and occasionally a discreetly veiled reference to private matters, being included. The descriptions were rapid, clear, and succinct, and showed that the clairvoyant has not only acquired a high degree of proficiency in the use of her psychical faculty, but has also developed in a high degree those particular qualities needed for the successful handling of a public meeting, composed of a critical London audience. In short, "Sunshine's" "grip" of her duties, her unflinching tact and ability as a delineator, are a continual source of pleasure and surprise to the many friends who follow her methods.

Next Sunday, that able speaker (Miss Rowan Vincent) will deliver a lecture on "The Land of Promise," to be followed by clairvoyant delineations, a programme which should not fail to prove of exceptional interest and attractiveness. G.

TESTIMONIAL TO A PHYSICAL MEDIUM.

At the quarterly meeting of the Spiritual Evidence Society, Birmingham, held at the Temperance Institute, the following testimonial, handsomely illuminated and framed, was presented to Mrs. READ, as representing a family of remarkable physical powers of mediumship:—

"To Mr. and Mrs. READ, and to the members of their family, more particularly to their daughter EDITH, we, the undersigned, send greeting, this 14th day of July, 1896.

"We hereby record our appreciation of your successful effort in opening the gates of knowledge to the higher spheres of spiritual life, and we trust that you will have courage and strength to hold them open for the enlightenment of all who are capable of rising above the ignorance and prejudices of the times.

"We have each and all been present on occasions when the marvellous phenomena, alleged to be due to the agency of spiritual beings, have been manifest, and, to the best of our judgment, believe that this allegation is borne out by the nature of such phenomena.

"The assurance of the demonstrations given at your circle has been a great and valuable aid to us in realising the fact of a life beyond the grave, and we signify to you our deep gratitude for the strength this realisation has given us in the hard battle of material existence.

"If ignorance and prejudice rise up against you, to question your honour and integrity in respect of those manifestations, we would remind you that such has been the case with the pioneers of all great tracts of knowledge, and we would assure you that at such times you may count upon our deepest sympathy and support, which, we trust, you will add to that already accorded to you by those higher intelligences who guide you in your mission."

The presentation was made part of the business of the evening, and the CHAIRMAN (Mr. C. Burton), in requesting Mrs. Read's acceptance, remarked that the fact of his open acknowledgment of Spiritualism, after having occupied the position of president of the Birmingham Branch of the National Secularist Society, was mainly due to the evidence he had received at her circle. Mr. BRIAN HONGSON seconded the request, and emphasised the indebtedness of many students he had introduced.

Other members cordially supported.

Among the signatories were Mr. W. C. Perrins, Mr. Bond, Mr. and Mrs. Lawman, Mr. A. J. Smyth (President, National Federation Spiritualists' Society), Mr. Geo. Tubbs (President, B. S. U.), Mr. P. Galloway (Vice-president, B. S. U.), Mrs. Harlow (hon. sec., Bloomsbury Spiritual Society), and many other active workers in the Cause. Further signatures were added at the meeting.

The circle is strong enough for phenomena in the light, when equipped with good sitters, and arrangements are being made by which a certain section of the public can be admitted, Mrs. Read having offered to place herself in the hands of the officers of the Spiritual Evidence Society for that purpose.

Among other resolutions adopted, the members decided to affiliate with the National Federation.

LONDON NEWS AND NOTES.

A TRIP TO THE FOREST.—The Canning Town Society's first annual excursion was a grand success. The beautiful sunny day drew more friends to Loughton than we expected; at 5-30, 40 persons sat down to and enjoyed a first-class tea at Webb's Retreat. Afterwards we made our way to the thick of the Forest, where we held a seance. Mr. Barrell opened with prayer. Mrs. Barrell's guide, "Sister Ignatius," gave a beautiful discourse on "Nature in its purest state," "Sunbeam," afterwards giving tests and descriptions of spirit friends. Mr. Callick also gave a short discourse. We were sorry a few friends came too late for the seance. Returning, one and all remarked what a happy and enjoyable day we had spent.—A. H.

BATTERSEA PARK.—Open-air propaganda, interest increasing. Last Sunday, Messrs. Emms, Boddington, Whyte, and Adams officiated. Next Sunday, at 3 and 6-30, Boddington and Adams, near Band Stand. Victoria Park, Messrs. Emms and Rogers will conduct. Literature fund needs assistance.—H. B.

102, CAMBERWELL ROAD (Mrs. Clark's).—19: There was a numerous attendance, but a deficiency of mediums. Mr. Lemming, now an infrequent visitor, went under control for a short time, but the conditions were not favourable to a long continuance. Table messages were obtained.

CAMBERWELL. Surrey Masonic Hall.—A pleasant evening with members of the mission. Mr. Colman read an extract from one of Hudson Tuttle's valuable works. Miss MacKay recited "The vision beautiful," and Messrs. Boddington answered questions from all points of interest, which could not fail to be understood. Our picnic gave every satisfaction, about 60 were present.

CANNING TOWN. 2, Ford's Park Road.—15: Mrs. Baker again read some of her spirit writings, which were highly appreciated by a large audience. 19: A crowded audience were disappointed at Mrs. Brenchley's absence, but were enthusiastic over Mr. Brenchley's able address on "Joan of Arc." Friends can get an idea of the spread of Spiritualism here when we state that we have to look out for a larger meeting place. Will speakers and mediums kindly communicate with A. Hopper, sec., 48, Clarence-road?

CANNING TOWN.—47, Hermit Road.—9: A splendid evening, Miss MacKay's guide giving her life on the earth, with some splendid singing and recitations. 16: A subject from the audience, "The passing over of little children," was ably dealt with by Mr. Weedmeyer's guide. We all felt much benefited.—J. B. S.

CAVENDISH ROOMS. Mortimer Street, London, W.—Miss McCreadie occupied the platform with clairvoyance, a special report of which appears elsewhere in this issue. Next Sunday, Miss Rowan Vincent; lecture, "The promised land," and clairvoyance.

EDMONTON. Beech Hall, Hyde Lane.—Mr. W. Walker's guides spoke upon "The salvation principle of Christ's blood." Miss Gilby kindly gave psychometry to an attentive audience.

FINSBURY PARK.—Open-air work. Good meeting addressed by Messrs. Rodger, Brooks, and Jones. Large parcels of literature are distributed at each meeting. Our hearty thanks are given to the various donors.

ISLINGTON. Wellington Hall.—Mr. Rodger presided. His subject was "Sight—second sight and imagination." Mr. Davis and Mr. Jones were heard with pleasure, and Mrs. Jones, under influence, spoke on "Jesus the Christ, from the standpoint of a Spiritualist." A doctrine opposed to the usual materialistic conception.

KENTISH TOWN. 81, Fortress Road, Dawn of Day Society.—19: Invocation by Mrs. Spring, followed by clairvoyance by Mrs. Spring and Mr. H. Walter. Very successful. Would be glad for voluntary helpers.—H. Walter.

2, MILLMEN STREET, W.C.—Thursday, July 23, will be the last seance at the above address, Mr. Peters, medium. If the friends of Mrs. Ashton Bingham will favour her with their presence, she will feel obliged, as she would like to introduce the medium who considers, if careful, will develop into a trustworthy medium. [Adv.]

STRATFORD.—Several speakers related interesting experiences, notably Mr. Callack. Mrs. Basan presided over a good audience, considering the heat. Tickets for our excursion can be had of the hon. sec., or any of the committee, 2s. 6d., children 1s. 6d., by brakes, including tea, to Epping Forest. There will be dancing, etc., as our string band will accompany us.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—15: Mrs. Hyde, accompanied by Miss Leek, from Bury, gave very good clairvoyance and psychometry between them. 19: Mr. J. B. Tetlow. Afternoon: Short discourse, with clairvoyance and psychometry. Evening: Subjects from audience answered in a very able manner, followed with very good clairvoyance.

CHEETHAM. Ash Lodge, Halliwell Lane.—16: Miss Knight was very successful with psychometry and clairvoyance. 19: Room over-crowded to hear Mrs. Rennie, who gave very good addresses on "Thy will be done" and "Life." Good clairvoyance. 20: Miss Smith gave her services for our funds, and was very successful indeed; room was again crowded. Who will do likewise? We are much in need of funds to provide better accommodation, and to have our room made larger.

COLLYHURST STREET.—July 14: Miss Knight was remarkably successful with clairvoyance and psychometry. Large circle. 19: Mr. R. A. Brown discoursed eloquently from "Ohaspe." It was good to be there. Anthem, "Trust ye in the Lord," well rendered. Lyceum: About 70 present, usual routine well done.

GORTON. Clowes Street.—Mr. Kay's control spoke well on "What shall I do to be saved?" A grand treat to all. Good psychometry. After-circle: Magnetic healing was performed, and a gentleman speedily relieved of a severe pain in the right knee. Clairvoyance by Madam George, Mrs. Uren, Miss C. Griffith, and Frank Lewis (age 7). We thank Mr. Kay for his free services, and would be glad of help from another speaker.—T. H. L.

HULME. Junction Street.—Thursday, address and psychometry by Mr. Lamb. Sunday, 6-30, short discourse by Mr. Lamb, the remainder of the evening devoted to clairvoyance. Monday, a very enjoyable evening spent with our old friend Madam Henry.

LONGSIGHT. Grey Street.—14: Mr. Lamb, of Hulme, gave good advice to members and friends. Psychometry extra good. 19: Mr. J. T. Standish, of Oldham, gave an interesting address on "The coming religion." Psychometry, all recognised. Fair audience.

OPENSHAW. George Street.—We were disappointed by our speaker. We held circles, and our own friends did very well. It did them good. We hope to have some speakers of our own before long.

PATRICROFT. New Lane, Winton.—15: Miss Foster conducted a public circle with good results. 19: Two short addresses by Mrs. Brooks. Clairvoyance fairly good.

PENDLETON Spiritual Church. The guides of Mrs. Dixon lectured from "The teachings of the spirit," and "Man's inhumanity to man," followed by psychometry.

SALFORD.—15: Miss Allen pleased all by her words of comfort and consolation from the spirit side. 19: Mrs. Moss being unable to return from Lancaster Castle in time for evening service, Mr. Wm. Davies' readings and short address, interspersed with bright anecdotes, illustrative of "Man's duty to man," much enjoyed. The choir contributed an anthem. Mr. Arthur Bracegirdle gave a few clairvoyant descriptions.

SALFORD. 4, West Craven Street.—Mr. Omsar spoke very well upon "Spiritualism," illustrating its superiority over Christianity, and urging his hearers to accept their own responsibility rather than place a burden upon another, as it is more humane and rational than the atonement theory, which is absolutely without basis. Clairvoyance and psychometry exceeding good. After-circle, good results by local mediums, all that was required to make a circle happy.

PLATFORM RECORD.

ACCRINGTON. St. James's Street.—Monday: Miss Smith gave excellent clairvoyance and psychometry, all fully recognised. Sunday: Mrs. Best gave a host of clairvoyant descriptions in her usual successful manner. All well pleased.

ACCRINGTON. Whalley Road Tabernacle.—19: Mrs. Hyde gave beautiful and interesting addresses on "A mother's love" and "Spiritualism teaches you that you shall meet again," and named two babies. It was a treat to hear the loving words from our friend. Monday: Mrs. Hyde was very successful in giving clairvoyance and medical psychometry. Good audiences.

ARMLEY. Theaker Lane.—Mrs. Beanland, of Leeds, discoursed on "What do we know of God?" and "There is no death," and named an infant, and gave good clairvoyances.

ASHTON.—19: Good addresses were given by the controls of Miss E. Schofield, followed by clairvoyant descriptions.

BARROW-IN-FURNESS. Philharmonic Hall.—Mrs. Winder addressed a good audience on "The philosophy of Spiritualism." Clairvoyance at each service, mostly recognised.—F. Williamson, sec.

BARNOLDSWICK.—Good addresses by Mr. Blackledge on "Man's life" and "What does Spiritualism destroy?" Psychometry afterwards.

BIRMINGHAM. Masonic Hall.—10-45, Students' class, conducted by Mr. Galloway. 11-30, Mr. E. W. Wallis gave an interesting "Talk" on his recent trip to Switzerland. 6-30, Trance replies to questions.

BLACKBURN. Northgate.—Mrs. Marshall gave good addresses and impromptu poems; subjects, "Watch," and "Faith, Hope, Humility," blended in one poem. Afternoon, named a baby, spirit name, "Faithful." Psychometry good.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Gartside Fletcher gave really good discourses, followed by excellent clairvoyance Audiences, as usual, good.—W. H.

BOLTON.—Our respected president, Mr. Ormrod, gave most instructive addresses upon the "Cause of Spiritualism." They were listened to very attentively, and doubtless impressed all who were anxious to do right. Mrs and Miss Barlow's singing of duets excellent. Miss Barlow's clairvoyance gave great satisfaction.

BOOTLE (Liverpool).—Afternoon: Mrs. H. T. Brigham answered about eight questions from the audience in a very lucid manner, and in the evening, lectured on "Lo! I am with you always, even unto the end of the world." The latter was an intellectual treat, and caused many expressions of regret that Mrs. Brigham's stay in this country will be of such a short duration.

BRADFORD. 421, Manchester Road.—Mr. Pawson, for the first time here, gave good, interesting addresses on subjects from the audience. Excellent clairvoyance.—J. A.

BRADFORD. Boynton Street.—12: Mrs. Waterhouse spoke very ably on "Come, let us reason together," and "The God of the Christian v. God of the Spiritualist." Clairvoyance very good. 19: Mr. Spencer spoke on "The lives of Elijah and Jacob," drawing the lesson of doing good, by being directed by God or His angels.

BRIGHOUSE.—12: A pleasant day with Mr. Pawson, who answered questions very satisfactorily. 19: Flower service. Mrs. Stair gave good addresses on "Nature's beauties," and "The growth and possibility of human life," and gave some beautiful poems.

BRISTOL. 136, Grosvenor Road.—Splendid results, two new mediums partially controlled, and one fully, who gave short address. Mr. Hooper gave clairvoyance and address. All well pleased.

BURNLEY. Hammerton Street.—On Sunday last Mrs. Green, of Heywood, gave two good discourses, and remarkable clairvoyance on each occasion.

BURY.—19: Mr. Ben Plant gave good addresses on "The problem of life," and "The real resurrection of man." Clairvoyance very good.

CARDIFF. Psychological Society, St. John's Hall.—19: Mr. S. Longville kindly gave a thoughtful address entitled "Thoughts upon death and the after-life." The members' quarterly meeting was held afterwards, when satisfactory progress was reported. Next Sunday, morning and evening, Mr. G. H. Bibbings, of Plymouth.

CARLISLE.—A capital day with Mr. W. H. Penman's guides, subjects, "O, Death, where is thy sting?" and "In my Father's house are many mansions." Good clairvoyance. Audiences well pleased.

CLITHEROE.—Our first Lyceum anniversary was a thorough success, having good audiences and a good collection (£6 10s.), which we consider very satisfactory for our first anniversary day. Mr. G. F. Manning gave stirring addresses on "The world to come" and "Spiritualism the Christ, man's benefactor," followed by clairvoyance and psychometry. Special music was nicely given by our newly-formed choir, considering this was their first public attempt. The room was tastefully decorated with plants and flowers. Pleading comments were heard as the audience left the room. One lady said at evening service, "If one could only hear a sermon like this every week it would be easy to be a Christian."

DERBY. Normanton Road.—J. N. Bowmer gave inspirational addresses on subjects from the audience—"Jesus wept," "Children's home in spirit life," and "Chain the lions down." Very good psychometry. 20: J. N. Bowmer gave very successful delineations in psychometry and seership.—J. Roe, jun.

DERBY. 67, Upper Dale Road.—Good meeting; Mrs. Foster's controls spoke very ably on "Charity." Clairvoyance good. 15: Excellent meeting, subject, "I and my Father are one." Good tests given. Honest investigators made welcome.

DEWSBURY. Bond Street.—16: Public circle, good tests given by our own members. 19: Mr. Beeley, of Huddersfield, being ill. Mr. Walker, of Bradford, kindly spoke well on "Man, know thyself" and "Is there no help for the suffering that are obsessed?" and gave clairvoyance.—H. Stones.

ELLAND.—Miss Foster's inspirers gave the Lyceum scholars and friends a beautiful address in the afternoon, and in the evening spoke well on "Life in the spirit land," bringing tears to the eyes of many. We hope the seed sown will bring forth good fruit. Clairvoyance

excellent. Will members and friends please attend the Lyceum every Sunday afternoon till the end of August, and encourage the children?

FELLING. Hall of Progress.—July 21: Reception meeting. Mr. Hall's inspirers gave an able address on "The possibilities of man." Mr. Harland gave seven personations to sitters, all recognised. Miss Thirlwell gave a few clairvoyant tests.

GATESHEAD. 1, Toam Valley Terrace.—We had a day's outing, in two brakes, to beautiful Shatley Bridge, and after a few hours' ramble returned home highly delighted with the trip.

GATESHEAD. 60, Herbert-street.—Good meetings. Mr. T. R. Pinman's guide gave a splendid address on "The atonement and human responsibility."

GATESHEAD. 47, Kingsboro' Terrace.—12: Mr. Wainwright's address on "The two worlds and Spiritualism" was given in good style to a good audience. 16: Circle, personation and clairvoyance good. Fair attendance. 19: Mr. Winter's reading from Mrs. Tappan's discourses was well received by a good audience.

HOLLINWOOD.—14: Miss Cotterill gave very good clairvoyance, nearly all recognised. 19: Mr. T. Richardson gave very good discourses. —R. Booth, sec., 116, Drury Lane.

HULL. No. 3 Room, St. George's Hall.—2-30, Mr. Birks presided. Mr. Bland's recent lecture was discussed; all questions satisfactorily answered. No. 4 Room, 6-30, Mr. Birks presided. Mr. Needler gave an eloquent address on "Is spirit return reliable?" and made out a good affirmative case. After-meeting, Society business. Mr. Thompson was induced to retain the presidency, and two more vice-presidents (Mrs. Leach and Mr. Needler) added to the Executive.

HUNSLLET. Bottom of Joseph Street.—Miss R. E. Hall's guides gave excellent discourses on "Speak gently" and "What are we? Who are we? and where are we bound?" Striking clairvoyance and psychometry. Good audience and after-meeting. We are now booking for 1897.—W. H. Roberson, 11, Whitehouse-street, Hunslet, Leeds.

HUNSLLET. Top of Joseph Street.—Mrs. Colbeck gave good discourses on "How to obtain heaven," and "What is an angel?" Clairvoyance excellent. Good audience. [Please do not put "prospective announcements" in your report.—Ed., T.W.]

HUNSLLET. Goodman Terrace.—Mr. Wm. Smith gave good addresses on "Bear ye one another's burdens" and "He will hide me, safely hide me." Striking psychometry. Good after-meeting.

LEEDS. 8, Myer's Court, Castle Street.—15: Impressive address by Mr. Wilson's guide on "Religion and Christianity." Hope to have him again soon. 19: A good time with Mrs. Beecroft.

LEEDS. Back Adelphi Street.—Good day with Mrs. E. Wood's guides. Good lecture on "Let your lights be burning." Splendid clairvoyance afternoon and evening, nearly all recognised.

LEICESTER. Crafston Street.—12: Mrs. Places' guides gave a splendid address to a good audience on "Inside and outside the camps." Clairvoyance mostly recognised. 19: Mr. Muggleton's trance address on "Thou shalt not steal," and psychometry and clairvoyance much enjoyed. Mr. Sainsbury also gave very good psychometry.

LEICESTER. Liberal Club, Town Hall Square.—Mrs. Walker, of Northampton, delivered a very instructive trance address on "Spiritualism, the emancipator of the oppressed." Clairvoyance by Mr. J. Ashby.

LEICESTER. Millstone Lane.—Our Bro. Potter, at short notice, gave a nice address on "The fundamental basis of Spiritualism," dealing strongly with "The brotherhood of man." Good clairvoyance by Mrs. Place.

LEIGH. Newton Street.—Mr. Mayoh's guides dealt with "The hand of God" in his usual masterly manner. Spiritualists support your meetings.

MACCLESFIELD.—In Mrs. Groom's absence, Mr. Wm. Pimblott gave an excellent lecture on "Ideals," appreciated by the whole audience.

MEXBRO. Market Hall.—Mr. Inman gave a good discourse on "If a man die shall he live again?" Psychometry and clairvoyance very good.

MIDDLESBORO. Spiritual Hall.—12, John George Grey, of South Shields, gave stirring addresses. 19, Mr. Frank Hepworth, of Leeds, spoke on "Atonement, and at-one-ment, which?" was much appreciated by a large audience.—Bob, Lyceum sec.

MIRFIELD. Armitage Gardens.—Miss Hunter gave beautiful addresses, good psychometry, and clairvoyance; nearly all recognised. Next Sunday, Huddersfield, St. Peter-street, Spiritualists will hold open-air meetings at the gardens. [See Prospectives.]

NELSON. Ann Street Temple.—Mrs. Lambert, of Burnley, gave 28 excellent clairvoyant delineations, 26 fully recognised. Good audience.

NELSON. Bradley Fold.—The guides of Mr. Hoskin spoke nicely on "Work" and "Spiritualism in its true light." They also named the infant of Mr. and Mrs. Brown, Wilfred, spiritual name, "Excelsior," and gave clairvoyance.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke's very impressive and eloquent address on "Theosophic and Spiritualistic study and research," was much appreciated by the audience.

NORMANTON.—Mr. George Featherstone's guides answered questions in their usual enlightening manner re "The evolution of the soul of man, where will it end?" was worthy of reproduction. The guides ever advocate man's self-development, and urged the audience to improve their intellectual abilities, and plead earnestly for progress. "John O'Brien" gave a pleasing impromptu poem on "Charity."

NORTHAMPTON.—Mrs. Place being absent through illness in family, Mr. Hodson, of Kettering, kindly held very successful meetings, and gave first-class clairvoyance.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—Mr. John G. Grey's guides spoke ably on subjects from the audience—"Why is man a selfish being?" "Does Spiritualism elevate the soul?" "God's nearness to man," highly appreciated. P.S.—Mrs. Yeales, having arrived home from her tour, the Committee of the North Shields Psychical Research Society tender their warmest thanks to the different Societies and all who have in any way responded to th

invitation given, not forgetting the friends of the Edmonton Society, who intend to augment the proceeds taken at Mrs. Yeales' meeting there, by having an additional meeting for the same purpose.

NOTTINGHAM. Masonic Hall.—Mrs. Stansfield lectured on "Signs and wonders" and "The true missionary." In the morning she dealt with the shortcomings of professing Christians, and in the evening with the good deeds of the Nazarene. These subjects of comparison, and dealing with the past, doubtless do good at times, though the motto of Spiritualism is "press forward." Clairvoyance good.

OLDHAM. Bartlam Place.—Good addresses and clairvoyance by Mrs. Griffin. Also two solos rendered by Miss Shackleton, highly appreciated.

PRESTON. Walker Street.—A good day with local mediums. Mr. E. Jackson's control gave good addresses on "Who shall be saved?" and "Shall we remember?" Miss Ribchester, as clairvoyant, was very good. Mrs. Jackson also rendered a solo very nicely.

RAWTENSTALL.—19: Anniversary services. Mr. Armitage, of Dowsbury, took subjects from the audiences. Morning: "What is matter apart from mind?" "Who are the angels, and where are they?" "What think you of Christ?" Afternoon: "Love and unity." "Ought we to think of God as a personality?" "Where is heaven?" "Do you believe in the moral teaching of Christ, if not, why not?" Evening: "Did man fall from his first estate?" "Evil, what is its mission?" "Whence comes Genius?" "What is the meaning of Revelation of St. John, and what is there to be learnt from it?" Mr. Armitage ably dealt with them all.

ROTHWELL.—A most enjoyable day with Miss Clare and her inspirers, and a number of Leeds friends. We thank them very much indeed in helping on our work.

SEGHILL.—Mr. C. Campbell, of Blyth, spoke on subjects from the audience. "Is it God's will that man should leave this earth?" "Whence does he come and go?" "The evolution of man," and gave an impromptu poem on "Love, light, beauty, and humanity." Audience much pleased.

SHAW.—17, Mr. Collins, of Royton, gave a splendid address, good clairvoyance and psychometry. 19, Mr. Leaver, of Accrington, gave splendid lectures and good psychometry.

SKIPTON.—Pleased to again hear Mr. W. Davies, of Burnley, whose discourses were interesting. He is an excellent trance medium. His delineations were very good, and what could not be remembered has since been acknowledged. We shall be glad to have him again.

SMETHWICK. Central Hall.—Again honoured by a visit from our talented friend, Mr. Griffin Hodson, who delivered an impassioned address on "The gifts of the spirit," afterwards reciting, to the delight of the audience, "Our guardian angels." An intellectual and spiritual treat. F. George, Lyceum member, also recited "There is no death."

SOVERBY BRIDGE.—Mr. Smithson gave an excellent discourse, showing that evidence in favour of immortality is to be found more in human nature than in the Old Testament. 17: One of our members, Mrs. Pickles, was found dead in her chair. It was an unexpected shock to all. She was very poor in worldly goods, but rich in Spiritualism, which she loved. Our committee have undertaken to meet the deficiency pertaining to expenses of interment, etc. Mrs. Midgeley kindly officiated at the latter, and friends sang hymns.

STALYBRIDGE. Trinity Street.—15: Mrs. Stansfield gave a good spiritual address on "God is love." 19: Mr. Walter Trueman gave two addresses, evening, "The gain of Spiritualism over Christianity," was greatly appreciated. Clairvoyance, with full names, all recognised, convincing the most sceptical audiences.

STOCKPORT.—Miss Cotterill, 2-30, "The ocean of life," 6-30, "The message of Spiritualism," in graphic language pointed out the individual responsibility for all things done on this earth, and life for evermore in the world beyond.

WAKEFIELD. Queen Street.—Afternoon: Mrs. Fielding's guides conducted a circle. Evening: a discourse on "Thy will be done," was much appreciated by a large audience. Successful clairvoyance.

WALSALL. Central Hall.—Another grand day. Our old friend, Mr. Walter Howell, answered six questions from the audience in the morning in his usual intellectual manner. Evening, "Immortality proven by modern Spiritualism" was treated most eloquently, to the delight of his hearers. Friends from Birmingham, Wolverhampton, and Dudley were very welcome, and they expressed themselves as amply repaid for their visit. Mr. Howell visited the local Unitarian Church in the afternoons of July 12 and 19, and his audiences were so highly pleased that they invited him to address them on his next visit to Walsall, August 16, an event which will be eagerly looked forward to. That Mr. Howell's visit to England may be as long as possible is the earnest wish of all Walsall friends, for, truly, there is need of such workers in this country.

WEST HARTLEPOOL.—Mrs. Robinson's guides gave an excellent address on "God's message to his people." All friends invited.

WHITWORTH.—Circle conducted by our local mediums.

WISBECH. Public Hall.—Mr. D. Ward gave a very able address upon a subject from the audience, "God made man out of the dust of the earth, and breathed into his nostrils the breath of life." Very good clairvoyance.—A. H. Blundell, cor. sec.

RECEIVED LATE.—Sheffield, Hollis Hall: 12, Mr. W. Mason gave able trance addresses on "Where have the world's great heroes gone?" and "Is man eternal?" Successful clairvoyance. 19: Mr. Mackley, of Parkgate, a young and promising medium, gave addresses on "Spiritualism and Christianity" and "Spiritualism, a science and a religion," listened to with keen interest and satisfaction. 20: Mr. Shaw replied to questions in his usual lucid and exhaustive manner. Psychometry very good.

REPORTS MUST NOT exceed 70 words. Please note. Forty words are quite sufficient for all ordinary meetings. They should be telegraphic despatches; brief and pointed.

POST CARD "REPORTS" will be welcome if well and clearly written; and not too crowded. They will save the cost of postage to cor. secs., and save us time and trouble. Put name of town first, and be as brief as possible.

PROSPECTIVE ARRANGEMENTS.

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

ARMLEY. Spiritual Church, Theaker Lane.—Notice to Speakers. The Committee of above Church have decided that from July 1, the fee for all speakers engaged shall not exceed 5s., and expenses for Sunday services, except on special occasions.—T. K., sec.

BLYTH. Mechanics' Institute.—July 25: Mrs. H. T. Brigham will lecture at 7 p.m. on "Spiritualism, what is the good of it?" Tickets, 6d. and 3d.

BRADFORD.—Please remember the Annual Flower Services at Walton-street Spiritualist Church. Speaker, Mrs. Stair. Special hymns and anthems will be rendered by the choir.

BRADFORD. Central Society, Temperance Hall.—Flower Services on August 9. Speaker, Mrs. Beardshall. The committee will thankfully receive flowers, plants, etc., from friends. Tea will be provided for friends coming a distance. A hearty welcome to all.

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 audience. All welcome.

FELLING-ON-TYNE.—Saturday, August 1, Anniversary Tea and Concert. Tea on table at 4-30 p.m. Adults, 9d; children, half price. Social, 3d. All are kindly invited.

HECKMONDWIKE. Bethel Lodge.—Public Circles every Tuesday and Saturday at 7-30.

HUDDERSFIELD. St. Peters' Street.—Annual open-air services on Sunday, July 26, at Armitage Gardens, Bradley (nearest railway stations, Cooper Bridge and Mirfield). Speaker, R. A. Brown, Manchester. Chair to be taken at 2-30 and 6 p.m. by Mr. J. Whitehead, of Bradford. A cordial invitation is given to all speakers and friends from surrounding districts to come and make their presence felt in this district.

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

MACCLESFIELD.—Lycum Anniversary and Floral Services on August 2. Speaker, Mr. Thos. O. Todd, of Sunderland. 10-30: An Open Session, when songs, solos, recitations, readings, etc., will be rendered. At 3 and 6-30, Lectures by Mr. Todd. A good band will be in attendance at both services.

MR. HEPWORTH, 151, Camp-road, Leeds, has July 26, August 2, 23, and 30 all at liberty for 1896, and will be glad to hear from Soes.

NEWCASTLE-ON-TYNE.—July 26: Mrs. H. T. Brigham, at 10-45, "The philosophy of Spiritualism," at 6-30, relevant subjects from the audience. Aug. 2: Mr. J. B. Tetlow, short addresses and psychometric delineations.

NOTICE. CHANGE OF NAME.—Pursuant to Act of Parliament, enabling persons to change their names on simply publishing same in a newspaper, I hereby give notice that I do irrevocably drop and discard my name Hugh and my surname Evans. On and after this date my full name is as follows, by spiritual direction, viz., John Owen Starling, 156, Iverson Road, London, N.W., July 17, 1896.

ROCHDALE. Milnrow Road.—All mediums having engagements with this society this year, will please send the dates and their addresses at once to Mr. Wm. Dyson, 17, Milnrow-road, Rochdale; also mediums with open dates for 1897.—[Advt.]

YORKSHIRE UNION.—A great welcome to Walter Howell by the above Union, in Temperance Hall, Bradford. A Ham Toa, at 4-30 prompt, and meeting at 7 p.m., on Saturday, July 25, 1896. Addresses by Walter Howell and others. All Yorkshire speakers and others invited. Chairman, Mr. Bradbury, of Morley. Tea, adults 9d., youths 6d., children 4d. Collection to meeting only. Hymn sheets provided. A hearty welcome to all.—J. Jackson.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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

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TESTIMONIAL.

July 15th, 1896.

I have much pleasure in giving testimony to Mesdames Coleman and Jerry, clairvoyant, magnetic, and herbal healers, for the benefit my wife and myself have received from their guides—"Sunbeam," "Dr. Terry," and "Whitefeather."

My wife was suffering for over two years with a bad leg, and could get no relief from either hospital or doctors until recommended to Mesdames Coleman and Jerry about three months ago, and is now cured.

Myself, have been suffering for 10 to 15 years with bilious colic, doctors and chomists informing me I could never be cured, only relieved. Have since undergone same treatment, and can now safely say, after having two months' treatment, I am entirely cured.

Anyone doubting this statement, my wife and myself would be pleased to answer any inquiries by letter, or call at 1, Albert Buildings, Mill Lane, Brixton Hill, S.W.

We also wish Mesdames Coleman and Jerry every success in the good work they have undertaken to perform.—Yours respectfully, **[Advt.] ALBERT WARREN.**

W. J. LEEDER,

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

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Miss S. Butterworth, 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. Mercer. Mon., 2-30, developing circle. 7-30, Service.
Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.
Ashington.—Spiritual Temple, 5, Attercliffe—Vesiry Hall, at 3 and 6-30, Miss A. Foster.
Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. J. Pilkington.
Barrow-in-Furness.—Psychological Hall, Dalketh-st. 11 and 6-30.
Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. Roberts. 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, Madam Henry.
Birmingham.—Masonic Hall, Union, 11-30, 6-30. Smeethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mr. Knibb.
Blackburn.—Old Grammar School, Freckleton-st. 9, Lyceum; 11, Circle; 2-30, Mrs. E. H. Britten, Flower Service. 6-30.
Bootle, Liverpool.—Masonic Hall, 2-30, Open Circle; 6-30, Open. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss E. Schofield.
Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6.
Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Midgley.
Burnley.—Hamerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.
North-st., 9-30, 2-30 and 6.
Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Standish. 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 Mrs. Lambert, Wednesday 7-30, Developing.
Cliitheroe.—Liberal Club, Welgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. R. C. Craven.
Coine.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Coine—Lepton, near Huddersfield, at 2-30 and 6.
Darwen.—Church Bank-st., Lyceum 9-30 and 1-45 Circle, 11, 2-30, 6-30, Wed., at 8.
Glasgow.—4, Carlton-place, 11-30, 6-30, Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Macdonald.
Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. G. Featherstone. Tues., 7-30.
Lancaster.—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. Plant. 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, Thurs., 8, Public Circle.
Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mr. J. B. Tetlow, Tuesday, at 8 p.m., Seance. Admission by ticket.
London.—Camdenwell New Road—Surrey Masonic Hall, 6-30, Mr. and Mrs. Brenchley. Thurs. enquirers at 7; discussion class at 8-30.
Manor Park, Essex.—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford.—Workman's Hall, West Ham Lane, E., 6-45, Mr. Veitch. Thurs., 8, Mr. Ronald Brailey
Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Miss Barlow.
Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30, 2-45, 6-30, Mrs. Dixon. Tues., 8, Choir practice. Wed., 8, Messrs. Pearson and Sargeant. 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. Mrs. Hyde. Thurs., 8, Public Circle.
Parlcroft.—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Peters. Tues., 8; Wed., at 8, Miss Knight.
Pendleton.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. E. H. Britten.
Salrod.—Co-op. Stores, Chapel-street, 6-30, Miss Allen. 8-15, Mr. A. Bracegirdle's Public Circle. Monday at 8. Wed., 8, Mrs. Newton.
Millom.—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7
Nelson.—Bradley Fold, 2-30, 6, Miss Wilkinson
Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, old Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. Brigham, and on Mon. 7-30. Wed., 7-30.
Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mrs. M. H. Wallis.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Mrs. Brooks. Tues., 7-45.
Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Cotterill.
Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. E. W. Wallis, Anniversary Service. Thursday, 8, members only.
Rawtenstall.—Lyceum, 10-30; at 2-30, 6, Mr. Eyre.
Royston.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mrs. Johnstone. Mon., 7-30. Wed., 7-30.
Sheffield.—Hollis Hall, Bridge-st., 3 and 7, Mrs. Hunt, of Bradford.
Slaithwaite.—Lalth Lane, 2-30, 6, Mr. C. A. Holmes.
Sowerby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Miss G. Hunter.
Stalybridge.—Progressive Society, 3 and 6-30, Mrs. Johnstone. Tues., 7-30. Sat., Social, 8.
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, Mr. W. Rooke.
Sunderland.—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom.
West Vale.—Green Lane, 6, Miss Shaw.
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, Mr. Davis. Monday, 7-30, Public Circle. Wednesday, at 7-30.
Armitage Gardens.—2-30 & 6-30, Federation Meeting. Mr. R. A. Brown, open-air.
Barnoldswick.—Spiritual Hall, Lyceum, 10, 2-30, 6.
Barrow.—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Batley.—Wellington-street, Lyceum, at 10 and 1-45 2-30, 6, Mr. J. Mitchell.
Bishop Auckland.—Temperance Hall, Gurney Villa at 2 and 6.
Birmingham.—Bloomsbury, 6-30.
Birstall.—Railway Terrace, 2-30 & 6, Mrs. Campion. Wed., 7-45.
Blachburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool.—Liberal Club, Church-st., Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mr. J. Walsh.
Bradford.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis. Mon., 2-30, Wed. 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Crossley.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mrs. Bentley. Mon. and Wed., 7-45.
Osley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Waterhouse Flower Service. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mrs. Taylor. Wed., at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mr. Williamson. Monday, 7-30. West Bowling—Boynton-st., at 10, Lyceum, 2-30, Mr. Marshall. Thurs., 7-45.
Burnley.—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.
Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Cambos.—Spiritual Evidence Society, 2 and 6.
Ciccheaton.—Walker Street, Lyceum, 10; at 2-45 and 6. Mon., in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Darby.—Liberal Club, 2-30 and 6.
Darnley.—1A, Normanton-rd., 2-30 and 6-30, Mrs. Griffin, and on Mon. 7-30. Wed., 7-30.
Deutsbury.—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. Russell. Thursday, 7-30.
Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30, at 2-30 and 6. Mrs. Berry. 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, Mr. Westgarth. Developing Circle.
Gateshead.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halfax.—Winding-road, at 10-30, 2-30, and 6, Mrs. Green. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6.
Heckmondwike.—Thomas-street, at 10, Lyceum, 2-30, and 6. Thursdays, 7-30.
Hollinswood.—Factory Fold, 2-30, 6-30.
Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. R. A. Brown.
Hull.—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Martin. 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. and Miss Hunter. Tuesday, 8, Private Circle. Sat., Public Circle at 6.
3, Bottom of Joseph St.: 2-30 & 6, Mr. F. Hainsworth. Circles, Tues. at 7-30, & Saturday, 7-30.
Keighley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Armitage, and on Mon., 7-30.
Leicester.—Crafter-street, at 11 and 6-30. Mr. Swinfield. 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. Levitt, and on Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.
Liversidge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Hopwood.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7. Miss Rowan Vincent, address "The Land of Promise." Clairvoyance at doors.
Canning Town.—2, Fords Park-road, Trinity-street, Sunday, 7. T.W. on sale. Wed., 8.
Edmonton.—Beech Hall, Hyde-lane 7. Mr. R. Brailey.
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, An Old Friend. Thurs., 8.
West Gorton: Labour Hall, 24, Gray-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Kay. Tues., 8, Thurs., Public circle.
Gorton, Ainsworth-st., Clowes-st., 6-30.
South Salrod, 4, West Craven-street, Regent-rd., 6, Mr. Rothwell. Alter-circle at 8. Wed. Circle, at 8. Thurs., 8.
Mexborough.—Market Hall, 2-30 & 6, Mr. C. Shaw.
Middlesborough.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.
Middlesborough.—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30
Mirfield.—2-30 and 6-30.
Morley.—2-30 & 6-30, Monday, 2-30, 7-30. Mr. Barraclough.
Nelson.—Pendle-street, Lyceum, 10; 2-30, 6. Tues., 7-30.
Nelson.—Ann-street, 2-30 and 6, Flower Service. Mr. E. F. Hartley and Mr. T. Wild, clairvoyant.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton.—Queen-st., 2-30 & 6, Mrs. Bealand.
North Shields.—6, Camden-st., 10-45 and 6-30,

Northampton.—Spiritualists' Hall, St. Michael-rd., 11, 6-30. Mr. Ashby.
Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt.—Queens-St., Lyceum 10, 2-30, 6.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 8.
Preston.—Central Buildings, 2-30 & 6-30.
Rishton.—2-30 & 6.
Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mr. R. Harper.
Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30.
Shaw.—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. T. Collins. Wed. at 8.
Sheffield, Edward st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.
Shibley.—Westgate, 2-30, 6, Mr. C. Firth.
Skipton.—Lecture Room, Temperance Hall, 2-30 and 6, Miss E. A. Skipper.
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 and 6, Mrs. Lake. Wed., 7-30.
West Pelton.—Cottage Meetings at 5-30.
Whitworth.—Market-st., 2-30, 6, Mr. G. Smith.
Veadoon.—Town Side, Lyceum, at 10; 2-30 and 6. Lyceum Anniversary. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, Oxton, L. Walker, late of Alleton-road, Tranmere, public circles, Wednesday, at 8.
Bradford.—21, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mrs. Summersgill. South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol.—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp
Burnley.—102, Padihau-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.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro'-terrace, at 6-30, Mrs. Young 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, Mr. Smith. Circles, Tues. Thurs., Sat., and Sunday, 7-30.
Leeds.—20, Back Adelphi-street, 2-30 and 6-30, Circles, Mon. & Thurs., 7-30.
8, Myer's-court, Castle-st., 6-30. Wed., 7-45
Liverpool.—103, Queen's Rd., Everton, 3 and 7. Thurs. at 8.
Eaton Hall: Breck-rd., 6-30, Tues., 8.
London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Hoaling, 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, Hermit-rd., 7. Tuesday, 7-30. Private Circle Thursday, Public Circle.
58, Kildon Road, Leathwaite Road, Battersca Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.
111, St. Thomas' Road, Finsbury Park.—Public circles, Tuesday and Thursday, 8.
Kentish Town.—Fortress-road, N.W. 7-30 p.m., Spiritual Service, Mon., 8, Development. Thurs., 8, circle.
81, Fortress-rd., N.W., 7-30. Mon., 8, development. Thurs., 8, Circle.
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington.—43, Cambridge Gardens, Mon days and Thursdays, at 8 for 8-30.
231, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purseys.
Notting Hill Gate, W..—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard, 7, seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.
Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
Stockwell.—4, Slnney-rd. Tues. 6-30, Free Healing
18, Tavistock Place, Tavistock Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.
Waltham-stow.—7 sharp, at 107, Chewton Road, Fretoria Avenue, Friday at 8 p.m. Developing circle.
Manchester.—Bradford: Church Street, Shakespear-street. Lyceum, 21, 3 and 6-30. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.
Gorton: I.L.F. Room, Ainsworth Street, Clowes Street, 2 and 6-30, Mrs. Uren. Wednesday 8, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mr. B. Plant. Tues., 7-30. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30. Mrs. Newton, of Stockport. Mon., 8, Public Circle. Thurs., 8, Open.
Moyecambe.—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, 6, 6. Public Circle, Wed. Rothwell—2-30 and 6, Mrs. E. Wood.
Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30, Mrs. Crossley.

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[From "Borderland."]

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

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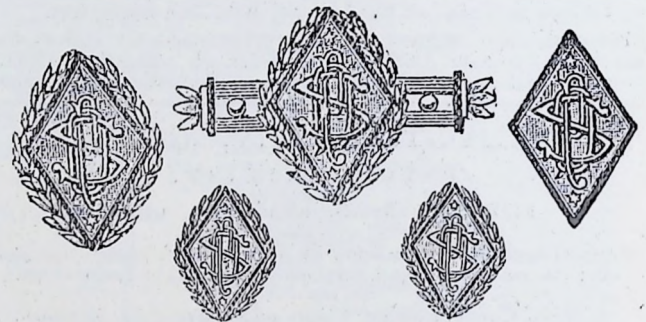
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