

THE TWO WORLDS.

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PRICE ONE PENNY

ADDRESS TO MEMBERS OF THE LYCEUM OF CARDIFF PSYCHOLOGICAL SOCIETY.

BY GEO. H. BIBBINGS.

IF ever it were true that "Ignorance is bliss," it is not true to-day, and we write across the banner of our system of Free Education the bolder proclamation, "Knowledge is power." The past was the age of the worship of the physical, the present demands mental triumphs. Samson, proud of the power of muscle, but with a neglected mind, is shorn of his glory-locks, for "mind is the standard of the man."

The mind that is trained, skilled, and disciplined, becomes the supreme guiding power, and the boy from the log cabin may become America's chosen ruler.

We leave our teachers and our books only to go out into the world's larger school, and take our places in its definite grades, to learn our fuller lessons under the influence of prosperity's noontide or adversity's midnight. The old Hebrew singer, looking, as with prophetic eye, into the world's future, sweetly sang, "Happy is the man that findeth wisdom and the man that getteth understanding. Her ways are ways of pleasantness and all her paths are peace." And, again, after dwelling upon the beauty of the night, he rapturously burst forth, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

We are pressed into holiest service and fullest consecration when we look away from the schemes of mankind to the evidences of Divine wisdom, power, and love, in the realm of nature. Fancy the children of J. K. Brunel, the great railway engineer, who bridged yawning chasms and spanned mighty rivers, who pressed, by the might of his intellect, mountain and valley into the service of man, I say, fancy how proud his children must have been of their parent's achievement. Or Stephenson, who laid the foundations of that mighty network of iron roads which have so revolutionised commerce and travel. Or Edison, who, in the almost supernatural phonograph, has preserved to generations yet unborn the very speech of their sires. Or William Crookes, the Spiritualist scientist, who has given to the world the delicate instruments wherewith light is measured as easily as the confectioner measures his candy. I ask, cannot we imagine with what pardonable pride the children of such men think and speak of parents so clever. And how, perhaps, all of us think with pride of our fathers, who for us, in the helplessness of our infancy, worked hard and faithfully that we might not know aught of sorrow and want. And here to you parents just one word, and, believe me, I address myself as well as you: God save us from shaking our children's confidence in us by word untrue or deed unworthy. Oh! it is a sad day for any household when the father ceases to be regarded by his children as the embodiment of honour, or the mother the soul of virtue and truth.

Then, oh! how proud shall we be as we look both at ourselves and the world, or worlds around us, and try to feel that He who has given to the sun His light and glory, to the stars their magnitudes, and to the rainbow its harmony of colour, claims us as His children, and causeth all things to work together for the good of His great family.

Dear children! the glories and beauties of the world will bear examination, and the keener the examination the greater the beauty. Let me try to make very clear what I mean. Look, some day, at a very beautiful piece of fine linen, such, for instance, as mother may prize as a tablecloth. As the unaided eye looks thereupon, it seems in texture and pattern just perfect. Now, take a powerful magnifying glass and examine the fabric by it, and oh! what a change. The threads seem coarse and roughly twisted, the pattern is no longer the beautiful regular thing it first appeared.

Now, pluck a leaf from a tree, place it beneath the

search light of a microscope, and you will find—what? Why, beauty and regularity only! The tiny arteries and veins, along which the life-giving and life-preserving sap, "God-bidden, finds its way." Oh! what a beautiful regularity they still preserve. The works of the Almighty hand only become more beautiful when we turn upon them the microscope or telescope; it is work that bears inspection—the spirit of beauty everywhere, in the great things and in the small.

The tiniest butterfly's eye consists of no less than 16,000 distinct facets or regularly-shaped plates, whilst the wings of the common fly make 200 distinct beats in a second. The film of the soap bubble, which gives delight to the children, as it dances through the air, is only the 2,500,000th part of an inch in thickness, while the thread of a spider's web is, weight for weight, stronger than our finest drawn steel.

The human eye, looking into the heavens on a clear night, can only focus about 3,000 stars, yet, swinging in their orbit in the awful silence of space, there are millions of suns with greater brilliancy than that of our own sun. As the poet sings:—

But number every grain of sand,
Wherever salt wave touches land;
Number in single drops the sea,
Number the leaves on every tree;
Number earth's living creatures, all
That run, that fly, that swim, that crawl;
Of sands, drops, leaves, and lives, the count
Add up into one vast amount,
And then for every separate one
Of all those, let a flaming sun
Whirl in the boundless skies, with each
Its massy planets to outreach
All sight, all thought; for all we see
Encircled with infinity
Is but an island.

To be continued.

HAVE ANIMALS IMMORTAL SOULS?

AND DO THEY EXIST IN THE SPIRITUAL WORLD?

BY J. M. PEEBLES, A.M., M.D.

INSECTS and animals destitute of the higher moral nature, possessing only the physical consciousness, which can only be felt through the physical senses, would *not* naturally retain such consciousness after death. Adaptively designed for the earth, they have not the divine soul germ, nor religious aspiration, nor the spiritual keystone in the crowning arch of the brain. That they have perception, thought, instinct, and reason of a certain grade, is admitted; but they lack the incarnated *monad*, the self-conscious soul-centre, that forms the basic foundation of the future immortal existence.

No logician affirms of a part what he does of the whole, or of the imperfect what he does of the perfect—and the divine human alone is the perfect structure. Insects, birds, animals,—*all* are imperfect structures, arrested developments, unfinished arches, incomplete temples, hence have no conscious individualised and morally constituted life in the realms of immortality. When the creatures of the lower kingdom die, earth goes to its kindred earth, and the spiritual substance constituting their spiritual structures reverts to, and is absorbed in, the surrounding ocean of spirit substance, to form material for other and higher organisms. Man has one more top story than insects or brutes.

It is a well-established fact that the lower and grosser the status in the scale of being, the more prolific. Plato died childless. Wayside weeds are exceedingly fruitful in blossoms, while the magnificent Century plan' blossoms but once in a hundred years. The fecundity of insects is simply marvellous; the aphid, producing germination, begets some 60,000,000 offspring

year. The common spider produces 200 of its kind at a single brood; the ant of our country, 5,000; the queen-bee lays in one season 500,000 eggs; a single oyster contains, according to Poli, no less than 1,200,000 eggs. The white ant of India produces, during a part of the season, 84,000 eggs each day. This is 2,592,000 in a month. These figures are not fictitious, but solid facts, based upon careful observation. And now, saying nothing of unnumbered millions of lions, tigers, hyenas, wolves, hedge hogs, lizards, toads, and slimy serpents that inhabited the earth in the past; think, reflect upon the countless myriads of aphides, oysters, ants, bees, wasps, flies, fleas, stinging mosquitoes, and poisonous serpents on earth to-day; and believe, if you can, that they are immortal, destined to exist in the heavenly life. Why, they would form spheres of animals, spheres of spiders, spheres of immortal serpents, and vast concentric zones of stinging mosquitoes, absolutely measureless in extent. And, what is still more unpleasant to contemplate, mortals born into spirit-life would be necessitated to wade and wallow through these spheres of insects, these belts of lizards, and zones of spirit serpents, on their way to the angels' home in glory—the summerland of immortality.

But "clairvoyants see animals in the spirit world."

Quite likely. So they professedly see ships approaching us laden with gold, see oil-wells where there is no oil, lead-mines where no lead exists, and psychological pictures that have hardly a shadow of reality in them. When clairvoyance proves itself infallible it will do to place in it implicit confidence. Clairvoyance should never be confounded with psychological presentations.

"But spirits say there are animals in the spirit world." Certainly they do. And other spirits occupying different localities and more exalted conditions, say emphatically there *are none*, or none at least in those celestial mansions of peace and purity that they occupy.

What now? Who shall decide? Both classes, speaking from their own plane of observation, may tell the truth, and doubtless do. Oh, how indispensable the exercise of our own reason and judgment! That there is a higher order of animal life, and that birds of beautiful plumage exist in certain spheres of the hereafter life, is plausible and quite rational: but, if so, they are indigenous to those spheres, and not the products of earth's grossness. Angelic affections flow out to little children, glorified souls, and the Christs of the ages, rather than to insects and animals.

The ennobling idea of immortality did not germinate in the brain of an ape. Rather is it the outpouring force of a spiritual nature—the budding potentiality that tells of a divine image, a fadeless eternity, and a God of infinite love.

There are two sets of modern philosophers: the one, continually dabbling in matter and putting body before soul in order of sequence, frames the formula: from *matter to spirit*; the other, considering the invisible the real, and seeing in soul causation, puts souls before bodies, and causes before effects. Life is the factor used by each class.

Admiring idealism, my sympathies are entirely with the subjective philosophy—a philosophy that puts evolution in the place of creation, and pre-existence in place of the soul's ascent from ameba and apes.

While essential-spirit is as undefinable as indestructible, the soul, allied to the Infinite Oversoul, is a microcosmic entity, in which lie the germinal possibilities of man's angelic destiny.

Earth, though redolent in springtime and golden in autumn, is to the devout philosopher little more than a cave of shadows touched by passing sunbeams. Surely our souls are prisoners in a foreign land. Starving, we feed on the husks of earthliness, yet ask for angel's food. In comparative darkness we cry for light—the celestial light of the divine-heavens. Weary, we plead for rest by the "tree of life" that shades the crystal river. And, in charge and under the supervision of our dear guardian angels, we are slowly feeling our way back to that pre-existent state of ecstatic bliss where love is law, and life a perpetual Eden. The sheaves we shall bear with us upon our return will be dearly-bought experiences, shreds of wisdom gained, and the little purity attained. The return steps heavenward may be denominated effort, aspiration, self-sacrifice, conquest of the passions, deliver-

ance from selfishness, and a resurrection into the spiritual "walking in newness of life." After the Nazarene's spiritual baptism from the divine-heavens, he could truly say, "I know whence I came, and whither I go." "If any man be in Christ, he is a new creature." "Be of good cheer; I have overcome the world."

San Diego, Cal.

—*The Philosophical Journal.*

THE GREAT SECRET.

BY W.

How suggestive of a sensational novel! It is, however, nothing of the kind, but a book written in all seriousness on the important question, "If a man die shall he live again?" The writer, a Church of England clergyman, approaches the subject in a very critical spirit, and is not to be won over to the Spiritualist's belief except on the surest foundation of fact. He does not shirk the duty of illustrating and criticising the weaknesses and imperfections often witnessed in the phenomena, which many writers, from their very anxiety to be convincing, often ignore. No great progress, however, is made in any pursuit without many mistakes and failures; but be it remembered that failures are often the stepping stones to greater successes, so the unsatisfactoriness at times of some of the phenomena should be no discouragement to investigators to persevere, and besides, what if "this grain of wheat amongst a bushel of chaff, this strange mixture of truth and fraud" be at present a mixture of such unsatisfactory proportions, if the grain and the truth on such a vastly important subject can only be got by sifting the wheat from the chaff, overcoming the fraud, untruth, and nonsense, it is most truly worth while for those who have the gift, and are "called" to answer the "call" and cultivate the gift—not only for ourselves, but for others.

Almost at the conclusion of the book we read:

Since the days of Moses the real miracle and the fraudulent imitation have gone together, and the onus of discrimination has been thrown upon the inquirer. It is an open question after all, perhaps, whether the game is worth the candle, and yet, after spending a lifetime in the investigation, one is disposed to ask, with a strong suspicion of a negative reply, would one care to have missed the experience? Has it not tightened one's hold on spiritual things, even though all one's expectations have not been realised? Is there a single phase of life in which one's expectations are realised to the full?

Certainly not. And it seems rather an unsatisfactory passage to find nearly at the end of the book, especially after reading the very interesting nature of some of the incidents and phenomena previously related; but it only proves that the writer is, as he says, sceptical, and even seeing does not always mean believing in his case. If we already knew all about "The Great Secret," it would be a secret no longer, and the need for investigation would cease.

Allusion is made to the dangers, intellectually and morally, of investigating, but he says: "I believe they are greatly exaggerated. The immorality of dark seances has been hinted at in no obscure terms. I have never seen it. The obvious rejoinder is that, of course I could not see in the dark. But I have had ample opportunity of observing, and cannot recall anything approaching a breach of good morals."

The autobiographical style adopted to tell the story of the author's experiences, adds much to the interest. He and his bride were spending their honeymoon in France when their attention was first directed to Occultism: "Paris in 1856 needed a new sensation; so, as the social and political world were fairly quiet just then, she turned her attention to the suprasensual and the transcendental spheres. She set herself to prove immortality by Occultism."

If that is the reason which draws people to investigate (the need of "a new sensation," "a thrill"), results are most likely to be very unsatisfactory: witness the "Devil Worship" in France to-day. But it was a higher motive than the need of "a new sensation" which prompted our author to investigate the occult secrets of Nature, and he was not at once carried away by the pursuit. His conversion (even if at last it could be called conversion) was very long in coming, and he maintained a critical, perhaps too critical, frame of mind to the end.

His wife soon discovered she possessed the gift of automatic writing, and one way she adopted of using it was to let some one ask a question mentally, and then wait for a reply, which would presently be written auto-

matically by her hand. On one occasion a very curious answer was given to a question asked by one of their pupils, "*Ta mère est Catholique; respect her faith.*" No wonder there was an expression of surprise, for "his father was a Protestant, and his mother a Catholic; and he had mentally asked which was the true religion, the Catholic or the Protestant. Had the writer, either consciously or unconsciously written from her own knowledge, she would have put '*Votre mère, not Ta mère.*'"

But "interspersed with these clear and lucid communications, was any amount of nonsense and utter triviality." And that, no doubt, is every one's experience in the early stages of investigation. A greater difficulty, however, is when absolute falsehoods are told, and with so much exact detail as to be quite mystifying. Truly is it necessary to 'try the spirits.'

Nine years after their marriage they lost one of their children—a boy—and "the fullest faith is conscious of an awful blank which meets us here, at our utmost need." What is it that happens in the process we call death? Was it possible by means of the spirit of the lost one to establish the "missing link" between this life and the next? They determined to try. By the open coffin the mother sat down, pencil and paper in hand, and waited. They expected a message from their boy himself, but, instead, one came from his "Guardian Spirit," and they heartily accepted "the comforting doctrine thus given."

There are some curious experiments in mesmerism related in the chapter on "The Hypnotic Borderland," their governness being the subject. On one occasion he says: "When I proceeded to demesmerise her, she protested strongly. She did not want to 'come back,' she said. I told her if she did not come back she would die; to which she made answer, 'I want to die.' Her wish was to reach a light which she saw, and when I questioned her as to the light she was so anxious to reach, she said, 'I think it comes from God,' and then, as if correcting herself, she added, 'I think it *is* God.'"

An acquaintance was early made with Miss Emma Hardinge, who "in the year 1850 was an actress at the Adelphi Theatre." When he heard that she was an inspirational speaker, he said, "if that lady proves a speaker at all, it will be the most amazing testimony as to the influence brought to bear upon her."

"What the afflatus was, if not what it claimed to be—inspiration from without—I could not guess; but I recollect to this hour my amazement when I heard long, fluent discourses on such subjects as 'Hades' and 'Mystery,' delivered without a moment's pause or hesitation, and of necessity impromptu, by one whom I had known previously only as being utterly dumbfounded by the slightest deviation from the *litera scripta* of an Adelphi farce!"

Mrs. Frank Matthews, when told of this gift of Miss Hardinge's, exclaimed, "What? Emma Hardinge an inspirationist? I never knew a girl so utterly destitute of the power to put ten words together!"

And there lies the marvel when spirit power can overcome a natural tendency and develop a medium on lines apparently contrary to nature. The author goes on to say: "Of course, even these fluent discourses lost their attractive power after a time, so far as I was concerned. Not so with the elect. Their patience is phenomenal. They will go on witnessing exactly the same 'manifestations.' I was just as much puzzled as ever, but one cannot go on being puzzled indefinitely without getting a little wearied of the sensation."

Surely a strange sentiment for a clergyman of a church which is noted for having dull and monotonous preachers! What would not some of the clergy give for this power to deliver impromptu fluent discourses, such as Miss Hardinge is described as doing?

There is a deprecatory remark on such Spiritualism as that in the book "Spirit Workers in the Home Circle." And yet a seance is described, which seemed to make a great impression on the author of "The Great Secret," in which a what-not, full of china, swings about like a pendulum, without a single piece of the china being disturbed. Very wonderful and interesting, but not more so than fires being lit by spirit power, kettles filled with water, trays carried upstairs and so forth, as told in Mr. Theobald's book. The fact is there are two ways of regarding the phenomena, the scientific and the religious;

the two need never clash, though sometimes one will predominate and sometimes the other.

A chapter is devoted to the subject of black magic, and some curious incidents are related, but the *modus operandi* is not given. Palmistry, astronomy, and other subjects relating to the "modern mystery" come in for a share of discussion and illustration, all very interesting.

A seance, which the author attended, composed of working men, with their wives and families, is described. He says: "The manifestations were exceedingly strong, not to say violent, but never offensive in any way. The fluency with which some of the girls poured forth extempore prayers, and these simple working men delivered addresses, formed quite a new phase of the subject for me. An old man, named Cogman, used to go off in to a trance and talk gibberish, as we unlearned ones used to think, much as the unbelieving Jews did on the day of Pentecost. One night, however, Mr. Alfred Russel Wallace, author of "The Malay Archipelago" and "Travels on the Amazon," was present. He assured me that it was no gibberish but a regular language. He made me note the recurrence of certain sounds, and said he knew it was the language of some part of Polynesia, though he could not 'fix' it exactly."

At a dark seance, a hand was once put into our author's; it seemed to be that of a child, and he thought it was very like his boy Charlie's, "an imp of twelve . . . only it was soft, and felt clean, which Charlie's at that period seldom was. . . My neighbours on either side were Mrs. Marshall the younger and Mrs. Cogman, neither of them having very small hands; in fact, nobody in the room had. . . I held my peace, and only whispered, 'May I turn my hand over?' Three little taps from those velvet-like fingers formed the response. I turned my hand over, and the little hand was laid confidently in mine. When I attempted to close my hand it appeared to melt away."

"When I got home I asked my wife to write automatically in reply to my question. Without telling her what had occurred, I asked who was present. Our dead child's name was given, and he said he could now communicate himself, adding, 'I always go with you to seances.'"

"But, Johnny," I rejoined, "that was not you to-night?"

"No," he replied, "it was Charlie's turn."

"Charlie's turn?" we said, "What do you mean?"

The last word was re-written, almost petulantly, with a very much emphasised dot in the proper place. "Charlie's twin."

"Charlie, be it remembered, was one of twins, his twin brother being still-born; and it had occurred to me that the hand was about the size of Charlie's."

In commenting on this incident, he says:—"It is little isolated incidents like this which serve to correct our crude theories, suggesting that we have not got quite to the bottom of the Modern mystery yet."

There are very interesting descriptions of materialising seances, where "forms" appeared, but they seem not to have been convincing—some because they were so very real and substantial, he could even hear them walk. "But," he says, "I am stiff-necked and sceptical, and am free to confess that in this department so enormous is the strain made upon belief, that scarcely any evidence suffices to produce conviction." There was one seance, however, when by the light of a bright fire he saw a little man—"or a manikin . . . about the consistency of cigar smoke,"—which left a very weird impression on his mind.

The wave of phenomena which was so remarkable about twenty years ago, he thinks is subsiding, and the tone in some parts of the book gives one the feeling that he has almost come to the conclusion that Spiritualism itself is a failure. But the vast amount of literature published on the subject is proof that it is very much alive. This book itself, so full of interest, notwithstanding the scepticism, shows that it is not dying. The author made great efforts to engraft Spiritualism on to Anglicanism, and that seems to have been a complete failure. The success which has followed the Rev. Page Hopp's blending of Spiritualism and Unitarianism seems to show, he thinks, that there is not room for both lines of thought.

He concludes with a criticism of the Conference held last year, and says: "The people are not the grim fogies one would expect to meet in the wake of the 'spooks,'"

but young folks, men and women of light and leading, whose presence, I am bound to acknowledge, made good the opening remark of the president, Mr. Dawson Rogers, that whereas Mr. Maskelyne had confidently assured the public that Spiritualism was as dead as a door nail, the success of the Conference ought effectually to refute that assertion."

THE MYSTERY OF MALHAM TOWERS.

BY WESLEY NOAKES, author of "*Basil's Quest*;" "*Red Cross*," etc.

CHAPTER II.—CONTINUED.

"BUT this is infamous," said Dick.

"It is; but the same Church maxim, which obtained in the Dark Ages, holds good to-day. Might is right. You see the majority of the people are connected with the two churches, therefore, fair play is out of the question. I am not, as you know, a Spiritualist myself, but I admire their noble philosophy, and am one with them in their rejection of usual orthodox teachings. It is only right that they should have a fair hearing, without the danger of being assaulted and perhaps injured, and that is why I took the liberty of requesting your assistance to-night.

"By the way, if you go back with a broken head, what shall I say to your mother? My zeal for my friends has perhaps not been tempered with sufficient discretion."

"Macpherson, my mother is a delicate and nervous woman, but I am fully assured that if you had mentioned this matter to her she would have proposed my going."

"She's a brick!" ejaculated Andrew, bluntly, but with a genuine ring of admiration. "I have not forgotten the way she tackled that gipsy fellow in the village, who was flogging his horse."

By this time they had reached the High-street, in which the Assembly Rooms were situated. Facing the rooms, on the opposite side of the street, was a quaint old inn, the Carrington Arms. It was one of the show places of Malham, having stood there for centuries.

As Dick and his companion approached, a tall, dark man, with an evil-looking face, came out of the inn and stood upon the edge of the kerbstone. Shortly after, he was joined by two other seedy-looking individuals. They held a short colloquy in a low tone, and then, passing up the street, disappeared round an adjacent corner.

"That was long Ned Golker, and two of his cronies," said Andrew. "They were the ringleaders of the last disturbance. Something is afoot, that is evident."

"That tall chap looks the embodiment of mischief," remarked Dick. "I never saw a worse specimen of the *genus homo*. What is he?"

"Gardener, poacher, tinker, and general vagabond. He works a day or two when he feels inclined. By the way, he has had a job at the Rectory this week. How many do two and two make, young man?"

"Four," replied the other; "I know what you mean. Suppose we go into the Carrington Arms and look round; we may pick up something. There is plenty of time," looking at his watch.

Andrew fell in with this proposition, and they made their way into the public room of the inn. Some half-dozen men sat there, whose interest and attention were centred on two others, engaged in a heated discussion. One was a bright-faced, intelligent-looking young fellow, about nineteen or twenty. The other was a much older man. His thin pale face, high narrow forehead, fierce eyes, quivering nostrils, and nervous manner, all bespoke a highly-strung temperament, in which obstinacy, passion, and vindictiveness stood to the fore.

As he caught sight of Andrew, he burst forth vehemently: "There, Andrew Macpherson! That's your handiwork: a human soul going headlong to perdition. Look at him! Six months ago, a member of my Bible-class, a teacher in the Sunday-school, a worker in the vineyard, and now, what is he? an Infidel, an Atheist, a disciple of Tom Paine, a reviler of God's holy writ, a degraded creature, so far lost to all sense of shame that he has just denied his maker!"

"I did nothing of the kind," protested the young man, with a flush of indignation. "He has wilfully misunderstood me."

"No misunderstanding at all. You implied it, if not in exact words. You are a worthy follower of the man who led you from grace."

"Bravo!" said Andrew, "I am proud of him. He seems to have tackled you to some purpose."

"It's an easy matter, Macpherson, to pervert Scripture. The devil himself can do that when it suits him."

"Hoo d'ye ken that?" queried Andrew, who, in moments of excitement, generally relapsed into his native tongue. "Some o' you chaps might be on speaking terms wi' him, frae the fameeliar way ye lug him into an argument!"

The man did not think it worth while to answer Andrew's question, but he continued to pour out a torrent of denunciation and personal abuse. He then referred to the forthcoming meeting, called the Spiritualists imposters, and people that juggled with sorcery and Satan, and said the proprietors of the hall had done wrong to let it for the purpose.

"Ay!" interposed Andrew; "ye're unco quick at pickin' at the fau'ts o' yer neebours, but gin ye owned the hall, ye wouldna be sic a fool as to lose the chance o' turnin' owre the sillar. Ye tak guid care that religion doesna interfere wi' business. The Spiritualists hae just the same richt tae the place as the Church. They pay for't, but frae what's come under ma notice, I believe the parsons begged the use o't for their meetin' last week."

"That is another matter. It was required for a legitimate and religious purpose: to raise money for the 'Foreign Missions.'"

"Foreign humbug!" cried Andrew; "the money's wanted at hame. An' hoo d'ye propagat yer missions? Ye go wi' a beuk i' ane haun', a weepin' i' the ither, an' a bottle o' rum behin' ye."

"It's a malicious falshood," screamed the other. "In your blind unreasonableness you won't give people credit for good intentions. You look at everything from your narrow, petty standpoint of self-comfort. We try to do what is right, but you would actually deny us the liberty of conscience."

"Leeberty o' conscience!" yelled the now angry Scot. "Leeberty o' blazes! A member o' the Established Kirk rantin' about leeberty. Why, ye dour, daft, miserable specimen o' bigotry and cant, what sort o' logic d'ye ca' it to say that a man maun do his ain thinkin', an' yet denounce him for an infidel if he doesna' come tae the same conclusions as yersel'. "Leeberty!" he repeated with increased emphasis; "ye lickspittle, ye'd fa' down an' worship a mangy tyke, gin it was dressed i' black claethes an' a white tie. Where's yer manly independence? Where's yer self-respec'? Where's yer reason—the best possession o' humanity? a' lost; swamped in a flood o' auld Pagan superstition an' beuk-worship."

Andrew's opponent looked like a maniac. It was some moments before he could control himself to speak. Then he gasped: "I wish you had been born a hundred years ago. Your scandalous tongue should have been plucked out by the roots, and it would have been a righteous retribution."

"I've nae doot o' yer guid wishes. I ken the lovely toleratin' spirit o' ye. They were men o' your stamp that foun'ed the Inquisition, and fed the fires o' Smithfield."

"You are a disgrace to the town, Macpherson, I lower myself by reasoning with you."

"Ca' it rantin'; reason has nae place wi' ye," called out Andrew, as the other took his departure.

"Losh! wha's comin' noo?" he exclaimed, as a stout woman, with a determined look on her face, entered the room. She looked round, until her gaze fell upon a man sitting by Dick.

"Oh! you're there, are you?" she began. "I suppose you thought of going to this blessed meeting?"

"Well, if you've no objections," he commenced, in a deprecating tone.

"You'll just come along out o' that, and go right home. You never was over-burdened with too much sense at any time, but you must have gone clean mad if you think I'm going to allow you to go mixing yourself up with a parcel of cranks and imposters, with their table-turning and other tomfoolery. And nice company I find you in, too. Infidels, and what not," with a side glance at Andrew, who grinned with amusement.

"You may laugh, Andy Macpherson," she said, flaring round on him, "but the devil 'll get his own some day."

"Will he, noo?" put in Andrew.

"Yes, he will," she retorted, vindictively.

"Then, it's no' a polite thing to keep a gentleman waitin' so lang, Mrs. Smith. I'm really surprised at yer lack o' good behaviour."

At this wilful misrepresentation of her meaning, the woman looked as though she could have struck him, but curbing her passion she gave a snort of indignation, and flounced out, ordering her husband to follow, which he did, with a woe-begone visage, as of one who knew that a bad quarter of an hour awaited him.

"You've just had two good samples of the general religious feeling which pervades Malham," said Andrew to Dick, as they left the inn.

To be continued.

[This powerful story commenced in our *Summer Number* for July 31, price 2d. We shall be glad to send it, together with last week's issue, post free, 3d., that readers may have the whole of the story. The first chapter is necessary to the outworking of the plot, and should not be missed.]

MEDIUMSHIP.

INSPIRATION.

"Inborn knowledge and the perception of things, these are the sources of revelation."—*Anna Kingsford.*

"We distinguish the announcements of the soul, its manifestations of its own nature, by the term revelation."—*R. W. Emerson.*

"So much of Nature as he is ignorant of, so much of his own mind does he not possess."—*R. W. Emerson.*

"The nobler part of the soul is thus united by abstraction to higher natures, and becomes a participant in the wisdom and foreknowledge of the Gods."—*Iamblichus.*

I HAVE preceded my remarks in this article by four quotations. In doing this I have a definite purpose in view. I would ask my readers to very carefully examine the thought that ties the words together, and see if he does not realise the same fact that comes home to me. Underneath each quotation there is an idea, and in all of them it is to be found, *viz.*: that we have within ourselves the fountains of all knowledge, and they only need to be stimulated from without that we may attain our heritage. To put matters plain, we need to put ourselves in the direct line of Nature's energies, and we shall take into ourselves powers and forces of which we have little or no knowledge at present, and those powers will awaken our nature to the realisation that we are all in all.

To inhale is an act of life, without it we cannot exist. This act does not belong merely to our lungs. We breathe in every pore of our bodies. The skull is porous to light and heat; the sensitive plant and the oak absorb light according to their several requirements, and grow upon that which they retain. Capacity and diversity of needs are common facts of being. To speak of inspiration is to talk of a common fact of life. To say that inspiration was given to special people is to proclaim our ignorance of an essential fact of existence. Inspiration does not affect all alike, any more than sunlight creates health only. The same rays will generate miasmatic vapour and currents of ozone; one kills, the other makes alive. An inspiration to one man is a quickener of moral conduct, whilst to another it generates sensual desire. To study the conditions of inspiration is to acquire knowledge of life, and to grasp the hands of God.

We have a mistaken notion; we think that inspiration can only come to the cultured and the good. They that are wise need not wisdom. The foolish are requiring direction. We are all open to the influx of deity—as everybody is receptive of sunlight. Inspiration is one side of the law of progress, the other side is hidden in the coarsest man and most vulgar woman. Nature's energies are secret and silent, but they always tell in the long run. Electricity and *x* rays have been buried a long while, but they have come to the surface at last, so the inspirations that float into our vulgar people take a long time to produce effects, but they always do. Time and patience can work wonders. It takes a crab a long time to become an apple, but the sunlight wears the acids away, and you get your dinner at last. It's very silly on the part of the parson to tell us that God does not inspire now, when we have proof everywhere to the contrary. Nay, more; does not this denial of God's inspiring power indicate a certain amount of Atheism? perhaps unconscious, but nevertheless positively felt.

Thought transference is a fact, but what is thought, and how does it travel? When we find out the nature of light and the laws that govern it, we may then discover the nature of thought and the how of its transmission. We have, however, learned something. We know that without thought there is no motive, and as heat is a mode of motion, so thought is a manifestation of energy. Heat

transmits itself by radiation, so does thought. All persons do not perceive or feel heat in like character and degree, neither do all people perceive or realise thought under like condition. We know a thing is hot by sensation (perception), so we realise thought by sensation: consciousness of nerve-motion. To perceive a thought is to realise a sensation, an impulse of nerve organisation. We thus come to the fact that sensitiveness (perception) is the basis of thought realisation. But we must go a step farther.

Heat does not affect copper and wood in like degree, so we must find things of a like nature to realise equal results. Thought realisation, then, not only demands sensitiveness, but spirit conditions of equal degree. In other words we perceive thought by the agency of sensitiveness of physical organism and the perceptive power of the spirit, which can only be attained by organic suitability and cultured personality. Let me illustrate: A cultured naturalist, hearing a certain sound, can instantaneously say what animal or bird produced it, though he does not see it; and he can describe its form, character, habitat, and a thousand and one things appertaining thereto. The sound pierces the ear, generates a sensation; the spirit perceives, and instantaneously associates previous perceptions, and a long chain of thoughts are sequential. The ignoramus hears the same sound, and to him it is a sound only. Why all this difference? Go one step farther; apply spirit perception without personal knowledge, and you have somnambulism, soul consciousness, the highest realisation of power.

We should define inspiration as a conscious reception of mental power. That power may come from pictures, landscapes, sculptured forms, literature, or a glowing, stimulating influence that flows into you from some unperceived source. Heat creates power, and the inflow of inspiring energy generates capacity, and widens the avenues of power. The highest inspiration is that which quickens thought, and gives higher liberty to the personality. One of the beauties of inspiring force is that it quickens perception, and stimulates an inner sight, in a word, makes possible that clairvoyance which perceives ideas in their nudity. The class of people who have been receptive of these conditions are our poets, painters, sculptors, orators, and inventors, men and women of all climes; they have ever been the world's great beacon lights, not readily recognised, but ultimately accepted as authorities and leaders. That which has come to one can come to all. We are all inheritors of the selfsame spirit, but we can only realise it by harkening low to the voice within. To cultivate inspirational moods is to catch our passing humours, and note our stray thoughts. We need to abandon ourselves to the energy of Nature, and allow it to mould our being. To accomplish this, we must learn to forget ourselves, stand in the presence of the stars, and strive to catch their thought. We need to hear the voice of mountain, vale and streamlet, and be not afraid to weep at the whispering voice of sorrow as it peals through the common concerns of every-day life.

We must strive to catch the inner lesson of things, and to whittle down our individual harshness, that we may, step by step, grow at-one-ment with the finer cords of nature. To accomplish our ends, we must not be afraid to speak our inmost thought or write our passing humours, and follow the impulses of our being that lead to higher harmonies of conduct. The materialised thoughts of others, as seen in paintings, architecture, poetry, should be allowed to speak to our inmost self; and in the home life we should ever strive to plant the standard of beauty and order. The life should be governed by virtue, and we should not be afraid to be inconsistent if we perceive truth in new garbs, but we should never seek to be eccentric, lest we bring into our sphere the jarring elements of contempt.

Inspiration cometh by aspiration. We must seek after truth if we would find it, and aspire to knowledge if we would realise it. We find what we seek, and attain to that which we desire. We need never to be content, but ever planting higher ideals before us. We are the repositories of all force—all power. We are microcosmic, and can generate psychic cords that can unite us to all parts of nature, and our secret lies in the power of aspiration. But whilst we aspire we must know how to wait. Nature does not bestow all her secrets at

once; she only gives what we are ready to receive. As we are ready she grants what we desire.

If we desire the highest and holiest, we must grow the highest and holiest within, God and the spirits come to all of us as we are prepared to receive them. Prayer, aspiration, ideality, cleanliness, tolerance, virtue, these are the keys that unlock the realms of God.

I have now finished my thoughts, and leave them to the recognition and reflection of my readers. If I have helped one single being to a clearer perception of mediumship, and a truer realisation of conduct, my writing will not have been in vain.

JAMES B. TETLOW.

MR. JOHN SLATER.

STR.—Since Mr. Slater's tour North, both him and myself have been thoroughly inundated with correspondence, asking when we should visit such and such a town again, etc. It is utterly impossible for us to answer everyone, but I do my very best to cope with the demand, especially where a stamped envelope is enclosed.

For the benefit of those to whom I have been unable to reply, I beg to state that Mr. Slater will be in Nottingham, Aug. 24; Birmingham, Masonic Hall, Aug. 27 and 28; Liverpool, Daulby Hall, Aug. 31 and Sept. 1; Manchester, Co-operative Hall, Sept. 7; Newcastle, Sept. 10.

Persons requiring private interviews with Mr. Slater, or any information regarding the meetings, will kindly address me at the following address.

26, Osnaburgh-street, London, N.W.

H. RUMFORD.

ITEMS OF INTEREST.

NEXT WEEK we shall have matters of special interest. Don't miss the T.W. for Aug. 21.

RECEIVED.—"The Arena," "The Coming Day," "The Spiritual Review," "Phrenological Magazine."

A NUMBER of reports sent in last week crowded out. We regret we cannot find room for them.

CARDIFF Spiritualists are having good times with Mr. Bibbings, and the meetings are very harmonious and successful.

BURNLEY, Hammerton-street, friends had a fine large meeting with Mr. Tetlow. The work and interest keeps up well.

MR. SWINDLEHURST has been invited to the far north, Aberdeen. There is work enough to be done in Scotland to keep a missionary going all the time.

SECRETARIES will oblige by noticing the announcement re "prospective arrangements," and forwarding the requisite stamps with their advertisements.

HOME CIRCLE.—A Spiritualist, living in Lower Broughton, would like to join or form a private home circle, with earnest inquirers.—Address X Y Z, Two WORLDS office.

NEXT WEEK'S chapter of our story, "Malham Towers," should not be missed, it is an exciting description of a rowdy meeting. Some of us have been "in" at very similar affairs.

THE DARWEN Lyceum will hold a grand demonstration and gala on Saturday, Aug. 29, and have sent out invitations to all surrounding Lyceums and Spiritualists to join them. A grand time is expected.

THE Committee of the Bradford Amalgamated Societies have decided to celebrate the 49th Anniversary of Modern Spiritualism by holding a tea and meeting, and intend to make it a notable success.

MISS SMITH'S portrait and sketch, Aug. 28. This lady, who was in danger of imprisonment last year, has developed considerably since then, and doubtless many readers will be glad to see her portrait and read about her experiences. Order early.

IN "The Pete, a journal for Peterborough men," an article by Mr. P. E. King is quoted from the "Peterborough College Magazine," which recounts some interesting table moving manifestations and messages. Thus testimony to the facts is creeping in everywhere.

IN his endeavours to coin a suitable word to indicate a psychic photograph, obtained in a dark room, Mr. Glendinning has mingled Gaelic and Greek in the term "Dorchograph." The name is a neat and convenient one, notwithstanding its mixed parentage, and we hope to see it generally adopted.

AN interesting correspondence has been carried on in the Hampshire Observer upon Spiritualism, in the course of which "A London Spiritualist" has contrived to give a good deal of information of a servicable kind to the general readers of that paper. Using the newspapers is good propaganda work.

ONLY ONE. One what? One new reader of the Two WORLDS. What do you mean? Just this: If you and every other "constant reader" of "our paper" will, before Jan. 1, 1897, induce a friend or acquaintance to buy and read the Two WORLDS every week—only one each—then our circulation will be doubled. What a grand missionary work that would be?

THE doctors want to have the monopoly of the practice of hypnotism, after having ridiculed mesmerists and denied their claims. Mr. W. H. Robinson, ever on the alert, had a timely letter in the Newcastle Leader, protesting against the proposed monopoly. He claims that the future belongs to the magnetic healers, the water and botanic practitioners.

I HAVE often seen the word "temperament" used in works on Spiritualism and cognate subjects, healing, etc., but have never seen anything in connection therewith that conveyed a definite impression on my mind as to what "temperament" was, or how it could be recognised. Perhaps yourself, or some of the readers of "our paper," would be kind enough to throw light upon this subject, and that, I think, would be of benefit to me and others, who, I think, are similarly circumstanced.—J. E. [You would do well to read Fowler's "Phrenological Instructor." You will get what you want there.—Ed. T. W.]

Mrs. BRIGHAM will visit Macclesfield, August 16; London, 23 and 30; Glasgow, September 6; Dundee, 8 and 9. She would be pleased to speak in Manchester or district between the 16th and 23rd inst. Address: c/o E. W. Wallis.

THE Spiritualist's National Federation Bazaar Committee hold their preliminary meeting on Saturday, 8th inst., and got through a big programme. Their idea of scheme seems to be a Grand Jubilee affair in '98. This is a matter of interest to all Spiritualists, and each should prepare to participate in a work where all can find something to do—and contribute.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address are closed till October 4th, 1896.

A PROPHECY.—We are informed that a medium has declared that two years from now, or less, the circulation of the Two WORLDS will be double what it is at the present time. We are not sanguine enough to expect it, but shall be delighted if it comes to pass. If every reader would secure another regular purchaser within the remaining months of this year, it would be an accomplished fact.

Re Mr. G. H. BIBBINGS.—Allow me to couple this gentleman's thanks with my own for your very kindly reference, in your last issue, to his qualifications. Our movement is in great want of public workers of his calibre. I have also to thank those societies who have responded, and to desire all others who can offer dates during the next two months, to communicate with me at once.—E. Adams, 303, Cowbridge-road, Cardiff.

TO CORRESPONDENTS.—J. Houseman: Report received. You have not given the name of town or your society.—Mr. Henry: Testimonials must be paid for as advertisements.—W. A. G. and W. P.: We are not acquainted with Mrs. Bliss's address; she does not advertise with us.—Mrs. J. M. Smith: You give no address.—S. D. Smith: Shall appear soon.—Kate: Interesting, but hardly suitable.—H. H.: Received. Will use some of them shortly.

A REPORT OF PROGRESS.—Nine months ago, Spiritualism was little known as a public work in Canning Town. The Society was chiefly formed under the guidance of Mr. Barrell, at the time a stranger in this district. Both Mr. and Mrs. Barrell have worked as hard as any two persons could work for this grand Cause; everything they have done has been free of charge. In future, this society will be announced in the "National Federation" column of the "Platform Guide."—A. H.

PRESENTATION.—On Saturday, Aug. 1, the members and a few friends of the Felling Hall of Progress Society, presented Mr. John Dobson, the secretary for nearly 8 years, with a massive silver snuff-box, filled with snuff, as a token of esteem for his past services. Mr. G. Laws made the presentation in a very able speech. Mr. Dobson feelingly replied, and amid much cheering the box went round, and both young and old took a little of the contents, with many good wishes.—Jos. Hall, president.

LEAVES FROM AN OCCULTIST'S NOTE BOOK.—In an early issue, we shall commence a series of deeply interesting articles, written by a practical Occultist, which are the result of over 40 years research, including many narratives from private sources, notes, books, and also much original matter. Now that there is such deep and widespread interest in Occultism, these articles, coming as they do from one who has had great and varied experience, should command the close attention and study of all who want to know.

LOVERS OF WALT WHITMAN ought to rejoice and be glad; an American firm has issued a well-printed and complete Edition of his remarkable "Leaves of Grass," well bound in stiff paper covers, for only 2s. 6d., and the Manchester Labour Press Society Limited have been appointed agents for the North of England. It is a book which should sell well. Whitman closes the farewell poem thus:—

"Remember my words, I may again return,

I love you, I depart from materials,

I am as one disembodied, triumphant, dead!"

"THE WIZARD'S LUTE," by George Oresswell, price 1s., is an interesting allegory, enforcing the necessity of avoiding the dark castle of pessimism, and shunning the tyranny of king Despondency. The hero wanders from the path of Right, and gives up following after Truth, and loses the inspiration of Hope, appalled by the difficulties and apparently hopelessness of the conflict, and attracted by the peace and ease of listlessness. How he finally awakes and triumphs must be discovered by a perusal of the work itself, which can be procured from the author at 395, Belle Vue Terrace, Olesthorpe-road, Grimsby. It has evidently been a success, as the third edition is now out.

AN Irish correspondent writes: "I was born in 1863, my mother dying within three hours after my birth. I am an only child, and my father died when I was five. From the age of 16 to 20 I was a professed gambler, although a life abstainer from drink. A change came into my life, and from that time to this I have devoted myself to religious and temperance work. On many critical occasions in my life my mother has influenced my actions in a remarkable manner. I was nearing my twentieth birthday, when one night as I lay awake in my bed, I saw my mother at my bed-side with a most sorrowful look on her face. It instantly came into my mind that my gambling propensities were the cause of her sorrow. Two years later, I was engaged in evangelistic work in London, and again my mother appeared in exactly the same manner, but with a pleased and happy expression. Five years ago I was lying ill of fever in America, when she came again, looked with a kind of pity at me, and apparently smoothed my hair off my forehead. Three years later, i.e., two years ago, I became engaged to a young lady, whom I married later on, but at this time both her friends and mine were opposed to the marriage. One night, after considerable pressure had been put on us to end the engagement, I retired, and my mother came to me just at the time I had resolved in my mind nothing should separate us. This time her face showed approval. You will also notice that I say I saw my mother. On no occasion was I asleep or delirious. Another strange fact is, that our little son is a counterpart of my mother's features, although I do not resemble her in the slightest."

SPIRITUALISTS in the east end of London wishing to carry on Sunday evening meetings for the winter months will kindly meet at Mr. Marsh's, Welcome Hall, 218, Jubilee-street, Mile End, on Monday, August 24, at 7-30.

Mrs. RUSSELL DAVIES, *nee* Miss Bessie Williams, will be in Newcastle-on-Tyne on the 17th and 18th of August. All communications to be addressed c/o Mr. W. H. Robinson, 4, Nelson-street, Newcastle-on-Tyne.

NATIONAL FEDERATION.—The Organiser will be pleased to hear from secretaries of federated, or non-federated societies, with a view to mission work; also from any Spiritualists desiring propaganda work in new districts.—Address, James Swindlehurst, 159, Hammond Street, Preston

We have received a letter from a thoroughly competent observer in reference to the marked development which has taken place in Miss McCreadie since she first went to London, both as a woman and a medium. The writer says of the spirit who manifests through Miss McCreadie, under the name of "Sunshine": "She has progressed in a really wonderful way. There is no mistake about 'Sunshine,' she is a distinct individuality, and it is a case of genuine control. There is no question of psychologisation which so often stimulates the phenomena of trance mediumship, much in the same way as hysteria will counterfeit a genuine disease so closely as to baffle physicians." This is the conviction forced upon two level-headed, discriminating sitters after a series of sittings with this lady, and it confirms what we hear from others, and we are very glad that it is so.

PICNIC FOR THE DESTITUTE.—A picnic party, consisting of 120 poor children, was conveyed up the Worcester Canal, on Saturday last, under the auspices of the Spiritual Evidence Society, Birmingham. The children were procured from the poorest districts of the city, and each received: 2 oz. sweets, one 2 oz. meat-sandwich, 3 lb. pears, 1½ bottles 3d. stone beer, one 1d. toy, as much tea as they could drink, 1d. scones, and ½ lb. cake. They were taken to a breezy field right out in the country, after the pleasant canal boat ride through the beautifully wooded district of Kings Norton and Alvechurch, with the added novelty of a two-mile tunnel—during the passage through which the boat was lighted with Chinese lanterns, and the air made to circulate with extra rapidity under the influence of a vigorous succession of lusty choruses. The cost of the expedition was under £5, which was eagerly subscribed by the Spiritualists of all the Birmingham societies.

Re PHOTOGRAPHS.—"As a result of my offer in the Two Worlds of July 24, to send cabinet photographs of a medium and spirits taken together, to societies, for the postage merely, I have sent parcels of the photos to the following, since the publication of the previous list: Halifax, Bristol, Stockport, Felling, Rochdale, Middlesborough, Nelson, Pendleton, Ash Lodge, Carlisle, York, Ashington, Paris (Sciences Psychiques), Walthamstow, Finsbury Park, and other applicants. One gentleman purchased a parcel to take with him to Germany to show to his countrymen. They are genuine spirit photographs. One of the sights of London is a grand gallery of cabinet photos of spirits at 113, Edgware-road, marble arch, brought together by the writer, and framed and catalogued. The gallery is lighted by electricity in the evenings, and has been visited by thousands, and I will pay any person £100 who can point out a photo there, or in my parcels, and prove that it is not a genuine spirit photograph. I will continue to send five or six to societies for 3d. postage; mediums or speakers, 2 for 1d. postage; and others 6d. each photo, post free.—J. O. Starling, 156, Iverson-road, London, N.W.

A DEATH WARNING.—An old and well-known worker in our movement recently received from an acquaintance, who had not then begun to take an interest in spiritual phenomena, a letter, in which the writer refers to a remarkable incident in connection with the recent death of his mother. The following is an extract from the letter:—"My cousin lives at about ten minutes walk from our house. After mother had gone (*i.e.* expired), I walked over to tell him. It was about 11 p.m., and he had gone to bed about an hour previously. Dropping off to sleep about 10-30, he was awakened by a voice at his bedside, which said to him, 'Father, I am meeting grandmother at the gate.' The voice he recognised as that of his own little daughter Jessie, who passed away on the 3rd April of this year. At the same time, he saw in the room something like a hazy light moving about the room, which was nearly dark. When he heard my knock at the door it was all explained to him." We print the foregoing as another addition to the vast accumulation of evidence concerning warnings and apparitions at the time of death, which comes alike from Spiritualists and non-Spiritualists. It is only needful to add that we have the best evidence of the genuineness of the above narrative.

PHOTOGRAPHING GHOSTS.—The *Dundee Weekly News* for July 18, printed, with a wood-cut illustration, an account of a successful experiment in photography. A Mrs. Baker, clairvoyant and trance medium, was staying at the Market Hotel, in Berlin, Ontario, so also were Mr. R. Stott and Mr. A. Sutherland. In conversation with those gentlemen, Mrs. Baker affirmed that, when in a trance, she was immediately surrounded by a circle of white-robed spirits, with whom she could converse, and who appeared before her as clearly outlined as human beings do when she is in her normal state. The photographers (says the *Berlin Daily Record*) were sceptical as to her being able to call up these spirits, and challenged her to give a sitting. Madame Baker consented, and a "Record" reporter was invited to witness the attempt to photograph the spirits. A few minutes after 10 p.m., the two photographers, Madame Baker, Mrs. Stott, and the "Record" man met in a parlour of the Market Hotel. Mr. R. Stott brought in his camera, and showed the reporter the plate intended to be used. Apparently it was all right. Mr. Sutherland brought in the contrivance known as the Astral light, by means of which interiors are photographed. All being seated, the gas in the room was extinguished, and a deep silence prevailed, broken in a few minutes by Madame Baker beginning to sing a sacred song in a low voice, the company joining in, and Mr. Sutherland playing a flute softly. This continued for perhaps twenty minutes, when she began talking of what she saw about herself and the reporter. She described it as a beautiful white-garbed ghost. At this point Mr.

Stott snapped on his light, which filled the room with a bright intense light for a few seconds. He had pressed the button at the same time and the view was taken. Afterwards the gas was re-lit, and Madame Baker was found with eyes still closed, deep in her trance. She regained her normal condition shortly afterwards, and complained of great weakness. The plate was removed from the camera and taken to the laboratory, the reporter following and watching every movement. In the dark room, with only a small red light burning, the plate was plunged into a chemical bath, and gradually there came to view Madame Baker's head and shoulders, and near her the full figures of two dark-looking persons and two other members of the company. The interest of all was great, and the printing of a copy of the negative was looked forward to anxiously. The picture shows Madame Baker, and near her the white-robed beings bending over her, and also the reporter's head. The ghosts or spirits were draped in white, and were barefooted. The whole picture (says the *Record*) is a puzzle that experts must solve. We give the facts of the case, and ask the reader to draw his own conclusions. It may be mentioned that the Mr. Stott referred to is a brother of Mr. Sam Stott, photographer, Commercial-street, Dundee.

SOME Metaphysicians, Christian scientists, and mental healers, having got hold of an idea, push it to unwarrantable extremes. A Mrs. Wilmans recently had a fling at Spiritualism, and declared that "All, all is mind, there is only one substance in the universe; it is all mind, our bodies are mind, and our thoughts are mind." Doctor Peebles replied in the *Philosophical Journal* thusly:—"Well, well—and so Helen Wilmans' avoirdupois, viscera and all, is mind; a pile of compost is mind, a rattle-snake's fang is mind, a polo cat's excretion is mind, for Mrs. Wilmans says so—all is mind." For downright contradiction, for bald assertion, for bumptious egotism, for slipshod sentences and unscientific, illogical slush, Christian scientists and mental healers bear away the palm! Rational Spiritualism contends that there is a marked difference between coarse unconscious matter and essential, absolute spirit. Pure spirit is God. It is generally believed that mind is a manifestation of the spirit. The Swedish seer, Swedenborg, taught that there is a discreet degree between matter and spirit, or that matter and spirit were co-eternal counterparts of the Infinite One. Matter, said Theodore Parker, is the garment of God. Spiritualists teach that there is one God; one universe, one humanity, one law, and one grand destiny for all races, tribes, and tongues.

A SIGN OF THE TIMES.—During the recent Free Church Congress at Nottingham multitudes of the State-liberated clergy were in evidence in this busy town. Though differing in form, height, carriage, and colour, were still discernable by the external badge of hat, tie, collar, and coat, now so nearly an exact copy of the "other people" as to raise a doubt to which they belonged. Well, they have been and gone, and doubtless aimed at doing good, which should follow so large an effort to evince that "Union is strength." Still, effort at a national federation falls short as it is limited to "Evangelicals" alone (whatever that may mean), presumably the fall, devil, hell-fire, flood, damnation, atonement by blood, justification by faith (not works) ending with "Safe in the arms of Jesus," "a crown and a golden harp." If I mistake not these are essential to Evangelical doctrine and discipline as propounded by Dr. Parker and accepted with loud acclaim by multitudes of listeners. Of course there are still many "outsiders" who have turned their back on these venerable fables and superstitions, who can no more accept them as God's truth than can a Protestant accept transubstantiation. These, though called by different names, are the freest of Free Churchmen. A sin of omission. The burning question of the day, "If a man die, shall he live again?" had no place, was scarcely "winked at," unless by Dr. Parker in his reference to the word "supernatural," in which he thought it "ought not to be difficult for any of us to believe as possible" (but what millions do!—including the doctor himself), unless he has had evidence that makes it for him impossible (and I think he has). One small grain of comfort remains. We were told supernatural was not a Bible word, but spiritual, as opposed to natural. May the Nottingham Free Church Congress help thinkers to further inquiry about this spirit world.

IN MEMORIAM.

NOTTINGHAM.—Passed on to the Summer-land, July 31, 1896, Sarah, beloved wife of T. R. Tobly, aged 66 years. Blackburn, Huddersfield, and American friends, please note. Interred at the Church Cemetery, August 4. Never forgotten.

Mrs. GEORGE WHARMBY passed to the higher life from her residence, 45, Kensington, Liverpool, on the night of July 30. The subject of this notice was the daughter of the late Andrew Leighton, well known for many years as a staunch reformer, a Spiritualist, and free religionist, who had in an eminent degree the courage of his opinions. The remains were interred in the Metropolis, the writer conducting the service, and on the Sunday evening following, Mrs. H. T. Brigham, in Daulby Hall, delivered a most interesting and lucid address on a subject suggested by the chairman, *viz.*, "What has death done to my friend?" The thoughts expressed by the gifted speaker were not only appropriate to the occasion, but highly instructive in a general sense, showing that *transition* was not a punishment for the transgression of law by the fabled Adam, or anyone else, but a change as natural as birth, by which change the real man, the thinker, was clothed upon with a more ethereal body, through which the higher laws of nature could be better understood, and through which change all physical suffering ceased, and the resurrection of the spirit into the higher but still natural life was a clear gain. Mrs. Wharmby's removal will be felt keenly, not only by her family and devoted husband, but by a large circle of friends, each of whom considered it a privilege to spend a short time beside the gifted invalid, who was confined to her couch for more than seven years, but whose intellect was clear and vigorous. A keen judge of character, and withal, a loving wife, daughter, and sister, whom to know was to love and esteem, and whose life was truly a poem, if by poetry is meant an appreciation of all that is highest and most beautiful in the human soul and mind. And its expression through the physical organism, judged by this standard, the life of our friend was a poem.—J. L.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

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FRIDAY, AUGUST 14, 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.

EPES SARGENT.

WITH THIS ISSUE, thanks to the kindness of our contemporary *Light*, we are able to present to our readers the portrait of one of the clearest writers in the defence and exposition of Spiritualism. Mr. Sargent was a voluminous contributor to the Spiritualist Press, a level-headed man, somewhat critical, active, thoughtful, shrewd, observant, and painstaking, he carefully investigated the phenomena of Spiritualism, and having become convinced was indefatigable in its service. His best-known books are "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," and last, but by no means least, "The Scientific Basis of Spiritualism," and we very deeply regret that they are out of print at the present time. We are pleased to be able to do honour to one of the capable and cultured men, who in the past fought our battle so bravely and well.

In America they have a "Memorial Day," when there are public demonstrations, and services in memory of the men who fell in the great struggle against slavery. It has often occurred to us that it would be a good thing if we set apart one day a year and held seances or services in memory of the Old Guard: the pioneer workers, and our comrades and loved ones who have passed into the spirit land. We could then unite in sending our thoughts out to them, charged with our loving remembrances, and who knows what power it might give them? who knows what baptisms and inspirations might be ours. In this very work-a-day world, we are apt to become so immersed in toil and trouble that we can give only passing thoughts to the heroes who fought and suffered that we might be free, whereas, if with unanimity and sympathy we sent to our ascended ones the heartfelt messages of gratitude, remembrance, and blessing, we should be spiritually benefited by thus rendering honour and love where they are due. Manchester friends are going to observe the "All Souls' " Festival, on October 31, and we would suggest that date and time as appropriate for not only remembering the brave deeds of the workers of the past, but for invoking their presence, aid, and blessing. What a roll-call it would be to only enumerate the names of those who have preceded us. May the memory of their work and worth inspire us to heroic fidelity to the Cause of Humanity and the Truth.

IN different parts of the country, preachers are defining their position in regard to the Bible, and conversations with ministers generally reveal a much deeper doubt than is suffered to appear in public utterance. The Bible is on trial before the community. It is no longer a finality. Men are coming to the conclusion that either the Bible is not inspired or that inspiration does not insure absolute truth, though few theologians have advanced far enough to perceive this last truth, that the Bible is inspired, but not, of necessity, true. To this they will come in time.

EVERY new disclosure in science or religion is a new power placed in your possession. Every discovery of error adds another gem of wealth to the casket of your intellectual knowledge. When error is removed truth is seen in its native majesty. . . . The world will progressively learn to respect highly all prophets and seers and religious chieftains; not with that unnatural and unhealthy veneration whereby men are converted and deified into gods, but with that sound and healthy deference which is due to all our brothers who stand, or have stood, before the world in the pure character of philanthropist or moral reformers.

RE-INCARNATION.

WE ARE NOT inhospitable to the idea of Re-incarnation. If it is true, we want to know the truth, and will make room for it in our thoughts, but, up to the present, although we have read and heard a great deal in its favour, we are far from being prepared to accept the doctrine.

Last week we published an address by Mr. Burgess, who devoted much attention to the present social conditions of humanity, and appealed to the sentiment of justice, but gave very little attention to the basic difficulty, viz., the absence of evidence by which his speculations may be substantiated.

Mr. Burgess mixes the real and the seeming. He speaks of the "misery and vice and crime" as though they were really unmitigatedly evil and inexplicable—save by Re-incarnation—yet he affirms that "evil, so-called, is only a seeming," not a reality! He asks, why do good and evil exist side by side? and seems to think that unless a logical reply to his question can be given, the justice of God can be successfully impeached.

Now, our ability, or inability, to logically answer the question why evil exists—real or seeming—cannot affect the wisdom or Justice of God; that remains unaltered, whether we solve the riddle or find it insoluble. We must not make our *ignorance* a test of Infinite Justice—or measure the Supreme with our yard-stick. Neither are we justified in concluding, because we think a certain theory absolves the Divine Spirit from the charge of *injustice*, that the said theory is therefore of necessity right and true. We must ever build on facts, discover laws, and *try* to understand principles. It is necessary to be very careful—indeed, suspicious—of cut and dried philosophies which explain everything and "justify the ways of God to man"—because, we may rest assured, there is infinitely more to be discovered than we are yet able to comprehend. Let us stick to facts and work upwards from them. If we see only faint glimmerings of the light of Truth, they are prophetic of the rich illuminations which will come, if we persevere—but let us be sure of our ground.

Re-incarnation is offered to us as the *only* logical answer to the question, What is the meaning of life? We are reminded that it is not a question of *sentiment*, but one which requires full and complete investigation. This is promising, but the promise is no sooner made than broken, for we are asked to take the premise as proven; no endeavour is made to prove it. After some fine and large assertions regarding God, which may or may not be true, who knows? we are gravely informed "Truth cannot be argued; Truth makes a statement, and suggests to the mind that which opens the consciousness to the reception, perception, and finally the conception of that Truth!" We protest against such irrational and illogical statements. When and how does "Truth" make a statement? Truth is not an entity. Mr. Burgess appeals to logic, and he should logically define his position and prove his premises, not take them for granted; demonstrate his Truth, and not personify Truth, and set it up as an infallible authority. What is Truth?

Mr. Burgess declares that about 1,300 millions of people die every year, and about the same number are born. (By the way, surely people are born first and die afterwards!) Who compiles the statistics? But true or false what do they prove? No application is made of the asserted fact, but Mr. Burgess proceeds to "claim" that every flesh body is the embodiment of an Individual Consciousness, an eternal Ego, backwards as well as forwards, and he rushes on with assertion after assertion. Thus:

Every life is the presentment of a continuous evolution; the number of bodies used by a single ego or individual consciousness or spiritual man are garments, representatives, instruments through which Divine Evolution is accomplished; the sphere of activity, the propensities, the desires, the character, as manifested in one Incarnation, are the results of the aspirations, thoughts, and acts of preceding incarnations. Every virtue enjoyed now, every intellectual supremacy gained is the spoil and trophy of some victory or victories previously won. This repeated embodiment in fleshy form, the process by which something that is real, permanent, lasting, eternal, uses many instruments that are unreal, impermanent, ephemeral, and temporal is what is called Re-incarnation.

After which he *hopes he has made his meaning clear!*

We may understand his *meaning*, but what Mr. Burgess has to do, and does not attempt, is to prove that his assertions are true! Instead of which he appeals to

sentiment (although he said it was not a question of sentiment), by picturing the horrors of the "submerged tenth" and atrocities in China and Armenia, and declares "we must understand the fact of Divine Evolution, otherwise, life is a madhouse of awful, horrible conditions." But we may conceive the fact of Divine Evolution without introducing Re-incarnation, indeed it is because, to our thinking, Re-incarnation means retrogression and not progression, that we find it so difficult to reconcile it with Divine Evolution!

The great crux, to us, of the whole matter is that we do not get a shadow of evidence, no clear demonstration, not a fact that proves these confident assertions. As spiritual truth-seekers, we have followed the inductive method, we have witnessed phenomena which indicate the continued conscious existence of people we know to have died. These "intelligent operators at the other end of the line" tell us they live, think, feel, learn, and love; that they are real people living in a real world, possessing real bodies, and are consciously experiencing the consequences of the motives and actions of their past earth life, profiting by them, that they can improve their minds, gain power, advance in wisdom, and comprehension; in short, they declare (and give us evidence, as far as the case admits, of the truth of their statements) that consciousness is continuous, character is maintained, "consequences" affect the spirit, and growth is the law of the spirit, hence "Divine Evolution" operates in unbroken sequence, the Individual Consciousness is preserved intact, the past, present, and future are indissolubly inter-linked, and the results of experience and education are progressively outwrought in the consciousness of the individual.

Mr. Burgess contends that "Immortality has no end and can have no beginning." We presume he means that the Spirit Ego has neither beginning nor end. We may grant that, and still are not compelled to believe that it has been going through alternate days and nights of flesh incarnations and excarnate illusions. That Life, *per se*, neither begins nor ends is quite conceivable, but its modes of manifestation and its states of consciousness may have been progressive, and the expression of spirit, by the aid of the human body, on the plane of *self*-consciousness, may, nay, it seems to us, must, have a beginning, but it does not follow that such *self*-consciousness shall, therefore, end. On the contrary, it is quite conceivable to us that it expands, intensifies, and deepens as the result of its activities, acquisitions, and ascensions through the stages of progressive life here and hereafter.

Mr. Burgess says, "How can one life of three score years, more or less, fit a man for eternity?" . . . "To gain experience and build character and capacity, and acquire knowledge and wisdom that will fit man for heaven, requires many lives." . . . "Over and over again we don the garb of flesh, learning, rising, now stumbling, now recovering, but ever upwards towards God, treading our way under an unvarying law that insures that 'whatsoever a man sows, etc.'"

Judging from the above, Mr. Burgess seems to have no conception, and to be ignorant of the revelations which spirits have made (quite as much by their manner, methods, and moral growth, as revealed in their continuous manifestations, as by their declaration of the law of progress) of the sequential and evolutionary character of conscious individual life after death, and he adopts the usual tone of Re-incarnation advocates, in assuming that knowledge, wisdom, and experience can *only* be gained here—not in the spirit spheres—and that, therefore, one life on earth is inadequate to fit man for eternity—or heaven. Time, so far as spirit is concerned, is unimportant. A change of spiritual consciousness may be comparatively sudden or slow. Some people in a few moments of time experience an eternity of suffering or joy; spiritual things must be spiritually discerned, and the "time idea" is often misleading. The supposed necessity for Re-incarnation is based upon the materialistic idea that *only* in the flesh body and in the time-sphere can the individual build character, gain knowledge, and grow in wisdom and capacity. Conscious, individual, and progressive existence in the spirit realms, after the flesh-body has been cast off, does not come within their horizon. Man must come back here over and over again, and stumble on towards perfection in this world, must he? How many of those who have been here "over and over again" have reached such

conditions that they are fit for heaven? Who and where are those who have attained perfection?

To our thinking, this earth life is, and must always be but the infant school of our responsible self-conscious career. History repeats itself. The methods of instruction may vary slightly, but the scholars of this generation—like the scholars of a thousand or ten thousand years ago—still have to learn the A B C, and pass through the initial stages of their education. Just as they begin to understand some few things and interpret some of the object lessons around them, and realise the spiritual import of the hopes and possibilities that are within them, death marches them off into the unseen. Will they go on in the spirit realm from the stage of illumination gained here, and continue their education?—or must they forget it all and return to the nursery, and go through the infant school—over and over again? Spiritualism says they will retain all that was gained, and continue to grow. Re-incarnation says they will come back—retaining only as a potency, tendency, or bias, the aggregate consequences of the past earth-life, without consciousness of having lived that life, or why they are selfish or selfless, why they are miserable and criminal, or happy and civilised. If Re-incarnation be true, they suffer for crimes they are not conscious of having committed, or are rewarded for unknown virtues.

Since man must, according to Mr. Burgess, suffer in one life the consequences of the sins of his former life—therefore the sweaters, murderers, and libertines are who, what, and where they are *because* of their former wickedness—though they don't recollect it! The sweater to-day "takes it out" of his victim for having, in a previous life, sweated him, and thus the wrongdoer is punished and the wrong avenged—but what of the additional consequences accruing from the present life tyranny, and weakness? Since the slum-dweller suffers, that he may reap the Karmic consequences of a former misspent life, God's justice is vindicated—and sweaters, murderers, slums, and slum-dwellers are justified—they are part of the inevitable *must*! But where does the *upward trend* come in? Two wrongs cannot make a right!

Mr. Burgess says, when you see virtue under the heel of vice, think not that God does it. But, surely, if these inequalities and enigmas are the inevitable outcome of previous embodiments, and Re-incarnation is necessary to prove the Justice of God, then God *is* doing these things, and the poor human puppets who march on and off the scene are moving as He pulls the strings? If not, then these people are acting of their own free-will, and God is not acting by and through them, and in that case they may be outside the boundaries of His so-called Justice, and their evils may be real evils after all. Still further, the vicious and the criminal are what they are because of previous embodied wickedness—but what about the consequences of their present vices and crimes? Are these people justified in their present state, because Karma compels? or are they only piling up new Karma, which will have to be harvested in the next Re-incarnation? If so, they will go from bad to worse! Where is the *proof*? Give us facts!

Mr. Burgess pictures a child born amid squalor, debauchery, etc., who learns the habit of crime and sin, and lives and dies in the gutter. Then he depicts another child born in a loving home, surrounded by wealth, caste, class, religion, and living a useful upright life. For dramatic purposes the pictures will do, but for real life they are hardly correct. Has Mr. Burgess ever found these extremes—these sinners and saints? Our experience is that there is a good deal of the sinner in the saint, and the sinner is often but a few degrees removed from the saint! Human Nature is very mixed. The child of the slums often has fine qualities, and frequently expresses them, and, if he gets a chance, rises out of his conditions, and many of the people now in the slums had the advantages of happy homes and parental care, *but did not* live usefully nor wisely! Adversity tries, and very often strengthens. Prosperity spoils—hardens—many more than adversity does. Poverty and wealth alike have their difficulties and temptations, their sorrows, sufferings, and sins. If "goodwill and love are smothered by the cloak of poverty," they are *quite* as often suffocated by the ulster of wealth. If "the ruling passions of one incarnation find their inevitable harvest in the next," the wickedness of one life inevitably plunges the sinner deeper in the mire in

the next, just as the goodness of the virtuous and loving in one life must enlarge his liberties in the next, and "God has stood a willing witness to these conditions," if Mr. Burgess's contention be true! Thus Re-incarnation, instead of destroying the barriers of birth, circumstance, and caste, is really responsible for them. Are they not the inevitable results of the operations of the law of Karma?

Put it thus: According to Re-incarnationists, man's present unequal conditions are the inevitable harvest of former embodiments.

Man's present conditions are intolerable, a "mad-house" of awful inequalities and atrocities.

Since the present conditions are so terrible, and are the result of Karma, we are building up caste and creed, class and circumstance, as a result of Re-incarnation and Karma—and our last state threatens to be worse than the first.

Mr. Burgess says, "The life that sleeps in the stone breathes in the plant, and, taking another form or expression, moves in the animal, and thinks in the man." Yes, and having thus been individuated, it has attained the stage of self-conscious moral and responsible spiritual existence, and the purpose for which the body was formed has been fulfilled. The individual consciousness can never more be lost. The spirit has become the thinker, the knower, and the doer, and goes on to become the lover, and, learning all the way up, struggles out of ignorance and darkness into light and harmony, either here or hereafter, making stepping stones of past follies, ignorance, wrong, and suffering, until triumphing over death and ignorance, as one who understands, and intelligently, aye, lovingly, harmonises with the Supreme Wisdom and Love, he becomes attuned to, or at-one with, the Spirit Divine.

SPECIAL REPORTS.

PHYSICAL SEANCE AT THE "TWO WORLDS" OFFICE.

BY ARRANGEMENT, Mr. John Taylor, the physical medium, of Farnworth, met the students in Mr. Peter Lee's classes at the office of the Two WORLDS, on Thursday evening, the 6th inst., for the purpose of affording them the opportunity of witnessing the wonderful phenomena which takes place through his mediumship. Sixteen ladies and gentlemen had the satisfaction of being present at an eminently satisfactory seance. The circle was formed round an ordinary kitchen table, which soon began its gyrations, the power gradually increasing, till one of the gentlemen was requested to get up and stand on the medium's hands, but it was found that the power was not sufficiently strong for the table and its freight to be levitated. The medium at this point requested that his legs should be tied fast to his chair, which was most effectively done by Mr. Levy, who firmly tied both the legs and thighs of the medium to the chair. After sitting a little while longer, the medium requested that one half of the friends would leave the room and go into the one adjoining, alleging that it was more likely that satisfactory results would be obtained. This was quickly done, and immediately the table began to show greater activity. In about three or four minutes two of the gentlemen were instructed to get upon the table and stand upon the medium's hands. The table then rose bodily from the floor, while another gentleman, standing behind the medium, and having hold of the hands of those on the table, pulled in an opposite direction. A chair was next placed upon the table, and while one of the friends sat upon it, the table and its freight were lifted, while the medium held the chair by two of its legs. After this, the table was several times lifted without contact. Those who had been witnesses of all this were then asked to retire to give place for those who were waiting in the adjoining room, who were nearly all gentlemen. The circle being again formed, the manifestations soon recommenced, and eclipsed all that had previously taken place. Levitations, similar to what are above stated, had taken place, when a chair was again placed upon the table, and two gentlemen were asked to sit upon it, as well as they could, side by side, while another stood by them on the table, the other sitters being told to pull down at the chair. In this case the medium had hold of the legs of the chair, and while so held the table and its weight were lifted bodily from the floor, the medium being all the while in a sitting position, and firmly tied to the chair. The weight thus lifted, including chair, table, and three gentlemen, would not be much less than 480lbs., which is accounted for as follows:—Two gentlemen, seven score each, and one nine score, and 20lbs. for table and chair; even then, no allowance is made for the weight of those who were pulling against the levitation. In regard to the chair, it must be noted that the table always rose with it. The writer has sat several times with Mr. Taylor some years ago, but has never seen anything equal to the manifestations at this seance. To the above it must be added that during the seance several minor manifestations took place, such as the lifting of the table with and without contact.—*Cor.*

I fully endorse the statements made previously, and also wish to add that the table at one time was held in space fully 30 seconds without any contact whatever. I may also add that Mrs. Skerratt (clairvoyant) states that the spirit forms of two ladies and two gentlemen were hovering over the table during the seance, and at the back of the medium stood an aged gentleman, who was robed in a saaten-looking garment, age about 70 years. The hair was silvery white, and parted down the centre, the face being very bright. The phenomena were the most wonderful that I have witnessed during my investigations.—*F. Johnson.*

HASTINGS AND ST. LEONARDS.

THE friends have had a pleasant and instructive time with Mr. J. Allen's guides, on Sunday and Monday, August 2 and 3, one of whom gave an interesting address on "The utility of Spiritualism," showing how Spiritualism is a means of raising mankind to a higher state of spiritual life here, thus enabling them when they arrive on the other side to start on an advanced plane without delay. The address was listened to with rapt attention. Friends on the other side were described and recognised, and good advice given. Monday evening another meeting was held, by kind invitation, at one of the friend's residence, when an address was given on "Usefulness and love toward one another." Much good was done by inspiring each other to energy and perseverance. I am glad to state that we are about to organise regular meetings, and should any Spiritualistic friends visit Hastings—St. Leonards, we should be pleased for them to call on us.

J. PETTIT,
23, Silchester Road, St. Leonards-on-Sea.

DEMONSTRATION AT ATTERCLIFFE.

SUNDAY last, August 9, was quite a red letter day. In the local cause of Spiritualism we marched through the principal streets, headed by Mr. Webster, the earnest and hard-working president, and Mr. Cook, the indefatigable secretary, and the speakers. Then came a brass band, playing suitable selections, followed by the members of the Society, who, I was pleased to see, turned up so well, each wearing a white rosette. Altogether, it was a most imposing sight, and created quite a sensation, the inhabitants frequently expressing their surprise at seeing so many Spiritualists, they "had no idea they were so numerous," after which we held two open-air meetings at eleven and three. Large and attentive audiences appeared to follow with very great interest all that was said by each speaker, viz., Messrs. Webster, Featherstone, Mason, and Brown. The evening service was held in the large room used by the Society, it being well filled. After the address, Mr. Mason gave the strangers a special treat in clairvoyance, being most successful, everyone instantly recognised. Thus ended one of the most enjoyable days of my long experience in the Cause. It is the intention of the friends to adopt this course annually, and, if possible, obtain the co-operation of all the societies in the district, for the purpose of bringing them into closer union, and also to make our public appearance as strong as possible, and thus let our opponents see that we are not so insignificant as they imagine. I am of opinion that this plan could be carried out in all our large towns during the summer months with very great pleasure and profit.—*R. A. BROWN.*

LONDON NEWS AND NOTES.

CAMBERWELL. Surrey Masonic Hall.—Mr. Long's guides discoursed most ably upon biblical history, dealing chiefly with the mission of Jesus and his followers, putting new interpretations upon much that is perplexing to the progressive thinker, and generally showing that the old records run parallel with many facts that are being proved by Spiritualists to-day. The subject will be further dealt with next Sunday by the same speaker. Students' class at 8-30, Thursdays.

102, CAMBERWELL ROAD. Mrs. Clark's.—Aug. 2: Mrs. Perry was again the medium, and was very successful. 9: Mr. Robson was in charge of the meeting, and gave some interesting psychometry. Mr. Dale and Mr. Orr were also under control.

CANNING TOWN. Hermit Road.—6: Pathetic address from Mr. Shaw's control. Subject from audience, "God's holy love." 9: Interesting address from Mr. Sloane's control, subject from audience, "What occupations have spirits in the spirit world?" ably rendered. Next Sunday, Mr. Paine, trance medium.

CANNING TOWN SOCIETY (AFFILIATED).—5: Mrs. Baker again read some of her spirit writings, also gave spirit messages to some of the audience. 9: An enthusiastic audience welcomed "Evangel," who gave a beautiful discourse, also answering questions to inquirers with great satisfaction. We have started a library in connection with the Society, and shall be thankful for any literature that friends can send us.

CAVENDISH ROOMS. 51, Mortimer Street, Regent Circus, W.—Another highly successful evening with Miss McCreadie and "Sunshine." Useful remarks and remarkable clairvoyance, 19 out of 23 fully recognised; startling and convincing particulars given. Miss Hughes' singing of "The promise of life" was again and again applauded. This lady possesses a rich and powerful voice of exceptional quality, and we again extend our grateful thanks to her for giving the audience such truly musical enjoyment.—*L. H.*

EDMONTON. Beech Hall, Hyde Lane.—Mr. W. Walker's guide discoursed excellently upon "The use of prayer," and gave distinct clairvoyance; five out of six descriptions recognised, audience delighted.—*A. W.*

FINSBURY PARK.—Open-air work. Messrs. Brooks, Davis, and Jones addressed the meeting. Various reasons for the present unpopularity of Spiritualism were given. In the evening, at Wellington Hall, Islington, Mr. Davis presided. Messrs. Rodger, Emms, and Brooks also took part in the service.

KENTISH TOWN. 81, Fortress Road.—9: Mr. Walter read a poem, "Three score and ten." Mrs. Spring offered an invocation, and Mr. Walter lectured on the "Uses of Spiritualism." Among others, the consolation it affords to the bereaved; the possible prevention of suicide; the raising of low spirits to higher spheres; healing of the sick; receiving advice and warnings; spiritualising everybody, more or less, to make life worth living. Mrs. Spring and Mr. Walter followed with successful clairvoyant tests. The audience displayed a lively interest.

STRATFORD.—Mr. Ronald Brailey's guides gave us another treat on "In my Father's house are many mansions," to a good audience. Mr. C. Chapman's rendering of a solo was much appreciated. We deeply regret that our dear respected President (Dr. Reynolds) has resigned. We all extend to him every good wish and heartfelt appre-

ciation of his hard work for our Society and for Spiritualism. We are pleased to state that Mr. J. Veitch, the well-known and earnest worker and speaker, has been unanimously elected President, and we are all very pleased that he has very kindly consented to accept the office. Our annual excursion takes place on Saturday, August 22, to Epping Forest. Tickets, 2s. 6d.; children, 1s. 6d.; by brakes. Ronald Brailey every Thursday at 8 p.m.—T. McC.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—July 29: Mr. Pearson gave very good psychometry and clairvoyance. Aug. 2: Miss Schofield, Rochdale, gave very pleasing addresses, with very good clairvoyance. 5: Mr. Macdonald gave a short address, and Mr. J. Gibson gave very good psychometric tests. 9: Mrs. Newton gave good discourses, with very good clairvoyance. Our newly-formed choir sang "Lead, spirits bright," with very good effect. We hope to be able to keep them together.—Aug. 30: The Committee of the above Society intend holding Harvest Thankgiving Services; medium for that day, Mrs. Hyde. The choir and Lyceum will sing suitable hymns. Our President, Mr. G. Hill, and any of the committee will be glad to receive contributions of flowers, fruit, or vegetables in aid of the above.—T. Roughsedge, 10, Clyde-street, West Gorton, cor. sec.

BRADFORD. Church Street.—Good day with Mr. Crompton's guides, who gave good address on "True Spiritualism." Excellent psychometry.

CHEETHAM. Ash Lodge, Halliwell Lane.—July 26: Mrs. Newton gave good addresses on "God's love" and "What must I do to be saved?" Good clairvoyance. 30: Mr. Connolly gave good clairvoyance, also Mr. W. Rooke gave clairvoyance and two poems from words chosen by the audience. Aug. 2: We were thrown on our own resources, but having one or two good speakers among us, we got through very well. 6: Madame Henry again delighted a good audience; very spiritual address and good psychometry. 9: A grand day; Mr. G. Smith took subjects from the audience, one being especially interesting, "By whom were the Pyramids of Egypt built? and for what purpose?"

COLLYHURST STREET.—9: Mr. Postlethwaite gave addresses on "Other world order," and "The Gospel of the Ghost." Good hearty singing. *Lyceum*: 70 present; capital session.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—9: Madam George gave a nice address on "What has Spiritualism done for the people?" and excellent clairvoyance.

HULME. Junction Street.—Thursday, psychometry by Mr. Lamb. Sunday, 6-30, an address by Mr. Lamb. Public circle after the service. Monday, a pleasant evening spent with Miss Smith. Clairvoyance and psychometry good. Monday next, Mr. Macdonald.

LONGSIGHT AND WEST GORTON. 24, Gray Street.—Miss E. Booth discoursed well on "What are we doing to help humanity?" Psychometry and clairvoyance good. 9: Mr. T. H. Collins gave a good address on "Who is greatest in love, God or man?" Clairvoyance and psychometry remarkably good, names and addresses given and recognised. After-circle, tests by Miss Lamb and a friend. *Lyceum* at 10-30 well attended. Bank holiday, about 30 members and friends spent a nice outing at Dunham Park. Thanks to the ladies in the way they carried it out.

OPENSHAW. Granville Hall, George Street.—2: Mrs. Dixon again gave short addresses in the morning, and at night spoke on "What shall I do to be saved?" Psychometry. 9: An enjoyable and interesting time with our local friends, Mrs. Booth and Mr. Hall, who did well.

PATRICROFT.—2: Mrs. Porter gave a short address and good clairvoyance. Some strangers much affected by the clear descriptions given. 9: Mr. Gibson gave addresses and psychometry to good audiences.—T. L.

PENDLETON. Spiritual Church.—2: Another welcome visit from Mr. R. A. Brown, two splendid lectures, delivered with force and judgment; evening address on "The future of Spiritualism" was grand. 9: Mr. Mayoh's guides gave us another treat, and we were sorry there were not more people to hear this wonderful medium.—16: Flower Service; speaker, Mr. J. B. Tetlow. The committee will be pleased to receive the loan of plants and flowers, and will be in attendance at Cobden-street Hall from 6 to 9 on Saturday, Aug. 14, for this purpose.—E. Johnson.

SALFORD.—Public circle. 5: Miss Knight gave good phenomena to investigators. 9: Miss Foster gave 9 clairvoyant descriptions, 7 recognised, prior to which she spoke upon "Harvest home."

SOUTH SALFORD. 4, West Craven Street.—Grand addresses from our friend Mr. Kay, who dealt with questions from the audience, each question being a scientific ideal, was expounded in such a logical and intelligent manner that it brought a current of flashing ideas upon those minds who have been trying to fathom the subtle depths of true Spiritualism. After-circle crowded to excess, excellent clairvoyant and psychometrical tests by Mrs. Hammond, Messrs. Kay, and Cæsar.

READERS should carefully peruse "Heaven Revised." Price 6d. post-free, 6½d.

SPIRITUALISM: ITS FACTS AND PHASES, illustrated with personal experience by J. H. Powell. This book is a valuable presentation of our subject, the experiences are clearly stated, and the manifestations were striking, affording good evidences of identity. *Facsimiles* of spirit-writing are given, and the rational philosophy presented by the author is by no means out of date; indeed, it is a capital antidote to the hair-splitting devices of those people who seek to evade the clear and logical significance of the facts. Cloth bound, 168 pages, it is now offered for 1s. (half-price), to clear out the stock. The chapters on Mediumship, Dreams, Hauntings, Apparitions, the theories of opponents, scientific and theological, are all extremely interesting. We shall be happy to supply the book, post free, for 1/2. Address the Two Worlds Publishing Co. Ltd., 18, Corporation-street, Manchester.

PLATFORM RECORD.

ACCRINGTON. Whalley Road.—Mrs. Hunt's guides gave good addresses on "Is it the duty of man to progress?" and "Am I my brother's keeper?" Clairvoyance and psychometry for sickness.

ARMITAGE GARDENS. Mirfield.—Mr. Campion, of Leeds, gave splendid addresses, evening, "The three Ps." were dealt with most marvellously.

ARMLEY. Theaker Lane, near Leeds.—9: Mrs. France's control conducted our flower service, afternoon and evening, and discoursed on "Is Spiritualism a religion?" before a very large audience.

ASHTON.—2: Addresses through Mrs. Newton on "There's a beautiful home on high," and "What has Spiritualism done for humanity?" followed by clairvoyance. 9: Addresses through Mrs. Hyde "Does the change called death end all?" and "The teachings of Spiritualism," followed by clairvoyance and psychometry.

ATTERCLIFFE.—2: Mr. Fielding's guides gave very good discourses; clairvoyance excellent. 9: Great open-air meetings and processions, headed by the Ecclesfield Prizes Brass Band, attended by hundreds of people. Speakers, morning and afternoon, Mr. R. A. Brown (Manchester), Mr. S. Featherstone (Parkgate), Mr. W. C. Mason (Sheffield), each meeting presided over by Mr. H. J. Webster, Attercliffe. Evening meeting, held in Vestry Hall, attended by very large audience. Mr. Brown gave a most excellent lecture, dealing with Spiritualism in a sublime manner. Mr. Mason closed the day's proceedings with excellent clairvoyance.

BARNOLDSWICK.—Grand clairvoyance by Mrs. Lambert, of Burnley, nearly all recognised.

BARROW-IN-FURNESS. Psychological Hall.—2: Uplifting addresses by the guides of Mr. W. Proctor, followed by successful clairvoyance by Mrs. Lambert, of Burnley, who, being in the district, volunteered her services, for which we heartily thank her. Others visiting our beautiful district please copy. Secretary's address, George M. Nettleship, 47, Paradise Street, Barrow-in-Furness.

BOLTON.—Mr. Charles Eyre gave us addresses on "Home, sweet home," and "Why not stand firm as the heroes of old did?" the latter especially instructive and profitable. Psychometry for the afflicted very convincing and satisfactory.

BOOTLE. (Liverpool).—Miss F. Barlow gave very good addresses on "What is true religion?" and "The religion of the future." Clairvoyance excellent, and mostly recognised.

BRADFORD. Boynton Street.—2: Mr. Campion spoke on "The Biblical theory of spiritual life," with good effect. 9: Mrs. Brook addressed us on "Life is real, life is earnest," and "Death and the after-life." Moderate audiences. Clairvoyance and psychometry very good.

BRADFORD. 421, Manchester Road.—2: Annual flower services on Aug. 2. Mr. Smithson gave good addresses on "God's garden" and "My experience of Spiritualism," followed by good clairvoyance by Mrs. Webster. We thank all friends who helped to make it a success. 9: Mr. Rowling gave excellent addresses in an eloquent manner. Good audiences.—J. A.

BRISTOL. 136, Grosvenor Road.—Good circles held, many strangers present. Mr. Hooper gave clairvoyance and address; other mediums making good progress. Pleased to meet Dr. W. Jones, whose control gave us advice.—S. H.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow, Manchester, discoursed, afternoon, "Is Spiritualism sickly and morbid?" Evening, questions very ably answered, and clairvoyance and psychometry, without articles.

BURY. Georgiana Street.—Annual Flower Service a success, Miss Chadwick reading the service of song, "Gleanings from the Harvest Field," in a very nice style. Good singing by the choir, Mr. Fletcher leading. Solos by Mrs. Walker, Lawrence Fletcher, and Miss Golding. Quartette: Miss P. Chadwick, Miss Fowler, Mr. H. Fowler, Mr. Wood Birkott Kershaw. Mr. G. Nield presided at the harmonium.

CAMBOIS.—Mrs. Brigham's lecture in the Mechanics Institute, Blyth, on "What has Spiritualism done?" was highly appreciated. Miss Cushman gave a fine impromptu poem "Out of the body, what does it mean?" and Mrs. Brigham improvised wonderfully on "What is the future of Spiritualism?" "Good and Evil," "Cease to do evil and learn to do well," Love and Immortality." Large audience. Mr. C. Campbell, of Blyth, ably presided. 9: Mrs. Young, of South Shields, gave short addresses and clairvoyance at 2 and 5-30. Clairvoyance good. Moderate audiences. Mr. Murday ably presided.

CARLISLE.—6: Mrs. J. A. Stansfield kindly gave her services Good audience assembled to hear one of the best lectures ever delivered in Carlisle, subject "Belshazzar's Feast." Remarkable clairvoyance and psychometry. 9: Mr. Penman's guides gave good discourses on "Experiences on leaving the physical for the spiritual" and "What benefits do we receive through Spiritualism?" Excellent clairvoyance.

CARDIFF. St. John's Hall.—9: Again privileged to listen to Mr. G. H. Bibbings, whose guides gave most able and inspiring addresses upon "O, the sunshine!" and "The tramp of the mighty armies." Successful week-night meetings have also been held. Pleased to welcome friends from Newport, Bristol, Merthyr, Weston, and Bridgwater.

DARWEN.—Madame Henry delivered good addresses on the "Teachings of Christianity," and "Where and what is heaven?" Clairvoyance very good. Madame Henry very kindly gave us a free meeting on Monday night, and gave a good address. Clairvoyance and psychometry very good.

DERBY. 67, Upper Dale Road.—Excellent meetings. Mrs. Foster's controls gave a good address on "Shall we meet our loved ones there?" After-circle, good tests given. 5: Mrs. Foster spoke on "It shall be a lamp unto thy feet, and a light unto thy path," afterwards clairvoyance.

DEWSBURY. Bond Street.—6: Public circle, Mrs. France conducted. Well attended. 9: Mr. Colbeck gave excellent addresses on "The laws of revolution," and "Is there a God, if not, why pray?" Audiences well pleased.

DUNDEE, N.B.—Aug. 5: Mrs. Stansfield's guides gave an able and eloquent address on "Living to do good." Psychometry and clairvoyance very good.

FELLING. Hall of Progress.—Aug. 1: Seventh anniversary tea and concert a great success. Mrs. Harland catered; the good things were of the very best quality, and reflected great credit on that lady, assisted by her two daughters, Mrs. Stansfield and Miss Coney. A hearty vote of thanks was awarded her and her assistants. Social: overture by the band, organ by Mr. Hews, three young Stansfields, violins, and Mr. Watson. Mr. Cardell, banjo solos; and songs by Miss Moncaster; Mrs. Stansfield, solo, accompanied by her three sons, on violins; two solos by Miss Coney; two comic songs by Mr. Kirdale; Mr. Laws, song; Mrs. Stansfield, song; Miss McPadgen Jarro, two solos on mandoline; two recitations, Miss Cairns; one by Miss D. Peters; recitation by Miss I. Hall, which were all highly appreciated. 2: Mr. Joseph Stevenson gave great satisfaction. Our members congratulate themselves that after clearing all expenses they have paid off the capital this last twelve months, they have laid out £80 on the hall since taking it. Felling Society does not look like going down.

FOLESHILL.—Mrs. Barr gave a very good address on "the gods that men worship," which are very numerous for a so-called Christian land. Fair audience.

GLASGOW.—We have had rather a dull spell auspiciously broken by a two Sunday's visit from Mrs. J. A. Stansfield, the gifted trance speaker, clairvoyant, and psychometrist. Notwithstanding the holiday season, the audiences were large and thoroughly appreciative. The four addresses delivered were notable for cogency of argument, aptness of illustration, and high spiritual tone, and were altogether memorable and inspiring. Clairvoyance and psychometry very satisfactory. Mrs. Stansfield has endeared herself to Glasgow Spiritualists, and will always be a welcome visitor.—J. S.

HOLLINWOOD.—4: Circle. Mr. Plant gave good results. 9: Our esteemed friend, Miss Halkyard, gave good lectures and clairvoyance. Lyceum doing very nicely. Calisthenics and marching done well.

HULL. Story Street.—Aug. 2: Mr. Birks presided. Mr. Thompson, paper, "Spiritualism and Christianity," discussion followed. 6-30, Mr. Thompson presided, reading "Rise and progress of modern Spiritualism." Mrs. Birks' clairvoyance good. 9: 2-30, Mr. Birks presided. Mr. Thompson, "How to treat our criminals." Mrs. Thornton, clairvoyance. 6-30, Mr. Thompson presided. Mr. Needler, short address. Mrs. Thornton's guides, "Light through darkness," and successful clairvoyance.

HUNSLER. Goodman Terrace.—2-30, Mr. W. Ripley gave good psychometry, and at night a very good address on "Immortality," and psychometry. Very good after-meeting.

HUNSLER. 3, Bottom of Joseph Street.—2: A good day with Mrs. J. Crossley, whose guides gave good addresses and clairvoyance. 9: Mrs. E. Wood's guides gave good addresses and clairvoyance. Good after-meeting, full room.

HUNSLER. Top of Joseph Street.—2: Mr. J. Brooks gave grand addresses on "Religion" and "The unknown God." Much appreciated. Remarkably accurate clairvoyance and psychometry. 9: Afternoon, a very good circle. Evening, Mr. J. Pawson dealt with subjects from the audience in brilliant style, clairvoyance excellent. Large attendance at night.

LEICESTER. Crafton Street.—July 26: Splendid address by Mr. Swinfield's control, and successful clairvoyance. Aug. 2: Mrs. Colledge's guide answered questions from the audience in good style, and another gave nine descriptions, all recognised. Mr. Illife gave good clairvoyance. In one case he saw a boat, with the name and number on it, which proved to be the boat in which the body was brought home after being found in the water dead. 9: Mr. Muggleton's control spoke on "Heaven, and God's angels." Mr. Illife gave clairvoyance.

LEICESTER. Millstone Lane.—9: Our sixth anniversary. Eloquent addresses by Mrs. Barnes, of Nottingham, on "What and where is God?" and "What advantage have Spiritualists over non-Spiritualists at the hour of death?" Crowded and enthusiastic audience at night. Solo by Mrs. Lord well rendered. Clairvoyance by Mrs. King.

LEIGH. Newton Street.—A most enjoyable day with Miss Knight and her guides. Afternoon: 14 clairvoyant descriptions, 13 recognised. At night she gave 25, 23 recognised, also psychometry with remarkable accuracy, to the satisfaction of fair audience. She won the good feeling of the public.

LONGTON.—9: The president gave a good practical address on "What is religion?" pointing out that any religious system which did not deal efficiently with the social and political life of the people must be a failure. Religion had to do with life in all its aspects, and that religious system which best entered into the individual and collective life of humanity must come to the front and take the lead. Spiritualism best realised the aspirations and longings of the broad minded and most rational, and as a natural result is sure to take precedence among the religious systems of the world.

MACCLESFIELD.—Lyceum anniversary and floral services, a splendid success. After going through the singing, reciting, marching, calisthenics, etc., Mr. T. O. Todd, of Sunderland, gave a splendid address on "Boys, girl, and angels," which the children greatly enjoyed. His addresses on "Poetry and Spiritualism" and "The standard of truth," were uplifting and instructive, greatly appreciated by good audiences. With the flowers, good addresses, and good music, etc.; all went away better for their visit. We thank Mr. Todd for his generous services.—G. C.

MEXBORO'. Market Hall.—Aug. 2: Mr. Mason gave a good address on "The mission of Spiritualism." Psychometry very good. 9: Mr. G. Featherstone gave a good address, subject from the audience, "What is the reason that spirit mediums cannot, or will not divulge the whereabouts of murderers?" Evening, the funeral sermon of the late president, Mr. W. Adshad, subject, "By their fruits shall ye know them." Poem on "Justice" by J. O'Brian. Good audience.

MILLOM.—Aug. 2: Mr. Richardson and Miss Halkyard, of Hollinwood, kindly gave their services, for which they have our

best thanks. We would be glad to hear of someone who would do likewise, as we are in need of help.

NEWCASTLE-ON-TYNE.—July 26: Mrs. Brigham, of New York, lectured on "The philosophy of Spiritualism" and on relevant subjects given by audience upon "Spiritualism, religion, and reform." Monday evening, "Now is brought to pass the saying, Death is swallowed up in victory." The replies to questions were exceedingly fine, and to the satisfaction of all concerned. Miss Cushman also recited some very nice pieces, and altogether they created quite a sensation among the Spiritualists of Newcastle. Aug. 2: Mr. J. B. Tetlow delivered very impressive discourses on "With what are mediums controlled?" Evening, "The influence of thought," followed by experiments in clairvoyance and psychometry, in both of which he was eminently successful, and fully maintained his reputation both as a lecturer and psychometrist. 9: Mrs. E. Hardinge Britten lectured on "The wonderful story of spiritual evolution here and hereafter," answers to written questions from the audience, and on Monday evening, "Modern Spiritualism and the latest discoveries of science," all of which gave the greatest satisfaction, the answering of the questions being a perfect treat.

NEWPORT, Mon. Arundel Villa, Barrack Hill.—6-30, an address by Mr. Wayland's guides on "Historic Spiritualism." Clairvoyance at after-meeting by Miss Alice Wayland. Mr. and Mrs. Watkins, from Barrow-in-Furness, have visited us. All welcome.

NOTTINGHAM.—Mr. Victor Wyldes failed to fulfil his engagement, though advertised at considerable expense. Our friend Mrs. Knight kindly filled the gap, and her services were highly appreciated, both speaking and clairvoyance.

NORMANTON.—2: A good day. Mrs. Mercer spoke well on "There is no death." Clairvoyance at each service recognised. Mrs. Mercer has our thanks for her kind consideration, owing to a rather small audience. 9: All well pleased with the guides of Mrs. Midgley. A very attentive audience in the evening. Clairvoyance recognised.—E. Backhouse.

NORTHAMPTON.—Mr. Hodson, of Kettering, gave two address to good audiences; also clairvoyance.

NORTH SHIELDS. Oddfellows' Hall.—9: A good discourse by Mrs. Yeeles' guide on "A spiritualistic view of heaven," chosen by the audience. Clairvoyance and psychometry exceedingly good, and highly appreciated by a good audience. The balance sheet for the half year was read, which showed in the hands of the treasurer the sum of £15 11s. 3½d.

NORTH SHIELDS. Spiritual and Investigating Society, 80, Saville Street, opposite General Post Office.—After occupying the old premises in Camden Street for over twelve years, we have, for various reasons, been compelled to remove to the above address. The new hall is in a central position, and has a seating capacity of about 150. It has been cleaned and papered throughout, and everything done that would minister to the comfort of the audience. It is our intention to still maintain an open platform for the presentation of a clear, clean, and progressive Spiritualism, and we confidently appeal to all local Spiritualists and rational thinkers to support our efforts. The opening services were held on Sunday evening, when a large and appreciative audience were charmed with an eloquent address by Bro. Lashbrooke, of Newcastle, on "Theosophic and Spiritualistic studies." The lecture was crowded with suggestive arguments, and could not fail to act as an inspiring force, generating responsive thought and resultant action in all who had the privilege of listening. The ceremony of naming the infant son of our local medium and earnest worker, Mrs. R. Hedley, was pleasingly performed by the lecturer.

OLDHAM. Temple Society, Coronation Street.—Mrs. Foren gave a good many clairvoyant descriptions at both services, all recognised. She was much appreciated.—J. Jenkinson.

PARKGATE.—9: Mr. Hanson G. Hey, of Halifax, delivered excellent addresses on "Faith, hope, and charity," and "Creation versus Evolution, a contrast and a comparison." The exceedingly humorous way in which Mr. Hey dealt with creation delighted his hearers.—E. M.

PRESTON. Weavers' Hall, Walker Street.—Miss Cottorill's guides spoke with touching sympathy on "Lead, spirits bright, ye have dispersed the gloom," and gave very convincing reply to "Who are these that return?" Clairvoyance was good.

RAWTENSTALL.—July 25: Mr. Eyre spoke on "Stand firm" and "Does death end all? if not, what is the labour of the so-called death?" Aug. 2: Miss Foster gave good addresses on "Spiritualism, does it elevate the soul?" well answered. Twelve clairvoyant descriptions, eleven recognised. 9: Mrs. Horrocks gave good addresses on "The grave has lost its dread" and "The spirit spheres, where are, what are they?"

ROYTON.—A pleasant day with Mrs. Parsons, whose guides addressed good audiences, and gave clairvoyant descriptions of a most satisfactory nature, this being her first visit among us, but we trust not her last by many.

SEGHILL.—9: Mr. G. James pleased the audience very well with impersonations. He gave 12, all recognised.—W. L.

SHAW.—Aug. 5: Mrs. Johnstone gave good clairvoyance and psychometry, and on Sunday gave good discourses on "Who are the angels?" and "Keep your Spiritualism pure." Good clairvoyance and psychometry.

STALYBRIDGE. Trinity Street.—5: Mrs. Hulme named the Secretary's baby, and gave a few words to parents re training the young, followed by clairvoyance; special hymns sung efficiently by the choir. 9: Mr. B. Plant did remarkably well in the evening, the largest audience we have had. Nothing can prevent Spiritualism spreading here.

STALYBRIDGE.—Wednesday: First visit of Miss A. Foster, good address and very successful phenomena. Saturday: A tea party and a good entertainment. Sunday: *Lyceum*, good attendance. Good addresses by Mr. W. H. Taylor, who appeared for first time after six weeks of severe illness. Very good psychometry and clairvoyance.

STOCKPORT.—Mrs. Gartside-Fletcher delivered beautiful spiritual addresses on "Walk in the light" and "What good has Spiritualism done?" pointing out an eternal progressive life beyond this, the grave individual responsibility for acts done while in the body, and

the cheering words of comfort it brought to the bereaved, in the full knowledge that those they loved were still striving to benefit and help them. An earnest appeal that we should realise more fully the Brotherhood of Man and the Fatherhood of God. Clairvoyance good.

WAKEFIELD. Queen Street.—2: Mr. T. H. Collins upon "Whom do we serve?" and "God is love," was much appreciated. Good clairvoyance, all recognised. 9: Mr. C. Shaw's guides dealt with questions from the audience in his usual masterly manner. Psychometry most successful.—A. W.

WALSALL. Central Hall.—9: Mr. Woollison gave a short address, which was followed by a public seance, to which a large number stayed and enjoyed it.—Next Sunday, sixth Anniversary of Opening our Hall; speaker, Mr. Walter Howell. Monday, 17th, Annual Picnic to Bridgenorth, by brake, fare 3s.—[Advt.]

WHITWORTH.—Miss Smith not being able to come, Mrs. Venables, of Whitworth, kindly officiated.

WISBECH. Public Hall.—Mrs. Ward gave a very able and instructive address on a subject from the audience, "The spirit controlled coming events." Clairvoyance also very good.

RECEIVED LATE.—Derby: Mr. J. Berry's control dealt with subjects from the audience clearly and intelligently; successful clairvoyance.—Cardiff, 100, Cowbridge Road. 9: Mrs. Williams gave a trance address on "Underneath and round about are the everlasting arms," showing how man had continuously been guided and kept by the great sustaining life power. Good after-seance.—Sheffield, Hollis Hall.—Mrs. Hulme gave good addresses on "Death, the gateway to eternal life," and "What are Spiritualists of to-day doing to uplift humanity?" Remarkable clairvoyance and psychometry, creating profound sensation.—Skipton: Mrs. A. Johnstone spoke very nicely on "There is no death" and "Light." Clairvoyance and psychometry well understood.

PROSPECTIVE ARRANGEMENTS.

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

BATLEY CARR Society's 23rd Anniversary, on Sunday, August 23, in their room, Town-street, at 2-30 and at 6-30, in the Batley Carr Old Sunday School. Mr. Walter Howell will speak on both occasions. On Saturday, the 22nd, a Public Tea, at 5 p.m., and Entertainment will be held in the Town-street Room. Tickets, 9d., 6d., and 4d. All welcome.

BRADFORD. Boynton Street.—Aug. 16, 5th Anniversary. Mr. Colbeck, speaker. We hope all friends will come and hear this able man.

BRADFORD. Otley Road.—A Service of Song, on Sunday, August 23, entitled, "Little Nellie." Reader, Miss Gertrude Armitage. Service will be conducted by Mr. Armitage. All are welcome. Soloists, Misses Cochrane, Stair, and Mr. G. Wyatt. Collection at the close of each service, 2-30 and 6.

DARWEN.—Lyceum Monstro Demonstration and Gala, Saturday, Aug. 29, start at 3 p.m. prompt. An earnest and cordial invitation to all Lyceums within accessible distance. Send number and time of arrival to Jas. Harwood, sec., Hindle-street, Darwen.

LIVERPOOL, Daulby Hall, Daulby Street.—16: Mr. John Lamont. 23: Mr. E. W. Wallis. 30: Mr. J. B. Tetlow.

MACCLESFIELD.—Sunday next, Aug. 16, Mrs. Brigham at 3, "Have we heard from the beyond?" 6-30, "The new heaven and the new earth." Miss Belle Cushman will recite at the evening service, "In a thousand years from now."

NORMANTON.—Aug. 16: Lyceum Anniversary. Speaker, Mr. John Johnson. Special hymns to be sung by the children. On Wednesday, 19th, the children will have an Anniversary Tea and a good Field Day (weather permitting). Friends and Visitors will be welcome to join the children at tea. Visitors' tickets, 9d. Special prizes given for sports by Mrs. Cooper and Miss Holmes. Aug. 30: Mr. Thos. Wild, of Rochdale, clairaudient, test medium. Reserved seats for the day, 1s.; second seats, 6d.; back seats, collection at the door. All welcome.

NOTTINGHAM.—The renowned American medium, John Slater, will give a public seance at the Central Hall, Shakespeare-street, on Monday, Aug. 24. See next week's issue for further announcements.

SECRETARIES please note. Mr. H. Crossley has removed from Skircoat Green, Halifax, to Grove Terrace, Mythramroyde, and has a few open dates for 1896 and 97. Terms moderate.

SECRETARIES please note. Mr. John Thos. Tetlow has removed to 49, Arthur-street, Rochdale.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

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

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

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

Ashington.—Spiritual Temple, 5, Attercliffe—Vestry Hall, at 3 and 6-30, Miss Fife.

Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Miss Fester.

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

Bailey Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Williamson. Mon., Mothers' Meeting 3, Choir Practice at 7-45, Thurs. evening, a Members' Developing Circle, 7-45 prompt.

Belper.—Jubilee Hall, Lyceum, 10, 2; 10-30 6-30, Mr. Swindlehurst.

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

Blackburn.—Old Grammar School Freekleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mr. E.W. Wallis.

Boole, **Liverpool**.—Masonic Hall, 2-30, Open Circle; 6-30, Mr. Postlethwaite. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.

Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss Jones.

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

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

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

North-st., 9-30, 2-30 and 6, Mr. W. Rooke.

Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Best. Wed, 7-30.

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

Carlisle.—Temperance Hall, Caldewgate, 2-30, 6-30, Mrs. Griffin.

Cliitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. J. T. Tetlow.

Colne.—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mr. W. Davis.

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

Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mrs. Brooks. 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, Miss Cotterill.

Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. S. Featherstone. Tues., 7-30.

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

Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Midgley. Monday, 7-30.

Leicester.—People's Hall, Millstone Lane, 6-30, Mr. H. Clark. 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., Local Friends. Tuesday, at 8 p.m., Seance. Admission by ticket.

London.—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. W. E. Long. Thurs. enquirers at 7; students' class at 8.15.

Canning Town. 2, Fords Park-road, Trinity-street, Sunday, 7, Mr. H. Boddington, "Answers to questions," T.W. on sale. Wed. 8, Mr. Davies.

Manor Park, Essex.—115, White Post Lane. Sunday. Closed until Oct. 4th.

Stratford.—Workman's Hall, West Ham Lane, E., 6.45 Thurs., 8.

Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. H. T. Brigham and Miss B. V. Cushman.

Manchester.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Stansfield, Tues., 8, Choir practice. Wed., 8, Miss Walker. 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, Mr. Manning. Thurs., 8, Public Circle.

Patricroft.—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. Macdonald. Tues., 8; Wed., at 8, Miss Smith.

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

Salford.—Co-op. Stores, Chapel-street, 6-30, Mrs. Hulme. Wed., 8, Madame Henry.

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

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

Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. J. W. Griffin Hodson, subject, "The Gifts of the Spirit." Wed., 7-30.

Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mr. Hepworth.

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

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

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

Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. W. J. Leader. Thursday, 8, members only.

Rawtenstall.—Lyceum, 10-30; at 2-30, 6.

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

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

Slatthwaite.—Lalth Lane, 2-30, 6.

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

Stalybridge.—Progressive Society, 3 and 6-30, Mrs. Peters. Wed., Mrs. Hyde. Thurs., 7-30.

Stalybridge.—Grand Theatre Buildings, Lyceum, 10 and 1-30; at 3 and 6-30, Mrs. Lambert. Wed. 7-30, Mrs. Rennie. Thurs., choir practice, 7. Members' Developing circle at 8.

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

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

Walsall.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. Walter Howell, 6th Anniversary.

West Vale.—Green Lane, 6, Mr. D. Jagger.

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

NON-AFFILIATED SOCIETIES

Accrington.—Tabernaole, Whalley-rd, Lyceum 10-30, at 2-30 and 6-15, The Barlow Family. Mon., 7-30, Public Circle. Wed., 7-30.

Armitage Gardens.—2-30 & 6-30, Mr. Gratton.

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, Yorkshire Union Conference.

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

Birmingham.—Bloomsbury, 6-30, Mr. J. Ashby.

Birstall.—Railway Terrace, 2-30 & 6, Wed., 7-45.

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

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

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

Little Horton-lane, Spioer-street, 2-30, 6, Miss Walton.

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

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. Marshall. Tuesday.

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

Walton-street, Hall-lane, 2-30, 6, Mr. Rowling. Monday, 7-30.

West Bowling.—Boynton-st., at 10, Lyceum. 2-30, 6, Mr. F. Colbeck, Lyceum Anniversary. Thur., 7-45.

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

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

Cambos.—Spiritual Evidence Society, 2 and 6, Mr. W. Walker.

Clecheaton.—Walker Street, Lyceum, 10; at 2-45 and 6, Miss Hall. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.

Dearnley.—Liberal Club, 2-30 and 6.

Derby.—1A, Normanton-rd., 2-30 and 6-30, and on Mon. 7-30, Wed., 7-30.

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

Elland.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6. Thursday, 8, Public Circle.

Exeter.—Friars' Hall, Friars' Walks, 6-30.

Felling.—Hall of Progress, Charlton Row, 2-30 and 6, Mr. W. Westgarth.

Foleshill.—Edgwick, 10-45 and 6-30, Mr. W. H. Grant. Monday, 8.

Gateshead.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.

Halifax.—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, Lyceum Anniversary.

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

Hollinwood.—Factory Fold, 2-30, 6-30, Mr. J. Young.

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

Hull.—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30. Wednesday, 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

Hunslet (Leeds).—Top of Joseph-street, 2-30 & 6, Mr. J. H. Barraclough. Tues., 8, Private Circle. Sat., Public Circle at 8.

3, Bottom of Joseph St.: 2-30 & 6, Mr. J. Olliffe. Circles, Tues. at 7-30, & Saturday, 7-30.

Kelghley.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Hoyle, and on Mon., 7-30.

Leicester.—Crafter-street, at 11 and 6-30, Mr. Sainsbury. Wed., 8, Public Circle.

Leigh.—Newton-street, 2-30, 6-15.

Leeds.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Mr. Brook, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.

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

London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Mr. A. J. Sutton, "Diary Notes." Mr. John Slater, clairvoyance. Mr. E. Dawson Rogers, chairman.

Edmonton.—Beech Hall, Hyde-lane 7. Miss Marsh.

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

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

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

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

West Gorton: Labour Hall, 24, Grey-street, Longlight, Lyceum, 10-30, 6-30, Mr. and Mrs. Heskest. Tues., 8. Thurs., Public circle.

South Salford, 4, West Craven-street, Regen-rd., 6, Mrs. Porter. Alter-circle at 8. Wed. Circle, at 8. Thurs., 8.

Mexborough.—Market Hall, 2-30 & 6, Mr. W. E. Inman.

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

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

Morley.—2-30 & 6-30, Monday, 2-30, 7-30, Mr. Armitage, Flower Service.

Nelson.—Pendle-street, Lyceum, 10; 2-30, 6. Tues., 7-30.

Nelson.—Ann-street, 2-30 and 6, Flower Service.

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

Normanton.—Queen-st., 2-30 & 6, Mrs. Midgley.

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

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

Oldham.—Hall, Bartram 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 6.

Rishton.—2-30 & 6.

Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6, Closed.

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

Penn-street, Lyceum 9.45, 2-30, 6, Wed., 7-30.

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

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

Shiptley.—Westgate, 2-30, 6, Mrs. Stretton.

Shipton.—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. Reeady.

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.

Queen St., Westgate—2-30 and 6, Mrs. Beanland. Wed., 7-30.

West Felton.—Cottage Meetings at 5-30.

Whitworth.—Market-st., 2-30, 6, Miss Scott, Flower Service.

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

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.

Bradford.—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mrs. Stair.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

Bristol.—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.

Burnley.—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

Derby.—67, Upperdale Road, 7. Wed., 7-30.

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

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

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

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

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

Heckmondwike.—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45, Wed. Sat., 7-45, Public Developing Circles.

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

Hunslet.—Goodman-terrace, 2-30, 6, Miss M. A. Towers. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

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

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

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

Liverpool.—Baton Hall: Breck-rd., 6-30, Tues., 8.

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

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

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

113, **Edgeware-road**, Mr. H. Hunt at 7. Tues., 8.

47, **Hermit-rd.**, 7. Tuesday, 7-30, Private Circle. Thursday, Public Circle.

38, **Keildon Road, Leathwaite Road, Battersea Rise, S.W.**. Enquirers welcomed. Wednesday 8 prompt. No collection.

111, **St. Thomas' Road, Finsbury Park**.—Public circles, Tuesday and Thursday, 8.

Kentish Town.—Fortress-road, N.W. 7-30 p.m., Spiritual Service, Mon., 8, Development Thurs., 8, circle.

81, **Fortress-rd.**, N.W., 7-30. Mrs. Spring, clairvoyance. Voluntary helpers wanted. Mon., 8, development. Thurs., 8, Circle.

2, **Millmen street, W.C.**, Thursdays, 7 to 8 for investigators; 8, seance.

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

251, **Ladbroke Grove, Mon. & Thurs.**, 8, Mrs Pursey.

Notting Hill Gate, W..—51, Ladbroke-road. Mr. W. Goddard; seance, Tues. & Fri., 8, sharp.

Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month.

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

52, **Regent's Square, W.C.**.—Tues. and Thurs., at 7-30, Public Seances.

Walthamstow.—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.

Manchester.—Bradford: Church Street, Shakespeare-street, Lyceum, 2; 3 and 6-30, Mr. Duffy. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.

Gorton: I.L.P. Room, Ainsworth Street, Clowes Street. 6.30. Mrs. Uren. Wed., 7.30, Public circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Thurs., 8, Mr. Lamb's Circle.

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

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mr. C. W. Jones. Mon., 8, Public Circle. Thurs., 8, Mr. L. Thompson

597, **Cheetham Hill Road** (side entrance), opposite tram office, Mrs. L. A. Peters' reception seance Mon., 8, Developing Class. Wed., 8.

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

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

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

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

Rothwell.—2-30 and 6, Mrs. J. Crossley.

Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30, Miss G. Hunter.

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