

THE TWO WORLDS.

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No. 458—VOL. IX.

REGISTERED AS A
NEWSPAPER.

FRIDAY, AUGUST 21, 1896.

PRICE ONE PENNY

THEOSOPHY—SPIRITUALISM—ASSUMPTIONS.

BY G. B. STEBBINS.

MORE than forty years have passed since I first heard a tiny "spirit rap," its sound lighting up my soul as with a gleam of supernal glory. It was so little and yet promised so much, and years have well fulfilled its promise. It was like the click of a key, opening the door into a palace, fair and grand beyond imagination, where dwelt the bright immortals. That glimpse beyond the door seemed too fair to be real. Was it illusion? Reason and experience must test that, and it has stood the test. Life "over there" is near, and more real than here. Gleams of its radiance illumine our pathway. Spirit-communication is normal to the open soul. The world will be better for it. My experience has been that of thousands in many lands, for the sweep of this wave is strong and swift, reaching around the world.

Christian Science, faith-cure, psychical science, and modern Theosophy are results, and symptoms of great awakening, each with its mingling of truth and error. Spiritualism has passed through its early crudeness, with need still of higher views and attainments. It has survived and grown strong through bigoted prejudice, and through criticisms, unjust and just. And now, when such efforts are vain, there is a curious tendency in these movements which follow it, to belittle and ignore and supplant it. Christian science has a great truth at its basis—the supremacy of soul over body, but it has not yet passed from the realm of miracles to the reign of spiritual law, and of course, its more bigoted advocates must have their pious (?) fling at spirit-presence and the power of spirit-healing. The attitude of psychical research is more fair, for its friends find the life within and the life beyond constantly inter-blending, yet sometimes prejudice warps their views.

Leading Theosophists are apt to assume and assert too much in their own behalf.

In an article on Theosophy and Christianity, Mr. Galvani quotes approvingly the statement that "Theosophy is the substratum and basis of all world-religions and philosophies." Conceptions of man's kinship to a Supreme Intelligence, and of his infinite relations; thoughts of Deity, Duty, Fraternity, and Immortality, crude at first, spoken at first with such feeble cries as infant lips might try, but growing musical as the voices of angels—these primal intuitions, these truths of the soul, enriched by spiritual culture and the development of the inner life, are the basis of religions, larger than any theory, Theosophic or other. The soul, greater than all theories, is the source of all.

Mr. Bercham Harding said, as recently reported: "Without Karma and Re-incarnation there is no logical method to convince a wrong-doer to desist from evil practices." Jesus and his helpers had some success among wrong-doers without these theories.

What is Karma? Only the law of consequences wrapped up in a mystic name from Hindostan, that it may better help Re-incarnation. From Isaiah to Jesus, and George Fox and Channing, this law has been taught in words of power. Whittier puts it in a noble verse:

We shape ourselves, the joy or fear
Of which our coming time is made,
And fill our future's atmosphere
With sunshine or with shade.

The Quaker poet never taught Re-incarnation, but said:

No! I have friends in spirit-land,
Not shadows in a shadowy band,
Not others but themselves are they.

Mr. Harding also said: "Theosophy restores to the world the old truths, hidden for many centuries, and puts them in the reach of all.

The law of consequences has not been hidden, but has been taught in all ages from Vedic days to Whittier. Re-

incarnation has not been hidden, but has had believers in every age.

Still further we were told: "Theosophy comes as the link to supply a full and rational system of evolution . . . making religion scientific, and science religious." Twenty-five years before Theosophy began its life in this country, in the form of an organised movement, A. J. Davis, in "Nature's Divine Revelations," brought out, in clear and strong sentences, the truth that all matter and life below him was wrought into the physical and spiritual being of man, the microcosm, each link in the up-reaching chain prophetic of his life on earth, and that life a foregleam of his immortality. Like views were soon given by others, and doubtless in the far past intuitively by illuminated thinkers.

Our Theosophic brethren incline too much to think that they "own the earth," and to ignore the culture that others have given to broad and rich fields which they claim.

In this attitude of complacent assumption there is a touch of absurdity. Nobody is belittled but those who assume it. In this awakening day, with its large freedom, all do not see alike, for all are not born under the same star. But all can move in unity along lines where they agree, and be just and fair in criticisms, and avoid putting on airs, or ignoring and depreciating the work of others.

For the aims of Mr. Harding and others for a "divine life" on earth, let due credit be given, but I see no help, but hindrance, to such attainment in Karma or Re-incarnation. Elsewhere are ideals and methods better for me. The trend of scientific thought is away from materialism, but the critical scientist will not be juggled by a new name. Talk of Karma and he will say: "Oh! that is my reign of law; take off that old Hindoo label, and let all men know what it is."

The trend of religious thought among the best and most progressive teachers (not of dogmatism, but of natural religion) is not to Re-incarnation, but to the continuity, beyond what we call death, of a personal existence in a higher state, where will be ample scope for experience and growth and work. Such a future as Lowell pictured for Channing, soon after his earthly life closed, is the ideal:

Thou art not idle, in thy higher sphere,
Thy spirit lends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks.

This ideal Spiritualism has always taught, and adds to it the sublime fact of spirit-presence and power, proved by a cloud of witnesses, opening the way for a spiritualised science, a divine philosophy, a religion, rational, inspiring, meeting our needs and feeding our heart-hunger.

Its believers, who know its central truth, count millions—the gifted of earth and the brain workers who hold the world together. More than a hundred journals, in many lands, advocate its views and record its experiences. Some Spiritualists are Re-incarnationists, more are not, but there is freedom for all without ignoring or under-rating what others have done. Spiritualism is the greatest uplifting power in this awakening day, not to be supplanted but to be perfected. For its advocates a good word is: "Having done all, stand."

Detroit, Michigan.

—Philosophical Journal.

IF it had not been for Professor William Crookes, the discoveries of Professor Rontgen would not have been made. This man, who paved the way for the recent developments in photographic science, has been widely known for years, and there are few men who have achieved more brilliant results in the laboratory than the discoverer of the "tube" which is just now figuring so prominently in all the experimental work with the new light which makes the photography of concealed things possible.

LESSONS FROM NATURE.

ADDRESS TO MEMBERS OF THE LYCEUM OF CARDIFF
PSYCHOLOGICAL SOCIETY.

BY GEO. H. BIBBINGS.—Continued from page 513.

WHAT wonders and beauties astronomy reveals to us! The sun flashes to us its light and heat from a distance of 92,700,000 miles. These figures do not help you to understand the distance, but by making comparisons we may help ourselves to the realisation of this stupendous distance. Suppose a railway train starting out from your Gt. Western Station, and travelling night and day, if possible, without a stop, at 60 miles an hour (that is one mile per minute), it would not reach the sun in less time than 64,375 days, which, expressed in years, represents just over 176 years. And then, again, suppose by such a line of railway, you could travel 100 miles for a penny (and, you know, that would be a boon to some of us who travel often), even riding so cheaply, to cover this great distance, one would have to pay the man at the ticket-office for a through ticket to the sun no less than £3,862 12s. If you had that sum in golden sovereigns, and these coins were piled one on the other, they would make a pile (taking a sovereign as $\frac{1}{2}$ inch in thickness, which it is not) no less than 80 feet high. Moreover, science demonstrates that though light flashes through air with a velocity of 186,000 miles per second, yet should some accident befall the sun so that its diameter were diminished by two feet daily, more than 3,000 years must elapse before our most delicate instruments could detect the diminution. So huge, too, is the sun, that were it hollow, it could contain 30,000 such globes as the earth on which we live, and had we eyes capable of viewing 10,000 square miles every hour, it would even then take 55,000 years to see all the sun's surface, and yet all this baffling distance and perplexing magnitude is but a tiny portion of the wonders of the mighty heavens.

Flashing away one million times further from the earth than the sun, that is to say, at about one hundred billions of miles from us, is a very brilliant star known as Sirius. Now, although this star is actually 48 times more brilliant than our sun, yet so far from us does it keep the precision of its orbit that it would take 33,000 times more than its present brilliancy to give a light to us equal to the light received by us from a full moon. In the light too, of the fact that the light of the sun is 600,000 times greater than that of the full moon, we see that for Sirius to light our earth from its present distance with the lighting power of our sun, it would have to be increased 20,000,000,000 times. Put our sun where Sirius now is, and its appearance under telescope would be as that of a half-penny 1,600 miles away. Dear friends, such distances and magnitudes, whilst causing us to feel very humble, should also inspire us with confidence. When life's experience is tinged with darkness, when cherished hopes are blighted and in the shadow, we stand affrighted, let the story of the heavens bid us take heart again. The wisdom which planned these stellar systems, the power which spoke them into existence and now holds them in space, and the love which bids them in many ways serve the children of men, such wisdom, power, and love are ever being exercised in the promotion of your best interests and mine. And as surely as the heavens have their story, so also have the rocks their marvellous message. Shakespeare speaks in Coriolanus of "Sermons in stones," and well might he. Oh! how much we owe to geology. The geologist, with the tap of his hammer, has brought to a waiting humanity the story of the world's morning, the whirl of the cosmos from shapelessness into symmetry, and from chaos into order.

Geology, with facts not to be gainsaid, has shown that the 6,000 years run, which Christianity has given for the world's age, is but a fine line shadow on the dial of its existence. The mighty igneous beetling cliffs of North Wales, and the terra cotta aqueous sandstone of Devon—both the product of countless evolutions and ages, give a lie to the Christian doctrine of Creation—an account as narrow as the creed it has long time bolstered.

The coal of to-day, of which one ton will produce between nine and ten thousand feet of gas, is the bottled sunshine of the age when our forefathers dressed themselves in blue paint. It may interest you in passing to know that last year the world's total coal production was 553,700,000 tons, to which total our country contributed 185,000,000 tons.

But, dear friends, the carbon of the coal expressed in other evolutions, becomes the brilliant diamond, sparkling on the bosom of fair ladies. The beautiful has most-times its foundation in the common place. It needs only divine power to utter its evolution.

Thus the common black mud, which the Lancashire mill hand squeezes beneath his clogs, may be expressed in the precious amethyst, and the yellow rain sand of Cornwall, in certain combinations, gives to the world the rich ruby.

Notice again the evidences of design in Nature! How the right thing fits into the right place, and with an infinity of ease.

The power of changing colour, as a protection against enemies is common in animals. In the desert, nearly every animal takes on a sandy hue, whilst in the Arctic and Antarctic regions, animals in the winter months almost invariably turn white. Birds and insects in the tropics are as variegated as the vegetation around.

Then the provision for beasts and birds, as to covering. In Arctic and Antarctic regions the birds have the finest of heat-preserving down, to whose warmth many of us owe much creature comfort, when snug on a winter's night we nestle under the eider-down quilt. The animals are preserved from the cold, as for example the Polar bear and Arctic fox and hare, by an ample covering of fur.

Coming into the Temperate Zones, we find the down and fur give place to feathers and hair, which in the tropics assume their lightest form. Are ye not of more value than many sparrows? oh! ye of little faith.

To the inhabitants of India and China, who swelter beneath the glare of a tropical sun, the mighty architect of the universe gives the regular change of the Monsoons, which act as atmospherical scavengers. To the bold mariner, who sails the trackless ocean bent on commercial enterprise, He lends the power of trade winds, which may be looked for in certain latitudes with as much certainty as we expect sunrise after the night. The fellaheen of Egypt could not exist in his sandy, rainless home but for the annual overflow of the waters of the Nile, for in the rich mud deposit, he sows his rice seed in faith, and waits patiently for its germination and development. The beautiful coral reefs in the blue Pacific ocean would be barren but for the friendly winds which bring to them on their warm breath the stray seeds, to find a home, perhaps, thousands of miles from the place of their birth. How marvellous are Thy works, O Lord! How excellent in all the earth!

The Arab caravans wearily journeying across desert sands would leave their bones to whiten on the broad Sahara but for heaven's provision in the water stomachs of the camel, and the welcome desert oases. Dear friends, let us learn a much-needed lesson from these desert-halting places. The probation of this earth life leads us oftentimes into the desert. At times we see nought but sandy wastes and we thirst for the waters of life's pleasures, and we tire ourselves in chasing the image of false loves. But when well nigh hopeless the oasis comes in sight, and in its welcome shade once more at peace we sing

Though like the wanderer
The sun gone down,
Darkness be over me
My rest a stone;
Still in my dreams I'd be
Nearer my God to Thee,
Nearer to Thee.

To be concluded.

MR. J. J. MORSE.—We write of heroes; but if we were asked to whom among those who deserve this title in Modern Spiritualism we should give the foremost place, our reply would be to J. J. Morse, the great Apostle of the Spiritualists. Nowhere are the qualities which constitute a true hero found in such combination as in this remarkable medium, lecturer, and man. There is scarcely a single attribute (when his life is known) included in the idea of heroism which he does not exemplify. If unflinching devotion to a great cause, despite the hate and opposition of men, is a characteristic of heroism, how magnificently this is seen in this illustrious devotee of Modern Scientific Spiritualism.—B. B.

WHENEVER we publish a few pieces of poetry we are certain to be pelted with a number of contributions—inspirational and otherwise—supposed to be poetical. When will mediumistic persons learn to judge such productions by the usual standard, or submit them to some competent friend who can help them to revise, correct, and improve them. A superstitious idea exists that inspirational or automatic writings ought not to be thus edited. When inspirational or automatic poetry or prose is of such excellence that it does not need the friendly touching up, and can defy the critics' attack, well and good. But how we wish the poems we receive were of that high quality! We could then publish them, and be glad; now we are sorry to have to decline.

"A WANDERER IN THE SPIRIT LANDS."*

A. FARNESSE,

By W.

IT will sometimes happen that a well-written story will help us to understand and realise a truth which it illustrates better than the highest philosophical treatise can, for the thought-life will occasionally tire of the mountain tops of intellectuality and desire to return to the plains for a while, where progress, if not so great, is easy and pleasant, and, if care be taken not to let enervating sleep creep over the intellect, the change is in every way beneficial. For this purpose, the story of "A Wanderer in the Spirit Lands," can be strongly recommended. In parts, the story is weird and ghastly in the extreme, and some may think that an undue proportion of the book is devoted to the horrors of spirit life, to the penalties which wrongdoing in this world will incur in the next, but it was for the purpose of warning mortals of the consequences of evil that the book was written.

In the preface, A. Farnesse disclaims all credit for the story, and says he was merely the medium for the real author, a spirit named Franchezzo.

When on earth, Franchezzo says he lived "as those do who seek only how the highest point of self-gratification can be reached," and to all those who are like-minded this book, in its realism of the possible and very probable consequences of such a standard of living should act as a warning. The motto, however, on the first page, and which, like the silver lining to the cloud, runs all through the story, gives also a feeling of hope for all. It is "Hope is Eternal and Truth Invincible."

After a short illness he found himself in spirit life, but without knowing that the great change had passed over him, for it seemed to him as if he had simply fallen into a peaceful, refreshing sleep, and awakened with a feeling of returning health and strength. But the room is dark, and he can't understand how it is he is left alone. He calls for his attendants, but there is no response; he gets up and gropes about for the wall, but his room seems to have grown illimitable, he cannot reach it. He walks on and on, and at last, in desperation, even begins running, but no object meets his out-stretched hands, no ray of light illumines the darkness.

How long this lasted he could not tell; he wondered if he were mad, delirious, or what? His body felt to be the same, and yet, he says, "I could not tell what, but I felt as though I was shrunken and deformed. My features, when I passed my hand over them, seemed larger, coarser, distorted surely?"

At last, through the awful darkness, far, far away, he saw a tiny speck of light, which grew and grew till it was "as a large ball of light, in shape like a star, and in the star I saw my beloved." The only woman he ever truly loved, the only one who had ever had the power to raise noble aspirations and thoughts in his mind. He had not spoken to her of love, for he had not the right to do so. For once he loved with his higher self—his soul, and being a pure love, he resisted the temptation to drag her down to his level. But he sunned himself in her sweet presence, and, as he says, holy thoughts grew. Now he saw her sitting by a newly made grave, upon which she had placed flowers. It was *his* grave! Then he knew he was dead! Dead, yet alive! He tried to approach her but could not, for an invisible barrier seemed always to come between them; but her love, which had been the one bright spot in his earth life, continued to be, as it were, his guiding star in the spirit world. He felt now how irreparable was the past, and in his grief and despair cried out, "Is there indeed no hope beyond the grave?"

Then a voice answered: "Son of grief, is there no hope on earth for those who sin? Does not even man forgive the sinner who has wronged him, if the sin be repented of and pardon sought? And shall God be less merciful, less just?"

Hope is held out to him, but first of all he is told he must give up his love. A hard, even an impossible task; but he is shown that by attracting her thought-life to himself he will ruin every prospect of earthly happiness for her, then he consents, and to prove his renunciation is full and complete, he allows a bright spirit, who has power to control her hand, to make her write automatically the

history of his past life. He is quickly rewarded for his first great act of unselfishness, for when she knows all she says, that so long as he is faithful to her she will continue to love, and her love shall help him to rise even from "the lowest depths of hell . . . till God, in his mercy, shall have pardoned his past."

Then commences his long and weary pilgrimage in the spirit land, but wherever he is, whatever his task, this great and pure love is his comfort, help, and even protection in moments of temptation.

By the advice of wise spirits he joins a Brotherhood of Penitents in the Twilight Land, where the discipline and asceticism is very suggestive of a monastery, only that all are perfectly free to leave whenever they wish, or when temptation to the earth plane or lower spheres becomes too strong for them to resist. In time they learn how such lapses into past sins leave them in a weakened condition, and with some added darkness and ugliness to their evil state. After a time of probation with the Brotherhood of Hope, when his will-power for good is strengthened, and progress made in the power to resist temptation, he is advised to revisit the earth-plane, and see if there is not some mortal there who he can help or save. But at first his stay is not to be long, and whenever he feels the need for renewal of strength and hope, he is to return to the Brotherhood.

After many adventures and some good work done on the earth plane, when he returns to the Twilight Land he finds that progress has been made, and his home is now in another building of the Brotherhood, which, though still very austere in its internal economy, is less so than the previous residence. But the great reward is a picture of his darling, hung on the wall in his little room—a picture so life-like, it always represents her as she is at the moment, especially in her thought-life towards himself.

Then follow pilgrimages to various parts of the spirit-world—the Land of Misers, of Gamblers, the Valley of Selfishness, and so on, all of which, with the various inhabitants and mode of life, are equally well described.

On his next mission to the earth plane he meets with the greatest temptation of his life, for he sees the man who was the cause of his ruin, his tempter to evil. Feelings of revenge are aroused in his intensely passionate nature, and they attract a band of evil spirits, who surround him and show him how easily and completely he can gratify that feeling and ruin his enemy. He is about to accept their help, when suddenly he hears the pleading voice of his love calling to him. So strongly, however, has he been mastered by his evil passions that he cannot at once resist the temptation even for her. But a reciprocal love, so deep and strong, must eventually triumph, and at last the temptation is put from him. The dark spirits are wild with anger to have their help thus refused, to feel that they are foiled, when it was his longing for revenge which attracted them; but they have gained a certain magnetic power over him of which they give proof when he visits their country; he is, however, watched over and guarded by spirits of higher spheres, and is in every instance guided and protected.

Further travels and adventures in Spirit Land are described, till at last on one of his returns to the Brotherhood, on going to rest in his little room, he falls into a deep sleep, which proves to be a sleep of death. On awaking he finds himself in the land of the Dawn of Light, which is in every way an advance on Twilight Land. After a period of residence and discipline here he gains sufficient power to make one of a party of missionary spirits to visit the Kingdoms of Hell.

To spirits of the higher grades this kingdom has an appearance of being surrounded by fire, but the inhabitants do not themselves perceive it. The appearance of flames is caused simply by their own fierce passions, which they symbolise. Franchezzo is told that by using his will-power these flames will part, and leave a clear passage for him. There is a momentary feeling of fear, then he rouses himself, makes a plunge, when he finds that all is clear and he passes through unharmed.

In one place he is shown, from the top of a tower, a great city. "A treeless, blackened waste surrounded it, and great masses of dark blood-tinged vapour hung brooding over the great city of sorrow and crime. Mighty castles, lofty palaces, handsome buildings, all stamped with ruin and decay—all bleared and blotched with the stains of the sinful lives lived within them."

* Published by W. J. Sinkins, 26, Paternoster-square, London, E.C., 306 pages, cloth bound, price 5s.

A description, graphic and ghastly, is given of the mode of life of this and various other parts of hell—even of the amusements! It is all like a danger signal for care to be taken in this life: "Have you ever thought, ye who dwell yet on earth, how the associates of your earthly lives may become those of your spiritual? How the ties of magnetism which are formed on earth may link your spirits and your fates together in the spirit land, so that you can only with great difficulty and much suffering sever them? Thus I saw in these buildings before me the proud patrician's palace, built of his ambitions and disfigured by his crimes, joined to the humble abodes of his slaves and his parasites and panderers of earth, which had been as surely formed by their desires and disfigured by their crimes, and between which and his palace there were the same links of spiritual magnetism, as between himself and those who had been the sharers and instruments of his evil ambitions. He was no more able to free himself from them and their importunities than they were able to free themselves from his tyranny, till a higher and purer desire should awaken in the souls of one set or the other of them, and thus raise them above their present level. So it was that they still repeated over again their lives of earth in hideous mockery of the past, impelled thereto by that past itself, their memories presenting to them over and over again, as in a moving panorama, their past acts and the actors, so that by no plunge into wild excess in that dark land could they escape the grinding of memory's millstones, till at length the last lust of sin and wickedness should be ground out of their souls."

After many adventures, and thrilling hairbreadth escapes in the work of helping penitent souls to escape from the bondage of hell, Franchezzo at last witnesses a great battle, where the opposing forces are set against each other, each with a powerful leader, as they used to do in earth-life. But in the spirit world everything is intensified. Though accustomed to sights of war, as this battle raged he shuddered with horror at the sickening and disgusting sight, for they fought more like wild beasts than human beings. He would fain have left the place, but was told that when the battle was over his work would begin.

When he stood amongst the fallen and vanquished, he said he knew not where to begin to help. "There were so many. It was worse, a thousand times worse, than any mortal battle-field. . . . Here, in this awful hell, there seemed no hope and no death that could relieve these suffering ones, no morning that should dawn upon the night of their miseries. If they revived, would it not be to live again this awful life, to find themselves surrounded ever by this awful night, and these fierce wild beasts of men? I stooped down and tried to raise the head of one poor wretch who lay moaning at my feet, crushed till his spirit-body seemed but a shapeless mass, and as I did so the mysterious voice spoke in my ears, and said:—'Even in hell there is hope, or why else are you come? The darkest hour is ever before the dawn, and for these—the vanquished and fallen—has come the hour of their change. The very cause that has made them to be thus borne down and trampled under is that which shall now raise them. The desire for higher and better things, the shrinking from the evil around them has rendered them weak in the wickedness which is the strength of hell and its inhabitants, and has made them waver and hesitate to thrust at and harm another. . . . Their fall from power here will open to them the doors of a higher state, and thus shall there dawn for them the grey glimmer of a higher hope.'"

They rendered what help they could to the sufferers, and then, "Ere long, the writhing, moaning, forms had sunk unto unconsciousness, and a short time after I saw a sight that was strange and wonderful indeed. Over each silent form there rose a faint, misty, floating vapour, such as I had once seen before in the case of a spirit we had rescued. . . . Gradually these vapours took shape and solidity, and assumed the form of the released spirit or soul, then each was borne away by bands of bright ethereal spirits—who had gathered above our heads—till the last was gone, and our work and theirs was done."

The latter part of the book describes the progress of Franchezzo to higher spheres through the Gates of Gold, where, for the first time, he has a home of his own.

A further pilgrimage to the Land of Remorse, for self

discipline, is made, and finally his home and work in the Land of Dawn are described. Though this home is much more beautiful than the first one, there is in memory a charm and interest about the first, earned by his own good work in helping others, which is always a pleasure to recall.

In conclusion, he says: "I spend a portion of each day with my beloved, and I am able to help and protect her in many ways. . . . I await with a grateful heart that happy time when my beloved one's earthly pilgrimage shall be finished, when her lamp of life shall have burned out and her star of earth has set, and she shall come to join me in an even brighter home, where for us both shall shine eternally the twin stars of Hope and Love."

THE MYSTERY OF MALHAM TOWERS.

CHAPTER III.—A DISTURBED MEETING.

THE hall was nearly full when they arrived. Andrew led the way to the front, where they took their seats close to the platform. A portion of the first row was occupied by eight or nine men, who smiled and exchanged nods of recognition with Macpherson. Dick noticed that all of them possessed good stout walking sticks.

"Members of our social club," said Andrew, in answer to a question from his companion, "and all armed and ready for the fray. They have come to oblige me, and in the interests of fair play. I really believe they'll be disappointed if there is no row."

The hall had seating capacity for about twelve hundred people, and by the time announced for the commencement of the meeting the place was packed, Dick looked round in dismay. "Macpherson," he said, "look what an audience. If they are all antagonistic, what chances have we against so many?"

"The majority of them have come out of curiosity," explained Andrew, "and will probably be neutral. The real disturbing element will be about three hundred. Out of that most of them will confine themselves to heckling the speaker, hooting, and perhaps throwing things. The fighting contingent, who will do the damage, is composed of long Ned and his chums."

"And this is the Christian audience of a civilised country," muttered Dick, bitterly.

As he spoke, Mr. and Mrs. Renshaw, followed by their daughter, and the gentleman from Lancashire, came upon the platform. Their appearance was greeted by a few derisive shouts, and a fair amount of applause, led by those in front. Mr. Renshaw commenced by saying that he was connected with a religious sect who were labouring under a great disadvantage. Off their own platforms they could not obtain a fair hearing, and thus arose much of the misunderstanding and opposition they had to encounter in their endeavour to put before the public a faithful and true exposition of their religion and philosophy. He appealed to them to let that meeting be an exception to the rule, and after a reference to the well-known love of Englishmen for fair play, passed on to his subject.

Many of his remarks, relating to a universal brotherhood, the cultivation of charity, and law of progress, were received with some favour, but the first reference to spirit-communion brought forth a howl of derision from the back of the hall. Raising his hand, the speaker said: "Friends and fellow-townsmen, I have lived among you all my life. In that period I have tried to do my duty as a man and as a citizen. There is not one here who can say that I have wronged him by word or deed. Now, all I ask to-night is that you will not judge me before hearing what I have to say."

"The father of lies can speak with a plausible tongue, as Holy Writ can testify," shouted a voice, which Dick recognised as the one he had heard in the Carrington Arms.

"Fair play!" called someone, and Mr. Renshaw again resumed his speech, but it soon became evident that he had a hopeless task before him. The word spirit was invariably received with groans, hooting, and hisses. Seeing this, he sat down, and the other gentleman said that he would take any question they liked to submit.

His clever replies, ready resources, and lively sallies, evoked some applause, and partially restored the audience to good humour, but the fanatical individual, rising again to the surface, brought about the climax.

"Do you believe in the Divinity and saving blood of Christ?" he thundered.

"Now, we are in for it," said Andrew; "that will settle it."

Mr. Tallis did his best to frame his answer in a manner calculated to avoid giving offence, and quoted Christ's remark to His apostles: "I am in the Father, as ye are in me"; but, as Andrew had foreseen, the deluge was upon them.

"Blasphemy!" yelled the lunatic. "He denies his God!"

This was followed by a hoarse voice, whose thick utterances plainly indicated that its owner was in an advanced stage of inebriation: "Down with the blasphemer!"

Then arose a perfect storm of howls and imprecations. Miss Renshaw, with a pale face, but looking perfectly composed, came to the front of the platform, and bravely facing the infuriated rabble, attempted to speak.

"Don't listen to her," bawled the imbecile. "She is a sorceress, and holds communication with the Evil One."

Then, mad with passion and misdirected zeal, he shouted in strident tones: "Thus saith the Lord, thou shalt not suffer a witch to live!"

"Down with her!" yelled a drunken ruffian.

A stone was thrown, and Dick saw the girl place her hand to her head, and withdraw it smeared with blood.

He jumped to his feet with a cry of "shame," but his voice was drowned amid the fast increasing din. Macpherson beckoned to his friends in the front row, and they took up a position by the steps which led to the platform. Stones and other missiles were now being flung freely, women began to scream, and a large portion of the audience crowded to the door. A member of the rabble turned off the gas, but sufficient light came through the windows to render the surroundings partly visible. In the gloom, Dick could see dark figures climbing over the seats, and making for the front, led by a tall man. Suddenly he lost sight of this individual, and a few moments after, he heard a scream behind the platform. Running round, he saw Miss Renshaw struggling with long Ned Golker, who was endeavouring to draw her back into the room, just as she was passing through the door which led to the rear premises.

Dick dashed forward, and with a strong, clean, upper cut knocked the villain off his legs, supplementing this with a few hearty whacks from his stick. Then putting his foot upon his fallen foe, he promised him a broken head if he attempted to move hand or foot.

From the front the row had redoubled, and the sound of blows, followed by curses and howls of pain, informed Dick that Macpherson and his friends had got to work. As the sounds came nearer, he judged that they were over-matched, and were gradually retiring, till they could make their escape by the door at his side. This proved to be the case. A minute afterwards they came into view. Gallantly contesting every step of the way they reached the door, and after some difficulty, succeeded in making good their exit. To do this they had to pass over the prostrate body of long Ned, who howled with pain and rage as the heavy boots came down on him with no gentle pressure.

The door was fortunately provided with a strong lock and bolts, but as Andrew said, these would not long stand the severe strain to which they were now subjected, as the men on the other side flung themselves against the door to break it open.

"Are we all here?" he said, counting them. "Right! Now then, this way; don't lose a second."

Rushing down a flight of steps, he led the way into the street. The works where he and Dick were engaged were situated in this street, almost directly opposite to the back of the Assembly Rooms. Andrew had, with the permission of his employers, made arrangement with the night watchman to have a small gate unfastened, so that in case they were hardly pressed a means of escape was at hand. Hurrying across the street, Andrew gave a shrill whistle. The door was flung open immediately, and they all passed safely through, though not a moment too soon, for fierce yells of disappointment and rage outside proclaimed that their pursuers had broken through the impeding door and reached the street. Fresh shouts from another quarter caught their attention.

"Some of them are coming round the corner," said Andrew, "with the intention of cutting off our retreat, but they are too late, however. Just listen to the beggars. I had no idea they were so strong. Many of them must have come from other districts, and that is proof positive that this disturbance has been deliberately

planned; and as it would be of no profit to do this for their own amusement, there is only one explanation left—they have been paid. Query: Who found the money?"

The answer to this appeared to be so obvious that no one took the trouble to put it into words.

"I took the precaution to provide myself with this," Andrew went on, pulling out a small roll of sticking-plaster. "Now then, will the killed and wounded come forward, please. Miss Renshaw, you have a nasty cut, I see." He procured some water, and with deft, skilful fingers, washed the wound, and bound it with strips of plaster. Considering the fierce struggle which had taken place, the injuries received were comparatively few, consisting chiefly of bruises and cuts from jagged missiles. Turning to Dick, Miss Renshaw thanked him for the service he had rendered, and then related to the others long Ned's attempt to drag her back into the room, where she would doubtless have been severely, if not dangerously, injured.

Macpherson listened to this narrative attentively, and then said, seriously: "Ransom, you have made an implacable and unforgiving enemy. He will never rest until he has tried to work you some injury."

"I can take care of myself, Andrew," said Dick, carelessly. The elder man shook his head dubiously at this easy dismissal of the matter. He knew Ned Golker too well.

To be continued.

"THE PRIEST AND THE CHILD," by John M. Robertson, is a vigorously written penny pamphlet, taking clear ground against religious instruction of children in day schools. He says: "On the one side stand the churches, fighting first and last for their own interests. On the other side stand the interests of education, the real interests of the children and of the nation—a very different thing." He pertinently asks, "Is it true that the teaching given by priests tends to give children the habits of cleanliness, kindness, truthfulness, honesty, and diligence, which constitute goodness of character in young or old? They have been giving religious instruction for many ages. Has it worked well? . . . Has it tended to empty the jails? Has it restrained vice? Has it made men and nations wise?" and points to the vice, hypocrisy, crime, and misery which exist for answer. He further says, "We want to make children rationally good, we want so to train them that they shall knowingly go right. To this end the Priest teaches them the Ten Commandments. . . . They (the children) cannot realise one in five of the commandments laid down. . . . In the whole string of these ten maxims . . . there is only one that comes home to the mind of the children, the phrase, Thou shalt not steal; but this is not accompanied by the no less necessary command, Thou shalt not lie. . . . I shall be told, of course, that the modern priest, or the clerically-trained teacher, 'explains' these maxims in such a way as to bring them home to the minds of the young. Is this really so? The wrong-doing of children, such as it is, never consists of worshipping 'false gods,' or in bowing down to graven images, or in murder or adultery, or in coveting wives or slaves or oxen. It consists in little acts of selfishness, unkindness to one another, thoughtless cruelty to helpless things, petty pilfering, confused lying, and animal uncleanness, and the main way to train the child out of most of these things is to show him that they are actions which, when done to himself, he feels to be unjust and wrong. To do as he would be done by, is for him the beginning of moral wisdom." Mr. Robertson puts down this challenge:

Give me, or rather give a good trained teacher, of rationalist opinions, a schoolful of children within a certain age, taken indiscriminately from one district; and give a priest, or a priest-trained teacher, an equal schoolful of children taken in the same way. Let them have the same strength of staff and the same facilities, but let the first be free to train the children morally on the rational lines I have indicated, without any religious matter whatever, while the second trains his on sacerdotal lines, with Bible and Catechism for moral manuals, and the Ten Commandments for moral code. For the rest, let the prescribed subjects of non-religious education be the same for the two schools. Then I should confidently undertake that after four or five years the general level of moral character and of general intelligence would be, to the judgment of any impartial educationist, considerably higher in the first school than in the second.

The pamphlet is timely, and should be exceedingly useful. It can be had of Mr. Gott, of Bradford, who advertises on the back of our cover, or of R. Forder, 28, Stonecutter-street, London.

AUSTRALIAN ECHOES.

In my letter, published in *Two Worlds* of May 1st, reference was made to the case of the Daylesford Church of England lay reader, named Geake, who had been charged with wholesale swindling, under a guise of sanctity, and who actually used to hold prayer meetings in his office with the people whom he intended to victimise. Well, after the usual legal formalities had been disposed of, Geake was found guilty, and sentenced to two years' imprisonment. A law point was reserved, pending the decision of which Geake was granted bail in a large amount, and, strange to say, found a person foolish enough to become security for him. No sooner was Geake at liberty than he absconded from the Colony, and, of course, the bail was estreated. We learn now that he has been arrested in Monte Video, South America, where he has been posing as a clergyman. He will be extradited to this Colony in due time, but the cost will be enormous. In the ordinary course of affairs this would not be a matter worthy of attention, but what I want to point out is this:—Of all the religious papers printed in this Colony—and I get most of them regularly—not one has printed a word in condemnation of this hypocrite; indeed, all the references to the case are practically apologetic. If, however, Geake had been a Spiritualist, a Unitarian, or even a Theosophist, dozens of columns would have appeared, in which the crime would have been cited as evidence of the evils of one or the other systems of belief. Now, I am not going to blame Christianity for crimes like those of Geake, but it is unfair for the Christians to defend him, and worse than unfair when they exaggerate the trivial faults of some unfortunate person who happens to be outside the pale of orthodoxy. I can call to mind the cases of many people in these colonies whose faults, errors, and mistakes were fleabites compared to the crimes of Geake, and yet the orthodox have hounded them from pillar to post, deprived them of the means of keeping their wives and families, and generally treated them in a most scandalous manner, for no other reason than the fact that they did not support the oft-exploded frauds and humbugs of orthodoxy. The man Geake is an imposter, and deserves all the severe punishment he will get. He would have been no more, and deserved no more, if he had been a Spiritualist, but he would have had very different treatment.

The Victorian Association of Spiritualists is still actively promoting the good work of our Cause. Monthly meetings are held regularly, and lectures and addresses of a high order are delivered. At the last meeting Mr. James Smith read a capital paper on "No finality in Spiritualism." The aim of the gifted writer was to show that Spiritualism is progressive, and proceeds from good to better as the years roll on. The paper was printed *in extenso* in this month's *Havbinger of Light*, and although occupying 2½ pages is well worth perusal.

On each alternate Sunday afternoon meetings are held for the purpose of developing mediums for the lecture platform. This important work is under the control of Mr. J. S. Elliott, who is ably supported by Messdames Freedman, Hughes, and Redfern, assisted by Messrs. Tadiach, Nelson, Hill, Jennings, and others. The work is not only important, but very necessary. Results are encouraging, and it is to be hoped that the means adopted will end in sending forth many gifted mediums, fully qualified for platform work.

Spiritualistic mission work is something of a novelty, but Mrs. J. Harris and Miss A. J. Renouf are engaged in this work in New Zealand, with, I am pleased to say, satisfactory results. They have visited many of the leading towns, and have succeeded in rousing up much interest by their lectures, etc. We hope to record evidences that their labours result in much practical results. The mere increase in the number of Spiritualists is of little value, unless it is attended by some practical proof that men and women are made better able to face the difficulties which meet them in the earth life, and to shed abroad an influence for good amongst all those with whom they come in contact. We trust that Mrs. Harris and Miss Renouf will find their labours crowned with abiding results.

Mr. James Barr Mellon, a noted Spiritualist, has passed on to the higher life. Mr. Mellon was deservedly esteemed in those circles capable of appreciating his worth, and though he has been visibly removed from us, is still with us in the purity of spiritual life, and we shall hear from him again. Our departed brother always had firm confidence in his wife to the last, and this ought to remove all doubt as to genuineness of her work. The so-called "exposures" a year or two ago did much mischief, but I, for one, always thought that Mrs. Mellon was the victim of circumstances over which she had no control. The matter has never been properly cleared up, but decidedly Mrs. Mellon is less to blame than was generally supposed.

CORRESPONDENCE.

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

"MARCH! TWO STEPS BACKWARD"!!

SIR,—Such was the command said to be given by a certain Irish drill-sergeant. I was reminded of the above on reading in your last issue the account of the extraordinary presentation made in "The Hall of Progress" at Felling. Can it really be possible that a Spiritualist Society is anywhere in existence, the whole of the members of which would spend their time and money in providing and making such a presentation in public? If so, it is surely a case of "March! Two generations backward"!! The report reads, "Amid much cheering, the (snuff) box went round, and both young and old took a little of the contents." What an object lesson for our Lyceumists!

I well remember many years ago I was walking along one of our streets here, when a person, taking out of his pocket a snuff box, asked me very politely to "take a pinch." "Thank you very much," I replied, "but my nose is never hungry, and I wish to preserve all the wonderful powers of my sniffer, which enable me to detect the danger signals of disease, and give me untold pleasures when wandering through garden and field. No thank you, at all hazards, I must

keep the wonderful, God-given powers of smell intact, as far as I possibly can." Only a short time ago a flaring bill was posted on the walls of a town not far from here (announcing a public meeting), the heading of which read as follows:—"Ham! Jam!! and Glory!!!" including plum cake, tea, knee drill, storming of the devil's stronghold! and other items of interest. Now, Mr. Editor, of the two meetings referred to above—the snuff box meeting and the ham, jam, and glory meeting—my opinion is that the latter was the most preferable.

I would not on any account say one word to hurt the feelings of the good folk at Felling. No doubt the industrious secretary was deserving a token of respect for his services, and the intention of the members and friends who so generously provided the present was good, but, my good Felling friends, "Onward and upward" should ever be the motto of all progressive Societies. A SMEDLEY.

August 16, 1896.

THE SPIRITUALISTS' NATIONAL FEDERATION GUARANTEE FUND.

SIR,—The following amounts, not previously inserted in the *Two Worlds*, have been received:—Mrs. Matthias 10s., Mrs. B. Holdcn 5s., Mr. J. Page Hopps 5s., Mr. J. C. Macdonald 5s., Mr. Rumford 10s., Mr. W. E. Long 10s., Mr. Swire 1s. Further contributions, amounting to £3 14s. were promised at the Conference.

The report of last year's work, received at the Conference with such enthusiasm, has induced the Executive to re-engage the services of Mr. Swindlehurst.

In order to carry out this important propaganda of the facts and philosophy of Spiritualism, funds are urgently needed, and should be sent to the Hon. Sec. *Surely the Gospel of Spiritualism is worthy of the support of ONE Organising Secretary.* W. ROOKE, hon. sec.

165, Stockport-road, Levenshulme, Manchester.

WAS HANDEL A MEDIUM?

SIR,—Having read with great interest "A Charmed Life," by R. Cooper, where he says, "I believe the 'Messiah' to have been composed in the spirit world before a note was put to paper," I believe the copyright was protected by the spirit-world, as I read from "Chronicles of the Foundling Hospital," by John Brownlow, 1847, p. 143. For this act of benevolence on the part of Handel, he was enrolled as one of the Governors and Guardians of the Hospital, 1749. During every year after this, until his infirmity obliged him to relinquish his profession, he superintended personally the performance of his matchless Oratorio of the "Messiah" in the chapel, which netted to the treasury of the charity no less a sum than £7,000. The Governors of the Hospital, seeing the profitableness of this performance, and being, as it appeared, misinformed of Handel's intention regarding the copyright, prepared a petition to Parliament to secure it for themselves. The latter part of this petition is as follows:—"That in order to raise a further sum for the benefit of the said charity, George Frederick Handel, Esq., hath been charitably pleased to give to this Corporation a composition of music, called 'The Oratorio of the Messiah,' composed by him, the said George Frederick Handel, reserving to himself the liberty only of performing the same for his own benefit during his life, and whereas the said benefaction cannot be secured to the sole use of your petitioners except by the authority of Parliament; your petitioners, therefore, humbly pray that leave may be given to bring in a bill for the purposes aforesaid."

Upon one of the governors waiting upon the musician with this form of petition, he soon discovered that the committee of the hospital had built upon a wrong foundation; for Handel, bursting into a rage, exclaimed: "Te deivel; for vat sal do founding put meu oratorio, in de Parlement? Te deivel! Mein music sal not go to de Parlement!—Yours truly, E. BRECHLEY, 111, St. Thomas' Road, Finsbury Park, London, N.

RE-INCARNATION.

SIR,—I am sure your readers will feel very grateful to you for printing the excellent paper on the above subject, which may be taken to be presented at its best in your issue of August 7. I do not wish to enter into the merits or demerits of the question now, but to point out certain inconsistencies, which I hope Mr. Burgess will reconsider, and give us his opinion on the points. He says, "What I do claim is that every flesh body is the embodiment of an Ego, an Individual Consciousness, which Ego is of necessity eternal, backward as well as forward," p. 506, col. 1, 4th par.; and at the top of the 2nd col. he further says, "Immortality has no end and can have no beginning, it is eternal backward as well as forward. That which is, always was, and always will be; all that has a beginning must have an end. Such a conception of life and immortality as views the birth into flesh as the beginning, will not stand the test of logical analysis for five minutes, and needs only to be stated to be rejected." Whether this is so or not we shall see later on, when we have received his reply, but granting for the present that "it is eternal backward as well as forward," it naturally follows that all souls, no matter in what form, must have eternally existed, and, therefore, can have no parentage; so that when he says, "And we accept the statement that we are all alike the children of a common parent, the result of Infinite Life, Love, and Truth; that an all-loving Father-Mother, and Universal God, an absolutely just and impartial Cause has produced us all," is one of those statements which "will not stand the test of logical analysis for five minutes, and needs only to be stated to be rejected." And when he asserts in his last par but one that "It promotes the solidarity or brotherhood of mankind, revealing the universal brotherhood of man in the universal father-motherhood of God," is inconsistent with his preceding statements, for how can that have a father-motherhood which has eternally existed? and if there is no parentage, how can there be a universal brotherhood of man?—Commending these points to Mr. B.'s careful attention, and desiring an answer to the same, I remain, yours fraternally,

August 13, 1896.

ALFRED KITSON.

"THE GREAT SECRET."—This book, reviewed in our last issue, is published by George Redway, London, cloth, 317 pages, price 5s.

ITEMS OF INTEREST.

WE understand that Mr. Slater's projected tour in the provinces is abandoned through his indisposition, and it is his intention to return to U.S.A. at an early date.

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.

THE Queen of Italy has given her most expressive thanks to Signor Gaetano Azzi for having presented her with a copy of his book, "The True Idea of Spiritualism."—*Philosophical Journal*.

OCCULTISTS and others should take note that we shall shortly publish a series of valuable articles by a student of this branch of physical science, under the title of "Leaves from an Occultist's Note Book."

MR. G. H. BIBBINGS will probably commence his tour northwards on Aug. 30. Applications for dates for Sunday or week night meetings should be sent at once to Mr. E. Adams, 303, Cowbridge-road, Cardiff.

PASTOR W. T. LEE, with whom Mr. E. W. Wallis debated, in Cardiff, last year, announced in a Cardiff paper that he would preach on "Short beds and narrow sheets." What an inspiring topic for a sensational sermon!

"TALKS with the So-called Dead," by J. Jenkinson [Two WORLDS Publishing Co., 18, Corporation-street, Manchester, 7d. post free.] forms No. 3 of the "Two World's Handbooks," and fully sustains the standard of this excellent series.—*Mystical World*.

NORTH-EAST Lancashire Lyceum District Council. The next Quarterly Council Meeting will be held at Darwen, on Sept. 5th, at 3-30. Further particulars next week. Will Secretaries please to send in their returns at once to Thos. Wilkinson, 5, Church Brow, Clitheroe.

BLACKPOOL SPIRITUALISTS are having a fine new hall built for their Sunday services, it is to be illumined with electric lights, not gas, and will be a credit to the cause. It is to be opened on September 16, by Mrs. E. H. Britten, and a number of other speakers will be present. Meetings will most likely be held on the 17th and 18th, and a grand time is expected. Particulars later.

OPEN AIR WORK IN BATTERSEA PARK.—Pleasant weather enabled us to hold a very agreeable meeting last Sunday. Messrs. Adams and Boddington, and Mrs. Boddington addressed the meeting. The lady was received with marked attention and respect. Assistance, both in propoganda work and providing inquirers with opportunities for investigation, will be heartily welcomed. Next Sunday as usual, near the band stand at 3 and 6-30.

MRS. BRIGHAM will speak in Cavendish Rooms, Aug. 23 and 30; Glasgow, Sept. 6 and 7; Dundee, 8 and 9; Sunderland, 11; Seghill, 12; Newcastle, 13 and 14; North Shields, 15 and 16; Barrow-in-Furness, 17 and 18; Birmingham, 20; Walsall, 21; Bolper, 22; Derby, 23; Wisbech, 27 and 28. (Oculd Leicester and Northampton friends book 29 and 30 and Oct. 1st and 2nd?) Oct. 4 and 5, Cardiff; 7, Preston; 11, Cheetham; 13 and 14, Blackpool.—For dates apply to Mr. E. W. Wallis.

CAN IT BE POSSIBLE?—A correspondent, whose word we can rely upon, writes: "The great majority of 'wiseacres' do not read the Two WORLDS or any other spiritual paper! Imagine, in some cases, one copy of the Two WORLDS for six persons, who can, each of them, afford to buy one for themselves. My experience shows that it is not the Spiritualists, but the investigators, who are the mainstay or the backbone of the Two WORLDS. As a printer and a Spiritualist, I am disgusted." Fancy, one copy of our paper going the rounds of six Spiritualists. We could hardly credit it. No wonder we don't grow.

MR. P. LEE'S CLASSES at the Two WORLDS Office. The last class of the first series was held at this office on Thursday, the 13th inst., when Mrs. Green, of Heywood, was present by invitation, and was very successful in giving clairvoyant descriptions and delineating the medial powers of the members. A new series of classes will be commenced on Monday evening, Sept. 7th, at 7-30 prompt, when a preliminary explanatory meeting will be held, to which all students of the spiritual philosophy, and persons interested in the development of mediumship, are cordially invited. Admission to this meeting by ticket only, obtainable at the Two WORLDS Office, or of Mr. Peter Lee, 45, Freehold-street, Rochdale.

THE *Harbinger of Light* says: "We have received a copy of The Spiritualists' National Federation Hymn Book, a neat cloth bound volume, containing 747 hymns and songs adapted for use at Lyceums, Spiritual gatherings, and in the home. In it are collected most of the best hymns that have been previously published in similar works, added to which are a number of selections from the poets, collected by the compilers, of whom Mr. E. W. Wallis, the editor of the Two WORLDS, was the chief. This voluminous collection is published in England at the low price of one shilling, and could be obtained here for about 1s. 3d. or probably in quantities at English price. It contains in addition some "comforting words for funerals," which would form the basis of an address or might be read literally as a service. There are also some brief but useful hints to mediums and sitters. It is undoubtedly the cheapest book of the kind yet published."

DEATH.—The following lines by Dolly Robb, aged 15, member of the Glasgow Lyceum, are a credit to the writer, and give promise of better work by and bye:—

Why talk of death when there is none?
'Tis but a second life begun;
The grave is not thine ending goal,
But one step higher for the soul.
Children of earth, waste not your years
In idle words and foolish tears;
For as ye sow on earth's sad plane,
In heaven shall ye be judged the same.
A little kindness day by day
Will always help to pave the way;
Oh! fear not death, let it be known,
Ye reap the seeds that ye have sown.

READER, are you one of the six people who go shares to get a read at the Two WORLDS weekly on the cheap? while recognising your good taste in wishing to read "our paper," couldn't you prevail upon your co-readers to be a little more generous—suppose you six took two copies weekly, or even three! Couldn't you spare a half-penny a week each?—Try!

THE *Sunderland Weekly Echo* has been discussing the question, "Is organised Christianity a failure?" and Mr. T. O. Todd is reported to have spoken on the subject at the Ann-street lecture room. Nearly a column is devoted to a fair report of his arguments. He contended that preachers fail because of their inability to satisfy the demands of the Materialistic thought of the age. People want truth, not creeds and dogmas, and only Spiritualism can defeat Materialism with its own weapons—facts.

SPIRITUALISM AND THE FAIRWATER MURDER.—Cardiff papers are keeping up the excitement over this affair. Two representatives of one of the journals accompanied a young lady medium and some friends one evening to the scene of the murder, and under control of what purported to be the murdered man, the medium was taken to the very spot where the crime was committed, and there went through a dramatic representation of the death scene of the sufferer. That she was honest, and "in no way conscious of the part she played," is admitted, but it is a pity for her sake that her friends should have encouraged, or sought for, such a control. Judging from the utterances reported he is in a most revengeful frame of mind, and such a disposition cannot be beneficial either to himself or the medium. A more reasonable tone is manifested in the editorials, and that is something gained. Mr. E. Adams is making the best use he can of the opportunity, and has had some capital letters printed in the papers. It is a pity he is so pressed for time that he is unable to do even more.

NEWS FROM AFAR.—Mr. Bevan Harris sends us the following extract from a letter from his son in Australia: "It will interest you to be told that I still continue to have numerous inquiries for your Two WORLDS; in fact, an English mail rarely comes in but I am asked for something *re* Spiritualism. Less than an hour ago I chanced to speak to a person who I knew was deeply interested in the good Cause; he told me, in course of conversation, that whenever I had previously given him a Two WORLDS he invariably sent it up the country (in the bush as we call it), a distance of between 400 and 500 miles from Sydney, to relations of his, who were always asking him for more 'spiritual papers.' I can assure you I was very much surprised, and little dreamed that what I was doing was being taken advantage of to the advancement of, the cause of Spiritualism, outside my own circle of friends and acquaintances, however, such is the case, and in future your valued paper will be read with interest by people hundreds of miles in the interior of New South Wales. Send over as often and as many Two WORLDS as you can. They are always welcome." It is very pleasing to know that *our paper* is doing such good work, and is highly prized by people so far away. There are many thousands of people who would like to read it—if we could only reach them. Will readers kindly post a copy occasionally to people who are likely to be interested?

A STRANGE EXPERIENCE.—A gentleman sends us the following extract from a private letter. He says he may vouch for its reliability, the writer being a trustworthy friend of his:—"It happened on Tuesday night, in consequence of my . . . I was compelled to walk a distance of about 2½ miles, the walking of which was along a very lonely road, without a single light to be seen anywhere. It was pitch dark, and for the greater part of the way heavy trees overshadowed both sides of the road. All was most enjoyable until at, perhaps, a more dreary part, a rat, or something of that shape, moved across the road and made a rattling noise in the hedge on the other side. This was made still more alarming by the hooting of an owl from a tree; this I had never heard before, and could not for a minute or two find out what it was. To all this I shrugged my shoulders, and turned to meet the third fright, which, to tell the truth, I did not expect, although I believe that if we get two we generally get the third. I was just passing an old house, which still bears the name of the Manor House, when, I cannot tell how, there came along the pathway leading from the house a form which I cannot well describe. The face, hands, and feet alone were really visible, the remainder was only partially so. You can best get an examples of the appearance of the former by placing a smouldering match inside of an eggshell; when in a dark room, the appearance will give you the effect of the skin, and by bringing some partially opaque substance between the shell and the light you will get the appearance of the bones. When I met this weird apparition, the blood in my temples seemed to run cold, and I seemed to lose all fear, and so I turned and gazed upon the form, which had now reached a large iron gate. I thought it would open the gate, but it came straight on, as if they were not. At last the spectre reached me; I attempted to ask the form who it was, but found I could not: nevertheless, it understood me perfectly, for I heard a voice saying, "It matters nothing," whereupon it touched me upon my hand, and the touch seemed to have the effect of rendering my hand weightless; it seemed as though my hand was still in existence, but was not a member of my body. Its disappearance was still more miraculous than its appearance; it stood within half-a-yard from me, and seemed to fade away. When it had gone, my heart beat heavily, and I turned and wended my way home."

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

It is with deep regret we announce the death of Mr. Hadfield on Aug. 11, aged 57 years. He had been connected with Manchester Spiritualism a number of years. Though not taking an active part in the Cause, he was an ardent Spiritualist. The body was interred at Bradford Cemetery, Monday, the 17th inst., Mrs. Hyde conducting the service. This good lady spoke very kind, loving, and comforting words to the poor widow and her children. The friends around the grave-side sang several hymns. The family desire to thank the friends for their kind sympathy.

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FRIDAY, AUGUST 21, 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.

MR. JAMES BURNS.

WE ARE CONFIDENT that our readers will be pleased to see in this issue the portrait of one who for upwards of a quarter of a century stood in the fore-front of the fight, and as a valiant pioneer carried aloft the banner of Spiritualism. The movement in this country is indebted to him for his sturdy pluck and perseverance at a time when the odium attached to the name "Spiritualist," and the opposition to the facts and philosophy of Spiritualism were infinitely worse than they are to-day. Early in life he was a devoted worker in the teetotal movement, and afterwards embraced and advocated phrenology, which in later years he developed into Cranial Psychology. Original and daring, thoughtful and determined, he was a born fighter for unpopular truth, and warmly espoused vegetarianism and Spiritualism, and commenced a Progressive Library some 36 years ago. He obtained his early insight into Spiritualism by witnessing the phenomena in Kingston-on-Thames, and as far back as 1865 took part in the First Convention of the British Association of Progressive Spiritualists. As a teacher and champion of Spiritualism, he soon found it necessary not only to travel the country and lecture, but to call the printing press to his aid, and *Human Nature*, a monthly magazine, published in April, 1867, contained some characteristic thoughts. In 1869 he took over a small monthly magazine, which had been founded by John Page Hopps, and on the 8th of April this was enlarged, and under its new name of the *Medium and Daybreak*, appeared as a weekly paper, and it immediately gave a great impetus to the young but growing movement. A centre for Spiritualism was established at 15, Southampton Row, where progressive literature of all descriptions could be purchased, and inquirers could be introduced to mediums, and readers could obtain books from the now extensive lending library.

As a lecturer, Mr. Burns was always thoughtful, educational, and stimulative, oftentimes brilliant, and the humanitarian and spiritual philosophy which he advocated won upon his hearers. His expositions of mediumship, and the spiritual faculties of man were always fine. He debated for two nights, in 1872, with that master of verbal fence, Charles Bradlaugh, and on many points had the advantage in that memorable encounter. Independent and fearless, tenacious and decided, it would have been a wonder if he had gone through life without making foes, without being misunderstood and misrepresented. That seems to be the common fate of all public men and women.

Who is free from faults? who never makes mistakes? With the very best intentions, and the strongest desire to help others, one may work hard and yet meet with opposition and detraction, and James Burns had to endure the common fate, but despite the arduous nature of his duties, he struggled on with indomitable resolution until his physical energies failed him, and he passed out of the mortal into the unseen, to the end, what he declared he would be in the first number of the *Medium*, "the faithful servant of Truth and Humanity"! To the best of his ability, and with continuous effort and unswerving fidelity, he strove to follow out his duty! Undoubtedly Spiritualists all over the world owe him a deep debt of gratitude for his able services as a speaker, writer, publisher, and

representative worker and advocate. He had many, very many, good qualities, he bore many burdens and overcame difficulties which would have vanquished many men. A great many mediums were helped, counselled, and strengthened by him, and take him all in all he was undoubtedly the man for the work, and his sterling qualities far outweighed his faults, and his name is carved in indelible characters on the pillar in the Temple of the Spirit among the long and honourable list of those who loved and tried to serve their fellow men.

KEEP OUT OF RUTS.

MEN should not allow themselves to get into ruts. They should keep their minds open to new ideas, new methods. Intellectual rigidity is the "sin against the Holy Ghost." It destroys the ability to accept and assimilate fresh thought, and thereby closes the mind to that intellectual food which it must have in order to grow. What is more pitiable than a man with a few ideas, acquired years ago, more or less crude and antiquated, in such a fixed mental condition that he has neither the capacity nor the disposition to reach out and gather new knowledge? He overrates the proportionate value of what little thought he has gained; he does not see that it needs revision to accord with the latest research; he cannot comprehend that the intellectual world is moving on, and that he is standing still and hardening into a fossil, and that he is very liable to die, cynical and disappointed.

Says Lyell: "The extent to which even a considerably advanced state of civilisation may become fixed and stereotyped for ages, is the wonder of Europeans who travel in the East. One of my friends declared to me that whenever the natives expressed to him a wish that he might live a thousand years, the idea struck him as by no means extravagant, seeing that, if he were doomed to sojourn forever among them, he could only hope to exchange in ten centuries as many ideas, and to witness as much progress as he could do at home in half a century."

This is the condition to-day of a large part of the population of the earth, and it has been so in the past. Doubtless this monotonous condition was necessary to unite men in groups and to make the formation of national character possible. "Long ages of dreary monotony are," says Bagehot, "the first facts in the history of human communities, but those ages were not lost to mankind, for it was then that was formed the comparatively gentle and guidable thing which we now call human nature."

It is the same with nations as it is with individuals. If they do not keep advancing, the curse of rigidity comes over them. Spontaneity disappears. Habits, customs, institutions become fixed, and intellectual life becomes more and more automatic. The conditions become unmodifiable, and progress is impossible. For ages the people go on thinking and acting in the same way—in ruts. This tendency to invariability or immobility is more or less characteristic of men in a savage state—and it accounts for the fact that they remain often unprogressive through centuries. Arrested development in a higher stage is not uncommon.

The tribes and nations that were able to advance were those in which, with sufficient stability to insure union and homogeneity, there was sufficient flexibility to admit of change, of variation, however slight. The civilisations that did not become fixed and stationary were those that were able to change from an age of status to an age of choice; for, as Sir Henry Maine says, "Old law rests not on contract but on status." In the ancient civilisations usage settled everything. It was in the Republics of Greece and Rome, where there was government by discussion, that the fixed rule of life, the chain of custom was first broken. Athens arose "like a sunrise on the sea," and her liberty and learning gave an impulse to civilisation the most powerful and far-reaching in its effects of any national influence that ever prevailed in the world.

Thought and discussion with individuals and nations alike, are the best guarantees against stationariness, and the surest promoters of that condition in which custom, usage, and authority are all subordinated to reason and common sense.

Exchange.

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

THE TREE OF EQUITY.

IN the Garden of the King's palace stood a beautiful Tree; a fountain nourished it with the water of Love, and underneath the children did their wholesome work and played.

Some of the King's Servants said: "This tree is good for shade, but in the world we have seen charitable trees which give food and drink and medicine and raiment as shade. Therefore we will plant such trees beside the other."

And these new trees grew up and shut off the winds of heaven from the Tree of Equity, so that it grew twisted and waxed weak. Moreover, the water of the fountain was drawn off. Therefore, the leaves of the Tree of Equity withered away.

When its shade was lost, the fierce heat of Competition beat down and sucked up the springs of Love, so that the sap dried out even from the earthly trees, and those who sought shelter from the heat were mocked by withered boughs.

BOLTON HALL, in the "Arena."

A DREAM OF LIFE.

A SHORT time back I had a dream, a dream of life I called it, for in it I saw different aspects of life. I stood upon a vast plain, gazing upon a winding-road which lay before me. It was a rutty road, and the end was unseen, by reason of a dark and dismal mist o'erhanging it. People were coming and going along this roadway, bearing burdens of greater or lesser degrees; some were resting by the way; while others, more dead than alive, limped along in agony. Men and women, with evil looks upon their faces, were treading in the ruts and mud, bespattering themselves with dirt; those who were returning had a ray of hope upon their experience-marked faces, they did not like the doubtful mist which clouded their path. All seemed dark and uncertain; they returned to find a brighter pathway than that from which they had just come. Oh, well is it for them that they do not partake in the evils of that roadway, they are on the road of progress now, guided by unseen hands, to a brighter, better way.

And as I gazed upon this scene, I said: "Oh, is this the path I have to tread? Shall I walk the beaten track?"

"No," said a soft voice in my ear; "make a pathway of your own. Look to your left. See, there is a better way of life."

And as I looked I saw a steep hill, rugged and slippery in places, with prickly thorns growing here and there. However, it was not devoid of all that was good, for beautiful flowers grew upon its surface, and a sparkling stream of water ran down its side. The greatest attraction, however, was a beautiful light which shone on its summit, which seemed to draw me upwards. Ascending the hill were a few people; each seemed to help the other, the strong helping the weak, each helping all, and all helping each; all seemed to realise the brotherhood of man. Then the voice spoke again, saying: "Before you lies your path of life; walk it with a firm step until you reach the Light of Truth at the end of your journey."

Then I commenced to climb. I succeeded, but not without some falls and breakdowns in my progress, and when I reached that glorious light a hand was stretched out to help me in, for it seemed to be a lovely bower of flowers, where I and my fellow travellers could rest after our journey, a journey in which we were helped and encouraged by unseen hands and angel voices. . . . Was not that road the road of life? Some, unsatisfied, returned from the mists of unbelief and doubt, to the brighter pathways of knowledge, while the others madly rushed on in the darkness, soiling themselves with sin, knowing nothing of the after-life, and caring less.

Again the hill showed a better form of life, although it had its trials and hardships. In climbing the hill of life we have many slips, but we are often helped by our truest friends, both of this world and the spirit world, and then at last, when life's race is run, we go to reap what we have sown in the spheres beyond this world of care.

SYDNEY DAVID SMITH.

Twickenham, Aug. 6, 1896.

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

THE ORIGIN AND EVOLUTION OF SPIRIT.

THE FORMULA is not "from matter to spirit," neither do souls as individual entities exist before matter—before finding expression in the form.

The great Over-soul which pervades the boundless realms of ether and every atom of matter therein, first finds expression in the amebæ, or lowest forms of animal life. Here an individual entity begins, which, after transition, becomes a spirit of its kind, and after a brief period in the spirit sphere, like the caterpillar which enters its chrysalis to come forth a butterfly, this protozoan spirit enters the life-germ of the next higher order of being, and so on up the scale of animal life until, through the revolving and evolving ages, it becomes a human soul—the crowning ultimate of creation.

It is the imperfect comprehension of this philosophy that has given rise to the theory of Re-incarnation and to Darwin's theory of evolution, both of which are erroneous, yet both based upon a truth which could never be reached from a material point of view.

When a human soul has been evolved, and finds expression upon this or any other planet, with all its faculties developed, no more will it be re-incarnated upon this or any other planet, but as all the earth conditions are found in the lower spirit spheres, the spirit will find all the room it requires for any experiences it may have failed to acquire in the form. The lower races, and idiots of all races of humans, may be re-incarnated in higher types, but intelligent people never.

San Diego, Cal.

—E. S. GREEN in the *Philosophical Journal*.

MORE JOURNALISTIC MATERIALISM.

EVERY death of an eminent man brings out the materialistic spirit with which modern journalism is saturated. A leading London newspaper concludes a notice of the late Sir John Millais with the reflection that his friends "sorrowfully acquiesce in the resignation of his earthly distinctions for the sake of the thought that for the wearied frame at last there is peace." There is a sad satisfaction, no doubt, to be derived from the termination of a mortal agony; but a true consolation is only to be found in the conception that the departed painter is in a happy region or condition of light and joy, from which the inspiration of his own loved art probably descended upon him. The same journal, coupling the death of Millais with that of Leighton, quotes:

How fast has brother followed brother,
From sunshine to the sunless land.

So that this mortal life is sunshine, and anything after it is sunless! Happily, Spiritualists know better than that. It is strange that those two mournful lines are by Wordsworth, whom one must regard as a Christian poet. They are taken from his verses upon the death of Hogg, the Ettrick Shepherd, in which he makes pathetic reference not only to Hogg, but to Coleridge and Lamb. The verses are hauntingly beautiful, but sad and depressing. The sentiment is uniformly hopeless, as—

Our haughty life is crown'd with darkness,
Like London, with its own black wreath;

and

For her who, ere her summer faded,
Has sunk into a breathless sleep.

Spiritualism will bring a happier mind to journalists, as its demonstrations and teaching spread knowledge amongst the community concerning the state after death. As for Wordsworth, he is truer to himself in his lines on Charles and Mary Lamb, which end thus:—

The sacred tie
Is broken; yet why grieve? For Time but holds
His moiety in trust, till Joy shall lead
To the blest world where parting is unknown.

PHENOMENA will be sought by investigators during the week as well as on Sundays, and mediums will be assured better conditions because the influence of idle curiosity is absent. Furthermore, the phenomena, or science of Spiritualism, is interesting under all circumstances, and is a good week-day stimulant for tired and careworn humanity, while the philosophy or religion thereof can only be appreciated when the mind is free from business troubles and unhampered by the effects of daily labours. Thus let the phenomena have sway during the week, while the philosophy is accorded the Sundays.

SPECIAL REPORTS.

SUNDERLAND.

FOR the past eighteen months the Sunderland friends have been without a hall for their services, consequent upon the termination of the lease of the property they previously held. During the intervening time, small reception meetings have been held at the Institute in Ann-street, but the desire for the larger and more public gatherings was so manifest that one of the members has purchased the house and altered the lower portion into a hall for public work. The result is that there is now comfortable accommodation for over a hundred visitors. The hall itself is beautifully finished, and one of the prettiest in the Northern provinces. On Sunday, 9th, Mr. T. O. Todd gave an address, being a Spiritualist's reply to a series of articles in the local press on "Is organised Christianity a failure?" An extensive report of the address appeared in last week's *Sunderland Weekly Echo*. On Sunday last, Mr. J. H. Bunn, of Newcastle, formerly of London, gave an address on "From darkness to dawn," and also recited "King Robert, of Sicily."

YORKSHIRE UNION OF SPIRITUALISTS AND SPIRITUALIST SOCIETIES.

A LARGE attendance of delegates was present at the monthly Conference at Batley, on August 9. President, Mr. J. Collins, of Bradford. The report of annual Conference and minutes of Executive meetings were adopted. Several invitations were received for September Conference, when it was decided to hold it at Armley. Much usual business and planning was got through. Walter Howell was planned as follows: Sept. 20, Milton Hall; Monday night, Spicer-street; Tuesday night, Morley; Wednesday, West Vale; Thursday night, Brighouse. The following speakers were placed on probation: Mr. Mitchell, Huddersfield; Miss Walton, Keighley; Mrs. Russell, Bradford. The following hon. members were enrolled: Mrs. Stair, Rawdon; Miss Patefield, Mrs. Stretton, Mr. and Mrs. John Jackson, Mr. Smith, Mr. Russell, Mr. J. P. Simpson, Mr. Chadwick, Bradford; Mr. Hilton, Blackpool; Mr. J. Taylor, Batley; Mr. J. W. Lee, Ravensthorpe. Making in all 118 members. Dinner was ably provided in the room by the Batley friends. In the afternoon it was decided to accept Mr. Swindlehurst's offer to assist the union in propaganda work. The remainder of the time was devoted to open council, and propaganda work was freely discussed, when Mr. Wimpenny, of Dewsbury, promised to try and make arrangements for the meeting of the Union at Ravensthorpe. The Union would be glad to receive invitations from friends to villages where no society exists. After a good tea, the evening meeting commenced. The large audience was addressed by Messrs. J. Collins, J. Armitage, Walker, Dewsbury (probation), Hemmingway, Wilkinson, Nerthrop, and John Jackson. All Spiritualists heartily invited to join the Union, as it is strength alone by which we can make our presence for good felt in the world. Please remember, next meeting Sept. 13, at Armley. All communications addressed to John Jackson, secretary, 372, Harewood-street, Bradford.

THE INSPIRATIONAL GIFT OF MRS. BRIGHAM.

ON Sunday, August 9, Mrs. Brigham gave two addresses to the friends and members of the Birmingham Spiritualists' Union. That of the morning took the form of answers to questions, that of the evening dealt with the "Realisation of the indwelling presence of God, the Father."

A charge is often brought against those who send abstract reports of the addresses of speakers that they are mere flattery and misleading, doing vastly more harm than good, and leading to much disappointment on the part of those who read them, and then, for the first time, hear the speaker. But with Mrs. Brigham flattery stands shamed in the presence of truth. Who is capable of doing justice to this divinely inspired medium? Personally, I must confess my inability to fitly picture forth the idealistic beauties of life as presented by her. The ideal so high, and yet from her lips, and better still in her life, so practical, she presented Spiritualism in its loftiest aspect, as a science exact and true, as a philosophy pure and simple, as a religion inspiring and ennobling. Her audience sat in rapt delight, listening to language so poetical, so eloquent, so soul-uplifting that it appealed to, and drew out all that was noblest, best, and truest in human nature. Each idea presented, deepened and strengthened the influence made by the former; from beginning to end thought followed thought, the whole beautifully blended together in delightful harmony, as a charming poem. No jarring sound, nor note of discordant creed, dogma or ritual was heard, but an appeal and a recognition from the depths of one soul-life to that of another. Eminently spiritual, yet intensely practical, she took the simplest things of Nature, the egg and the rosebud, and placed these side by side with man's soul life, showing that the history of the one was but the history of the other; in each dwelling the same life divine, and how the same beneficent and wise law over-ruled all alike. How, by personal effort only, each progressed, whether man, bird, or flower; and by that personal effort, the life within becomes too expansive, too grand for the narrow limits of body, shell and bud, until from the irresistible pressure from within, each is freed from its prison house, tenants no longer of house of clay, or shell, or bud; how each enters into the freedom of another and higher sphere of life, each spreading its wings to catch the breeze and sunshine of another world; and how angel, bud, and full-blown rose enter into their new-born joy, still ever growing from within outward, the divine pressure from within, steadily moves forward, aspiring to other and nobler ambitions, and to other ideals yet to be attained.

Whether the soul of man, pent up in his house of clay, or the bird in its house of shell, or the rose in its house of leafy green, within each there is the same still small voice urging each forward, call it what you will, intuition or instinct, it matters not. For each one's progress depends entirely upon the personal efforts put forth to faithfully obey that divine command, heard only within the sacred and silent depths of each soul, whether soul of man, bird or flower. How in the fullness of time—that time appointed by God—Eternal Law—which is always indicated by the work within being perfected by the personal efforts of the indwelling individual, then,

and not before, a new birth takes place, a new-born child in the form of man, bird or rose opens its eyes for the first time upon new scenes, entering upon new and delightful experiences, but to grace with new beauty a newly-discovered world. How common the event, the blossoming of the full-blown rose, with its perfect form, its rare and beautiful tints and delightful fragrance, or the advent of the infant bird from shell to freedom, with its grace of movement and lovely song, or the sudden rending of the veil by the uprising, divinely wrought soul of man. Each one, in sublime majesty, obeying the royal command, "Come up hither." One is just as common event as the other, but that event may be hastened or retarded just in proportion to the intensity of personal effort put forth from within. Some roses blossom forth sooner than others, so with birds and men. Thus there is but One Law, One Universal Life pervading all. For God is All, and All is God. When this gospel, this sweet, sweet gospel shall be universally taught and lived, and men realise the One Truth, "I and my father are one," then war shall be more, the boom of guns no longer heard; and the peoples of the earth "Shall beat their swords into plough-shares, and their spears into pruning hooks, nation shall not lift sword up against nation, neither shall they learn war any more."

When all thought and desire is turned within toward the source of the inspiration of all Truth, and the fountain of True Life has been sought and found, and man goes forth into the world, and by faithful personal effort he lives out in act and word the inspiration received from within; then it is a new consciousness breaks over his soul, and for the first time he realises the one all-inclusive Truth, and exultingly exclaims, "I and my Father are One." "If ye know these things, happy are ye if ye do them."

Wherein lies the secret source of the eminent success attained by this gifted medium! Does it not lie in the fact that she acts out in daily life the indwelling Truth with which she is inspired, and which to her is the Faith of Life? I know no one more charmingly child-like and innocent in home-life than Mrs. Brigham; this is recognised by all, even the instincts of the little kitten realises the presence of a life at peace with itself and all. Being the servant of all she becomes the minister of all.

The very source of her delightful power in private life and on platform, originates in her spiritual-mindedness. Thus, when she speaks, thought, word and gesture are in perfect unison. Thus we have the perfect rendering of the idea to be expressed; expression thus becomes as powerful as it is charming, in other words, she perfectly acts out the idea. This, the intuition of her hearers gladly recognises, and to it there is a generous and grateful response. Throughout, there is a well maintained harmony, no note of discord is heard, nothing to offend, but "deep calleth unto deep." The innermost of one glad soul calling out of its depths to that of another.

If all would first cultivate this delightful spiritual mindedness, then let the development of mediumship follow, the success of Spiritualism would be assured, fraud and imposture would cease. The power of Spiritualism would be increased a hundredfold, the charm of its teaching would be irresistible in the power of its spirituality, whilst in the lives of the people it would become intensely practical.

Here lies the great lack of Modern Spiritualism, this marvellous power lying so dormant. Spiritualists and mediums should be the first to recognise this. Generally, though not always, the development of mediumship is of the first consideration, while true and practical spirituality is of the second degree. "But seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." This is true, not because Jesus Christ made the statement, but because it is in accordance with Eternal Law, and he recognised it as such. Here is the secret of all power, and he who realises it, and acts out this truth in his life, may become all-powerful. Spiritualists would do more than well to recognise and realise in thought and act this source of all-power, then would the lives and platforms of Spiritualists be inspired by the pure Angel of Truth, and she would go forth in greater power to do her greater work in kindly mission to bless the nations of the earth.

I must not forget the mediumship of Miss Cushman, Mrs. Brigham's devoted friend and companion. To the delight of our audience she recited one of her beautiful poems, received by her through inspiration. Her mediumship is confined to inspirational poetry, which she receives rather oddly, and only when travelling on the railway cars in America. At times the middle verse of a poem comes to her, then it may be the last, and then the others. Finally, the whole is put in orderly sequence, and so deeply impressed on her mind she never forgets them. It is to be hoped that Miss Cushman will see her way clear to publish them in book form, so that the world may share with her some of the fruits of her beautifully inspired gift.

Birmingham.

G. TUBBS.

SECRETARIES will oblige by noticing the announcement *re* "Prospective Arrangements," and forwarding the requisite stamps with their advertisements.

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.

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.

LONDON NEWS AND NOTES.

CANNING TOWN.—12: Several friends related experiences, among others Mr. Barrell, who answered questions. 16: A splendid evening with Mr. H. Boddington, who dealt with questions from the audience in a masterly manner, giving great satisfaction. We trust he will soon be with us again.—A. H.

CANNING TOWN. 47, Hornit Road.—13: Spirited address from Mr. Shaw's control. 16: Able discourse by Mr. Paine, of Camberwell, on "The kernel of Spiritualism." Clairvoyance by Mrs. Weedemeyer.—H. Harris.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Full attendance; much regret expressed at the sudden illness of Mr. John Slater. Mr. A. J. Sutton read an interesting extract from Mr. Everitt's remarkable experiences, and Miss Florence Morse's singing of "A Dream of Peace" was thoroughly appreciated, after which Miss Rowan Vincent, who had nobly come forward in place of Mr. John Slater (whom all trust is speedily recovering good health), gave 19 clairvoyant descriptions with great success, the six which were unrecognised being so clearly given that we confidently expect to hear (as we have so often done on previous occasions), that they were recognised afterwards.

EDMONTON. Beech Hall, Hyde Lane.—Miss Marsh being unwell, "Amicus" gave another of his able addresses on "Spiritualism," and Mr. W. Walker gave a number of clairvoyant descriptions, all recognised. A most pleasant evening throughout.

FINSBURY PARK.—Open-air work, Sunday morning. Addresses by Messrs. Brooks, Rodger, Boddington, and Jones.

ISLINGTON. Wellington Hall.—Evening, a truly spiritual service, Mr. Jones conducting. Messrs. Davis, Whyte, and Rodger spoke well, as also the controls of Mrs. Jones, one speaking on "The birth angel."

KENTISH TOWN. 81, Fortress Road.—16: Mr. Walter read extracts from Swedenborg, Mrs. H. Britten, Hermann Snow, etc., on "Immediately after death." Mrs. Spring offered an invocation, and Mr. Walter lectured on "Spiritualism among different nations, ancient and modern." Incidentally he mentioned the first materialisation seance recorded in the Bible. Adam fell into a deep trance; misty clouds formed out of his side; the clouds shaped themselves into beautiful Eve, who became permanently materialised. [Very ingenious, but what proof is there that such a phenomena ever occurred? Who knows anything about it?—Ed., T. W.] Mrs. Spring and Mr. Walter followed with successful clairvoyance.

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.

STRATFORD.—Mr. Veitch, our respected president, gave a grand address on "Spiritualism and its principles." Introducing himself as our president, he also made kindly reference to our late President, Dr. Reynolds. Mr. Veitch was applauded throughout his lecture, and we all feel certain our Cause will progress by leaps and bounds.—*Prospective Announcements*: Ronald Brailey, every Thursday, at 8 p.m., and Mr. Ronald Brailey for next Sunday. Our Excursion takes place next Saturday, at 2 p.m., from our hall to Epping Forest, by brakes. We shall be delighted to see as many friends as possible. Dancing, etc. Tickets 2s. 6d., and 1s. 6d. for children.—T. McC.

TO INVESTIGATORS.—Wanted, few Sitters, to form home circle.—Address Clayson, 45, Church-street, Edgware-road, W.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—12: Miss — gave a short address and good clairvoyance. 16: Mrs. Stansfield gave good addresses and excellent clairvoyance.—A hearty welcome to all Grand display of flowers and fruit Sunday, August 30, grand Harvest Thanksgiving will be held in the above hall; medium, Mrs. Hyde. Monday evening following a miscellaneous Entertainment. Games, dancing, etc., etc., after which all the fruit, flowers, and vegetables will be sold; admission (Monday) 3d. each, doors open 7-30; George Hill, president.

BRADFORD. Church Street.—Mr. Duffy's guides gave a good address on "Nearer my God to Thee," and named an infant Rachel, spirit name, "Truthful." Hope to hear him again.

CHEETHAM. Ash Lodge, Halliwell Lane.—10: Mr. G. Smith gave good psychometry. We had rather a lively time with a religious sceptic, who said that when he comes again he will teach us something. We are quite willing to learn, and gave him a strong invitation to come again. Thursday: Good time with Miss Smith. Sunday: Mr. C. W. Jones gave addresses and clairvoyance to a full room.

COLLYHURST STREET.—11: Mr. L. Thompson conducted a large circle. 16: Mr. Manning gave eloquent lectures on "The love of God" and "Spiritualism, the Christ," to good audiences. *Lycium*: Grand Session; 74 present. Recitation by Ethel Wills.

HULME. Junction Street.—Thursday, psychometry by Mr. W. Lamb. Sunday, address and clairvoyance by Mr. Lamb. After-circle well attended. Monday, a beautiful address by the controls of Mr. Macdonald. Thursday, delineations of spiritual gifts by Mr. Lamb. Third anniversary services on Saturday, Oct. 24. Our church is in debt. Mr. W. Lamb has kindly offered the above church to become the property of a Society as soon as the debt is cleared. We intend having a grand sale of work on the above date, but are needing assistance. Who will help us to clear off the debt? Anything in the way of offerings for the above sale will be thankfully received by the hon. sec., W. Connolly, 12, Olive Grove, Hulme, or Mrs. Robinson, Tweed Green House, Chorlton-road, Manchester; or Mr. W. Lamb, 34, Council-street, Hulme. Kindly remember, a little help is worth a ton of pity. All gifts of money, articles, and materials to make up thankfully received.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—16: Pleased to hear the controls of Mrs. Uren, who gave a nice address on "The seed time and the harvest," followed by good clairvoyance and psychometry for ailments, giving every satisfaction. Splendid after-circle, visited by many spirit friends, who were ably described by

Madam George, and readily recognised by those present. T. H. L., cor. sec.—Public Circles on Wednesdays at 7-30 p.m. We will throw our platform open to free speakers on Spiritualism, Socialism, morals, or to any lecturer for truth and the upliftment of humanity. Correspondence to Thos. H. Lewis, 540, Gorton-lane, Gorton.

LONGSIGHT AND WEST GORTON.—11: Mr. and Mrs. Hesketh, good address and clairvoyance. 16: Mr. and Mrs. Hesketh, good address on "Life in Spirit world." Mrs. Hesketh's clairvoyance very good. Miss Knight named a baby very pleasingly, son of Mr. and Mrs. Lamb, spiritual name, "Lillian." Fair audience.

OPENSRAW. Granville Hall, George Street.—A good time with Mrs. Robinson's guides. Morning devoted to clairvoyance. Evening subject, "Light, more light." Clairvoyance very good. *Prospective*: Speakers with open dates for '97 who are willing to take services, 2s. 6d. each, or 5s. the day and expenses, write S. Lewell, 5, Wood-street, Gorton, cor. sec.

PENDLETON.—16: Our flower service was a practical and financial success. The flowers and plants turned up in quite a large number. The committee express their heartiest thanks to the kind friends who so generously helped us. The members of the choir came up in good numbers, and helped on the harmony. Mr. J. B. Tetlow's guides gave beautiful and stirring discourses from "Beauty" and "Lessons from Flowers." Remarkably good and clear clairvoyance. Mr. Massey kindly presided.—F. J. *Lycium*: Mr. Moulding conducted lesson on the "Wonders of Nature," by Mr. J. B. Tetlow; very interesting. Recitations by Annie Winder and Amy Meekin. Esther Winder recited "The tenement house" in a pathetic manner. Fair attendance.—J. J.

SALFORD.—12: Public circle conducted by Miss Foster, with good results. 16: Our respected chairman gave his hearers something to think about in a bit of straight talk upon "Shams." We feel much indebted to our friend, Mr. Davis, for the interesting lessons which he gives us Sunday after Sunday, and which have the especial merit of being alike interesting to Spiritualists or enquirers. Mrs. Hulme's controls enlarged upon "Let us then be up and doing," taken from Longfellow's "Psalm of Life," followed by psychometrical delineations—medical and otherwise—and one clairvoyant description. Our committee are deeply gratified to note that their efforts, aided by Mr. William Davis, to present the claims of our movement to the public are being more appreciated, as evidenced by the increasing numbers of people attending our church.

SALFORD. 4, West Craven Street.—16: Mrs. Porter on "Is Spiritualism fraudulent?" in a well-reasoned discourse proved beyond doubt that Spiritualism, as the true science of life, cannot be fraudulent, but is of divine origin. Hope to hear her again soon.

PLATFORM RECORD.

ACCRINGTON. St. James' Temple.—Pleased to hear Madame Henry's guides, who, in the afternoon, suitably named a baby; earthly name, Richard, spirit name "Victor." Evening, subjects from the audience were dealt with in a masterly manner. Both services followed by good clairvoyance.

ACCRINGTON. Whalley Road, Tabernacle—Large audiences. Miss E. Barlow was very successful in clairvoyance. Recitations and solos highly appreciated. Invocation by Mrs. Allerton. Monday: Good results by Miss Barlow.

ARMLEY. Theaker Lane, Leeds.—Mr. Hartley's control spoke on "The harvest is great and the labourers few" and "Experience in the spirit world." Good psychometry. Good audiences.

ASHINGTON.—Mr. Chambers spoke well on "Truth, slow but sure." Mr. Chambers was made president, Mr. Robinson, treasurer, Mr. H. Elliott, secretary, to whom speakers are requested to forward their open dates, at Fourth Row, Ashington. We are greatly in need of help.

BIRMINGHAM. Bloomsbury.—Mr. Ashby addressed a large audience on "Prove all things, hold fast to that which is good." Good clairvoyance.

BLACKBURN. Freckleton Street.—Mr. E. W. Wallis spoke on "Some experiences in passing into the spirit world." The discourse was interesting, instructive, and edifying. Evening, questions from the audience were ably and eloquently dealt with. Large audience.

BLACKBURN. Northgate.—9: Mrs. Marshall gave good clairvoyance. 16: Mrs. Hyde gave good addresses and clairvoyance, also psychometry for sickness, which was good.

BOOTLE (Liverpool)—Mr. T. Postlethwaite addressed moderate audiences on "The other world order" and "The gospel of ghosts." Psychometry at both meetings fairly successful.

BRADFORD. Boynton Street.—Mr. Colbeck discoursed on the "Evolution of life," showing how to unfold its grandeur. All mankind ought to have been listening, to have received the lesson.—J. N.

BRADFORD. 421, Manchester Road.—Mrs. Stair delivered excellent addresses, which seemed to be highly appreciated by good audiences, and gave excellent poems.

BRIDGWATER.—Mr. G. H. Bibbings, the talented medium, delighted an appreciative audience on Monday evening with trance addresses on "How to be Christ-like," "Definition of the Deity," and "Unitarianism." His guides, of a remarkably high order, gave lucid expositions of the above subjects. P.S.—The first meeting was held about three weeks since, at which Mrs. Dowdall's "Snowflake" (Cardiff) gave interesting clairvoyant descriptions; valuable assistance was also given by Mr. Aldridge (Weston-super-Mare). This is the sowing time, and we are looking forward with pleasurable anticipation to the development of a mature harvest.—H. W. O.

BRISTOL. 136, Grosvenor Road.—Good attendance and excellent results. Mr. Hooper's guides gave advice; other mediums making good progress.

BURNLEY. Hammerton Street.—Mr. J. Pilkington lectured on "The philosophy of mediumship," and "The philosophy of life, from child to angel." Both dealt with in a masterly style, and well appreciated.

BURNLEY. North Street.—Splendid addresses by Mr. Rooke on "The physical revelations of Nature" and "The God-life in the light of Spiritualism." Mr. Rooke was never heard here to better

advantage. Audiences fair. Our Lyceum was supplied for the first time for calisthenics purposes with Mr. Todd's "charm bells," and they were such a pleasing addition to the Session that I should urge all Lyceums to use them. The cost is only small.

BURY. Spiritual Hall.—Mrs. Best gave excellent clairvoyance.

CAMBOIS.—Mr. Wm. Walker, of North Shields, lectured in the Mechanics' Hall. Subject, "Materialisations, fact or fraud." Moderate audience. Highly appreciated. Mr. J. Bell ably presided.

CARDIFF. St. John's Hall.—Service kindly led by Mr. S. Longville, who gave an earnest and thoughtful address upon "Homes not made with hands." Local interest has been excited by the newspaper correspondence re "Spiritualism and the Fairwater Murder."

CARDIFF. 100, Cowbridge Road.—Trance address by Mrs. Williams, "Ring out the old, ring in the new." In every advance of science, art, and invention, men were always eager to do this, but applying it to Spiritualistic truth and progress, then prejudice, creeds, and interests stood in the way, and the bells remained unringed. Good clairvoyance at after service. Satisfactory seance on Tuesday last.

CARLISLE.—16: Return visit of Mrs. L. A. Griffin. Afternoon, short eloquent discourse on "Individual effort," followed by very good clairvoyance. Evening subject, "Spiritualism, what is it?" exceedingly well handled, and highly appreciated by a good audience. Excellent clairvoyance.

CLITHEROE.—Mr. J. T. Totlow took subjects from the audience for afternoon service, and at evening gave a good address on "Spiritualism, a practical religion." Poem followed each address.

DARWEN.—Mrs. Brooks delivered good addresses on "Life is onward," and "What is religion?" A treat to listen to. Clairvoyance and psychometry for sickness very good.

DERBY. 66, Upper Dale Road.—Very good meeting. Mr. Hawby's controls spoke well from the words "Be ye therefore ready also," and "Prepare to meet thy God." Afterwards we had a very good test from him.

DERBY. Normanton Road.—Mr. Swinfield, of Leicester, whose guides ably discoursed upon "Who, what, and where is God?" and "What has Spiritualism done for humanity?" Very successful clairvoyance.—J. Roe.

DEWSBURY. Bond Street.—12: Circle well attended. Clairvoyance by Mrs. Crawshaw and Miss Dixon. 16: Our members (Mr. J. Kitson and Mr. Trew) gave good addresses. Evening: Mr. Alfred Kitson gave a good, interesting address on "The angels of the Lord," and clairvoyance by Miss Dixon.—A. S.

FELLING.—Mr. W. Westgarth delivered a sterling lecture on "Carnate, or the incarnate man," which he handled very ably, and gave great satisfaction. P.S.—I made an error last week. We cleared £9 this last twelve months off capital, after all expenses.

GATESHEAD. 60, Herbert Street.—Good meeting. Mr. T. R. Penman gave a grand address on "Mediums, and what controls them?"—G. McClelland.

GATESHEAD. 47, Kingsboro' Terrace.—2: Mr. Penman's guides lectured on "What benefit does the human race receive from the change called death?" 9: An enjoyable evening with several mediumistic friends. 16: The guides of Mrs. Wilson, of Windy Nook, delivered a very good address on "Outside Mind."

HALIFAX.—10: Anniversary services. Morning, service in the Lyceum in Winding-road.—Mrs. Hitchen, Mr. Wilby, and Mr. Jno. Moore conducted, Miss Shaw, of Stainland, being ill. The afternoon and evening services were held in the Mechanics' Hall, when Mrs. Green ably sustained the cause of Spiritualism. The children's singing was very much appreciated. The total collections amounted to £7. On Monday evening a service of song, "Little Minnie," was given by the Lyceum choir with good taste; Miss M. Briggs read very effectively; Mr. Wilby conducting. The collection realised £1 1s.

HEYWOOD.—Our friend Mrs. Knight, of Nottingham, gave good, masterly discourses on "Lead Thou me on" and "Human redemption." Clairvoyance at each service.

HOLLINGWOOD.—Tuesday last, Miss G. Mayall and Miss Chaderton gave very good clairvoyance, and Mr. T. Richardson gave a good discourse. On Sunday, Mr. Young, of Oldham, conducted the services with his usual ability. Clairvoyance and lectures very good.

HULL.—12: Circle, Mrs. Thornton, Batley Carr (medium), remarkable clairvoyant tests. 16: 2-30, Improvement Class, Mr. Thompson's "How shall we treat our criminals?" was discussed. 6-30, Mr. Thompson presided. Baby named, spirit name, "Sunbeam." Mr. Needler officiated. Mr. Miller addressed the meeting; first time on a spiritual platform. Mrs. Thornton's clairvoyance successful. Crowded audience.—T. F.

HUNSLET. Top of Joseph Street.—Another welcome visit from Mr. J. H. Barraclough, who took subjects from the audience, and was highly applauded. The best lectures ever delivered in our hall. Good attendance at night.

HUNSLET. 3, Bottom of Joseph Street.—10: Mrs. E. Wood gave a night for the room. Very good clairvoyance and psychometry. All well pleased. 16: Mr. J. Oliffe gave good interesting discourses on "How I became a Spiritualist," and "Spiritual gifts." Very good psychometry. Large attendance at night. Good after-meeting.

HUNSLET. Goodman Terrace.—Miss Tower's guides spoke well on "I will arise," and "Do the so-called Spiritualists believe in Jesus?" giving satisfaction to a large audience. Good clairvoyance.

LEEDS. Progressive Hall.—9 and 10: A good time with Miss Barlow, of Rochdale. 16: Another good time with Mr. Brooks. 17: Mrs. Moody and Mrs. Woner gave good satisfaction to good audiences.

LEEDS. 8, Myer's Court, Castle Street.—2: A duet by Mr. and Mrs. Rogerson, and poetry by Mrs. Smith, much appreciated. 4: A pleasant day at Harrogate and Knaresbro', 32 in number making the journey by brake, proving our progression. 16: A short address by Mrs. Beecroft's guide on "The conscience of man, and the judgment of God."—J. H.

LEICESTER. Crafton Street.—Mr. Sainsbury's control named three children, also lectured on "Suffer little children to come unto me, for such is the kingdom of God." Excellent psychometry and clairvoyance by Mrs. Richards and Mr. Sainsbury. Good audience.

LEICESTER. Peoples' Hall, Millstone Lane.—16: Mr. H. Clark, of Leicester, gave a truly inspired and instructive address on "Put ye in the sickle, for the harvest is ripe," quite an intellectual treat. Much applauded. Successful clairvoyance by Bro. Iliffe, a new beginner; 11 out of 13 recognised.

LEICESTER. Liberal Club, Town Hall Square.—The controls of Mrs. Colledge dealt with four subjects from the audience in a very satisfactory manner. Clairvoyance by Mrs. Place in her usual successful way.

LEIGH. Newton Street.—A most enjoyable day. Our local talent came well to the front. Our little sister, Miss M. Stirrup, 12 years of age, gave about 15 clairvoyant descriptions, mostly recognised, also Miss Liza Lee gave clairvoyant descriptions, mostly recognised, and our prayer is that success will crown their efforts. Good after-circle.

LIVERPOOL. Daulby Hall, Daulby Street.—Afternoon seance well attended, and very enjoyable. Evening, service taken by Mr. Rankin and Mr. Chiswell, with Mr. E. Allen, the President, in the chair. Good meeting in the morning at the Lyceum.

LONGTON.—16: Afternoon, Mrs. Duckworth gave an address on "Spiritualism, what does it teach?" Evening, Mr. Duckworth read a paper on "Hymns, their influence on the life of the people," referring especially to the origin of the hymns. "Nearer my God to Thee," "God moves in a mysterious way," "There is rest for the weary," "Blest be the ties that bind," "Abide with me," which were heartily sung by the congregation, making a very enjoyable and instructive service. Mrs. Duckworth gave some clairvoyance.

MACCLESFIELD.—Mrs. Brigham gave splendid spiritual addresses and six splendid poems. Miss Belle V. Cushman gave very fine recitations. The elegant addresses and poems appreciated by all. Afternoon attendance about 150, evening attendance about 300.

MEXBRO'.—Market Hall.—Good day with Mr. Inman and his daughter. Subjects from the audience, "Christ, myth, man, or God?" and "Thy will be done." Good clairvoyance from both Mr. Inman and daughter, all recognised.

MILLOM.—16: Mr. W. Tyson, who on account of business had to leave here for Askam, some ten miles away, favoured us with a visit, his controls speaking on "The wonders of nature," and "What has Spiritualism done for humanity?"

MIRFIELD.—Afternoon, we had a circle. Evening, Miss Robinson, of Huddersfield, kindly officiated. The address was very much appreciated, and clairvoyance very good.

MORECAMBE. Bond's Coffee Tavern, Cheapside.—Mrs. Parsons, of Rochdale, gave a very nice address on "The influence of Spiritualism on the world," followed by clairvoyance.

NELSON. Bradley Fold.—Mr. Bailey being absent through illness, Mrs. Smith made an able substitute, and discoursed on "Death as natural law" and "Spiritualism, a religion and a reformer." Good clairvoyance.—D. H. B.

NELSON. Ann Street Temple.—Mr. Emmott discoursed splendidly on "Truth, what is it?" Mrs. Emmott gave very good clairvoyance and psychometry.

NELSON. Pendle Street Institute.—Mrs. Taylor gave a short discourse, followed by good clairvoyance.—P. M.

NEWPORT, Mon. Arundel Villa, Barrack Hill.—6-30. An address by Mr. Wayland's guides on "Spiritualism, a labour of love." Clairvoyance at after-meeting by Miss Alice Wayland. Glad to welcome all friends.

NORMANTON.—Lyceum anniversary a decided success. Mr. Johnson gave most eloquent addresses on "A mother's influence" and "The prodigal's return." The children sweetly sang their special hymns, which reflected great credit on their young leader, Miss Holmes. Recitations excellent, and well received. Solo, "Gone where the angels dwell," by Miss Firth, very good. Clairvoyance excellent. 49 stayed to the after-circle to hear Mr. Johnson, who has our sincere thanks for giving his service freely for the children's benefit.—E. Backhouse.

NORTHAMPTON.—Mr. Chaplin, of Leicester, gave two first-class addresses on "The rich man and Lazarus" and "The prodigal son," which were much enjoyed by a good audience.

NORTH SHIELDS. 80, Saville Street, opposite the General Post Office.—Mr. W. H. Robinson spoke very ably on "Spiritual healing: its theories, operations, and results, with special references to the great healers of the ages," and was highly appreciated by a large audience.

NORTH SHIELDS. Oddfellows' Hall.—12: Members and friends spent a very nice day at Lumley Castle, to which they went by brakes. 16: The guides of Mrs. Yeeles delivered an address on a subject chosen by the audience, "The homes of the dead." Twelve clairvoyant descriptions, all recognised.

NOTTINGHAM. Morley Hall.—A good circle in the morning. Evening, improved attendance, the subject "Duty" was thoroughly and ably dealt with by the control of Mrs. Barnes.

OLDHAM. Coronation Street.—Mr. Plant gave very instructive addresses and in the afternoon named a baby, also gave good clairvoyance.

OSSETT.—We had a good day with Mrs. Shulver. Circle at night, when Mr. Smith spoke on "God moves in a mysterious way."

PARKGATE.—Miss Wheeler, of Sheffield, although in but indifferent health, delivered two interesting addresses.

PRESTON. Weavers' Hall, Walker Street.—Mr. W. J. Leader's guides gave a very interesting discourse on "The philosophy of life in the light of Spiritualism," and discoursed on written questions from the audience, "Truth" being the most notable. Clairvoyance good, afternoon only.

PRESTON.—A few Spiritualists and friends, eighteen in all, spent a very profitable evening on Sunday at the house of Mr. Robert Marsh, grocer. Mr. Sergeant, under control, gave a good address and most excellent clairvoyance. Miss Ryan, also under control, spoke a few comforting words. It is encouraging to know that both Mr. and Mrs. Marsh are ever ready to welcome to their house honest investigators.

SEGHILL.—Mr. Young gave eleven clairvoyant descriptions, seven being recognised; also described the spiritual gifts of those present.

SHEFFIELD. Hollis Hall.—Mr. H. Fielding, from Old Whittington, gave eloquent inspirational addresses on "The mistake of believing that other people's thoughts will afford individual happiness," and "Inspiration." Clairvoyance of a most vivid and definite character. One of our old members, who recently passed over, who was quite unknown to the medium, manifested in a most unmistakable manner to a party in the audience, with whom he had arranged to come back, and with whom he had had many animated conversations on the subject of Spiritualism.

SKIPTON.—Much pleased to hear Mrs. Reeday, of Manningham. Her guide related his "Earth life and after death experiences," and at night gave general instructions to the audience, and "How she (the guide) became a Spiritualist," a very interesting narrative. The members of our Society went for a drive to Airton, on the 11th, and were entertained by Mr. and Mrs. Lawson at the cottage. We had Mrs. A. Johnstone, of Burnley, whose guide gave a splendid discourse on "What shall I do to be saved?" then clear delineations.

SMETHWICK. Central Hall.—16: To a large audience, Mrs. Groom delivered trance address on "Spiritual power," afterwards giving two poems, "The Orphan" and "Excelsior," both excellent, following up with convincing clairvoyant descriptions. Mrs. Groom also named the infant child of Mr. and Mrs. Oakes; earth name, Cyril Clifford; spirit name, "The Laurel of Peace." Altogether a most successful service.—D. F.

STOCKPORT.—Mrs. Dixon. 2-30, "Cherish faith in one another." 6-30, "Spiritualism, is it of God." Clairvoyance.

SALYBRIDGE.—Wednesday: Mr. William Wallace, the old pioneer, conducted the circle, when several persons had an opportunity of witnessing for the first time the table movements. Sunday: Mrs. A. Lambert, of Burnley, delineated many remarkable tests, and also kindly assisted with the circle in the evening. Mr. O. Pearson kindly paid a visit to the Lyceum during the morning session.

SALYBRIDGE. Trinity Street.—12: Mr. Collins has greatly improved in his addresses. Clairvoyance good. 16: Mrs. L. A. Peters gave her services. Two eloquent, instructive, and enjoyable addresses were given by her inspirers to large audience. Strangers remarked, "If that is Spiritualism, we shall come again." Accurate psychometry. Mr. Peters presided, and said the efforts of the Committee were now meeting their reward, and he was pleased to see such a large gathering.

WAREFIELD. Queen Street.—A grand day. Mrs. Boanland's guides gave eloquent addresses upon, "Is Spiritualism a religion?" and "Continuation of life," to the satisfaction of crowded audience. Good clairvoyance.

WEST HARTLEPOOL. 20, York Street.—Mrs. Robinson's guides gave a good address on "Is God my refuge?" Solo by Mr. E. Pickering.

WEST HARTLEPOOL. 26, Richard Street.—Mr. W. Shirley's guide, "Rosy," described several spirits, mostly recognised. Mr. A. Todd presided, and gave an invocation. Mrs. Henry was also controlled, and sang; Mr. Todd and Mr. Shirley sang solos. A very harmonious meeting. All sincere enquirers invited.

WHITWORTH.—Our medium for last Sunday, Miss Scott. Afternoon's discourse, "Creation: naturally, evolutionally, and biblically."

RECEIVED LATE.—*Wisbech*: First-class discourse by Mr. Ward. Clairvoyance all recognised.

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. 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.

BRADFORD. 1, Spicer Street, Little Horton.—Anniversary, Aug. 23; speakers, Mrs. Beardshall and Mr. Parker, at 2-30 and 6 o'clock. A hearty welcome to all.—G. Watson, hon. sec.

DARWEN.—Lyceum Monstre 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.

GOSPORT, SOUTHSEA, AND PORTSMOUTH.—A lady is desirous of joining a circle in one or other of these three towns.—Address F. C., c/o The Editor T. W.

HECKMONDWIKE. Bethel Lodge.—A Public Tea and Meeting, to be addressed by a few speakers, on Saturday, August 29. Tea on tables at 4-30. All are welcome.

LEEDS. Psychological Hall.—Speakers, please note new Secretary's address—Mr. Albert Firth, 101, Bayswater Place, Leeds.

LIVERPOOL. Daulby Hall, Daulby Street.—23: Mr. E. W. Wallis. 30: Mr. J. B. Tetlow. Sep. 6: Mrs. E. H. Britten. 13: Mrs. J. A. Stansfield. 20: Mr. Thomas Wild. 27: Mr. J. B. Tetlow.

MR. T. TIMSON, of Leicester, offers free services to Societies within easy reach of that town.—Address 3, Museum Square, New Walk.

MRS. J. M. SMITH has a few open dates this year, and is booking for 1897. Address, 7, Ward Street, Worsley Road, Lytham Road, Blackpool. [Advt.]

NORMANTON.—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.

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SECOND HAND BOOKS FOR SALE.

Transcendental Physics, by Zöllner, first edition, with plates, originally 12s. 6d. Post free for 8s.

Inner Life Mysteries Explained, by A. J. Davis, 5s. 6d. post free.

Le Livre Des Mediums, Allan Kardec, original French edition. Post free, 5s.

Physianthropy, Mrs. Leigh Hunt Wallace, cloth, 2s. post free.

The Existence of Evil Spirits Proved, by Walter Scott. Post free, 2s.

The Spirit Disembodied, by Herbert Broughton. Post free, 2s. 6d.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Mrs. Rennie, and on Monday, Wed., 7-30, Members' Circle.
26, China-st., Lyceum, 10-30; 2-30, 6.
Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Stair. 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.
Athercliffe—Vestry Hall, at 3 and 6-30, Mr. Shaw.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30.
Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, 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, Mrs. Place.
Birmingham.—Masonic Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mrs. Knibb.
Blackburn—Old Grammar School Frenkleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mr. Macdonald.
Boole, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mrs. W. Stansfield. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. E. J. Birch.
Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Hunter.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. J. Smithson.
Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. G. Featherstone. North-st., 9-30, 2-30 and 6, Mr. W. Johnson.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Postlethwaite. Wed. 7-30.
Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.
Carlisle—Temperance Hall, Caldewgate, 2-30, 6-30, Mrs. Griffin.
Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mrs. Allerton.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Miss Barlow.
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, Harvest Festival, Mr. W. J. Mayoh and Mrs. Lambert. Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Mrs. Berry. Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Rooke.
Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Miss Foster. Tuesday, 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Madam Henry. Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 6-30. Mrs. King. Tues. and Thurs. at 8. Liberal Club: Town Hall Square, 11 and 6-30. Thurs., 8, Public Circle.
Liverpool—Dauby Hall, Dauby-st., 11 a.m. Children's Lyceum; 3 & 7 p.m., Mr. E. W. Wallis. 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. Peters, tests and clairvoyance. T.W. on sale. Wed., 8.
Manor Park, Essex—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford—Workman's Hall, West Ham Lane, E., 6-45, Mr. Ronald Brailey, and every Thurs. at 8.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. Peters.
Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. B. Tetlow. Tues., 8, Choir practice. Wed., 8, Mrs. Hyde. Friday, 8, Members. Sunday, 8-30, circle for members.
Harpurhey: Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Mr. Cravens. Thurs., 8, Public Circle.
Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30. Tues., 8; Wed., at 8.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Green.
Salford: Co-op. Stores, Chapel-street, 6-30, Mrs. Brooks. Wed., 8, Miss Knight.
Millom—Lyceum 10, 2 & 6. Circle 7-30. Wed., 7.
Nelson—Bradley Fold, 2-30, 6, Mr. Davis.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Tempers' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. J. W. Griffin Hodson. Wed., 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Miss Cotterill.
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, Mr. S. Featherstone.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Fletcher. Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mrs. Best.
Royton—Lyceum, at 10 and 1-45; 2-45 and 6-30 Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Miss Halkyard.
Slaiithwaite—Laita Lane, 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Rowling.
Stalybridge—Progressive Society, 3 and 6-30, Mrs. Summersgill. Wed., Mrs. Stansfield. Thurs. 7-30. Sat., Social, 7.
Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30. Wed., 7-30. Thurs., choir practice, 7, Members' Developing Circle at 8.

Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Johnstone and on Monday, at 7-30.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsail—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. Swindlehurst.
West Vale—Green Lane, 6, Mr. J. Brook.
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, Mr. Hilton. Monday, 7-30, Public Circle. Wed., 7-30.
Armitage Gardens—2-30 & 6-30, Miss Robinson.
Barnoldswick—Spiritual Hall, Lyceum, 10, 2-30, 6.
Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6.
Bishop Auckland—Temperance Hall, Gurney Villis, at 2 and 6.
Birmingham.—Bloomsbury, 6-30, Mr. C. Burton.
Birstal—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn—15, New Market-st., W., Nortgate, 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. Stansfield.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Stretton. Mon., 2-30, Wed. 7-30.
Little Horton-lane, Spitear-street, 2-40, 6. Anniversary, Mrs. Beardshall and Mr. Parker.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. Newton. Mon. and Wed., 7-45.
Oley-road, Lyceum, at 10-30: at 2-30 and 6. Service of Song. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30. Wed., at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mrs. Willcock and Miss Ford. Monday, 7-30.
West Bowling—Boynston-st., at 10, Lyceum, 2-30, 6, Mrs. Russell. Thurs., 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8. Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.
Cambos—Spiritual Evidence Society, 2, Mr. G. Hodson, "Spiritualism, not witchcraft." 5-30, "The gifts of the spirit."
Clethkheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Miss Hall. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Dearby—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-rd., 2-30 and 6-30, and on Mon. 7-30. Wed., 7-30.
Deusbury—Bond-street, Lyceum, 10 & 1-45. 3 and 6. Mrs. Brook. Thursday, 7-30.
Dundee, N.B.—Giffilan Hall, Wed., at 8.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6. Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Foleshill—Edgwick, 10-45 and 6-30. Monday, 8.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halfax—Winding-road, at 10-30, 2-30, and 6, Mrs. Midgley. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. W. Ripley.
Heckmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Thursday, 7-30.
Holliswood—Factory Fold, 2-30, 6-30, Miss Smith.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. F. Colbeck.
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. Campion. Tues., 8, Private Circle. Sat., Public Circle at 8.
3, Bottom of Joseph St.: 2-30 & 6, Mrs. Robinson. Circles, Tues. at 7-30, & Saturday, 7-30.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Mon., 7-30.
Leicester—Crafter-street, at 11 and 6-30, Mr. Clark. 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, Miss L. France. Mon., 7-30, Public circles, Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Stretton.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mrs. H. T. Brigham, of New York, Inspirational address.
Edmonton—Beech Hall, Hyde-lane 7, Evangel. Islington. —Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.
Paddington—227, Shirland-road, at 7, Wed., 8.
Longton—Courier Buildings, Market-st., 2-30, 6, Monday, 7-45.
Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mr. Leaver. Thurs., 8.
West Gorton: Labour Hall, 21, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Johnstone. Tues., 8, Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Miss Foster. Alter-circle at 8. Wed. Circle, at 8. Thurs., 8.
Mexborough—Market Hall, 2-30 & 6.
Middlesborough—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.
Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.
Morley—2-30 & 6-30, Monday, 2-30, 7-30. Mr. Wilkinson.
Nelson—Pendle-street, Lyceum, 10-30; 2-30, 6, Mrs. Dixon. Tues., 7-30, Mrs. Johnstone.
Nelson.—Ann-street, 2-30 and 6, Mr. G. Adams.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—Queen-st., 2-30 & 6, Mrs. Wilkinson.
North Shields—6, Camden-st., 10-45 and 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Local.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt—Queens-St., Lyceum 10, 2-30, 6.
Plymouth—8, The Octagon, 10, 6-30, Wednesdays 6.
Rishton.—2-30 & 6.

Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mr. W. E. Inman.
Millnow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30.
Shaw—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.
Sheffield, Edward-st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.
Shipley—Vestgate, 2-30, 6, Mrs. Shulver.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Miss E. A. Skipper.
South Shields—16, Cambridge-st., 6. Tues., 7-30.
Spennymoor—Central Hall, 2-30, 6. Thurs., 7-30.
Sunderland—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.
Wakefield—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 and 6, Mrs. Hoyle. Wed., 7-30.
West Felton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Mrs. Jackson.
Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Teale. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. C. A. Holmes and Mrs. Webster.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.
Burnley—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Derby—67, Upperdale Road, 7. Wed., 7-30.
Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.
81, High West-st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro-terrace, at 6-30, Mr. J. Wilkinson. 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., Mr. Wilson. Sat., 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30 11 and 6.
Hunslet—Goodman-terrace, 2-30, 6, Mrs. Taylor. 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, Mrs. Camp. Mon., 2-30 & 7-45. Wed., 7-45, Public circles. Thurs., 8, members only.
Liverpool—103, Queen's Rd., Everton, 3 and 7. Thurs. at 8.
Liverpool—Eaton Hall: Breck-rd., 6-30, Tues., 8.
London—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.
Camden Road, N.W.—5, Osney Crescent, Circle Wednesday, 7-30.
16, Haypur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.
113, Edgware Road, Mr. H. Hunt at 7. Tues., 8.
47, Hermit-rd., 7, Mrs. Weedemeyer, clairvoyance. Tues., 7-30, private circle. Thurs., 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.
Kenitsh Town—85, Fortess-road N.W. 7-30 p.m., Spiritual Service, Mon., 8, Developing. Thurs., 8, circle.
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purseys.
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
32, 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. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.
Gorton: I.L.P. Room, Ainsworth Street, Clowes Street. 6-30. Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mrs. Newton. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mr. Collins. Mon., 8, Public Circle. Thurs., 8, Mrs. Newton.
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, Mr. Long.
Windhill—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30, Mr. Pawson.

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