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THE MORAL DEGENERACY OF THE RISING GENERATION.

[Substance of a Speech by JOHN LOBB, C.C., before the Fowler Phrenological Institute, Ludgate Circus, E.C., on Wednesday evening, January 22, 1896. We commend the following paper to the higher groups in Lyceums for discussion.—Ed. T. W.]

THE moral deterioration of the rising generation is apparent in every department of life. With the advance of civilisation, education, and science, we have moral deterioration. In domestic life there is less regard for the sacred and loving affinities of home, less respect for filial obligations. The high and important duties, incumbent upon children towards their parents, have little or no place in the programme of the young people of to-day. Duty, obedience, honour, and help in the home have no place in their thoughts. It is not what they can do for their parents, but what they can get from their parents. Selfishness is the predominating element of the rising generation. The more they have the more they want, and ask for.

Parents, nowadays, are referred to in phraseology flippant and disrespectful. In some quarters, mother is designated "the old crock," and father as the "old boy," or "the governor." Young men assume the air of an American "boss," and in an imperative manner demand to know the why and wherefore of any little hitch in the domestic arrangements. They talk and strut about the house as though it was specially maintained for their convenience and comfort. Our girls are too fine and high-and-mighty to take part in domestic work; they think more of thumping a piano and external adornments than in qualifying for the battle of life. We are having a fine crop of "Lady Dabbs," "Languid Lydias." The young men of to-day are very anxious to advertise their tailor, whilst they disgrace their schoolmaster. They are more concerned about the cultivation of whiskers and moustaches, and the cut of their coat, and the style of their necktie, and the fit and colour of their gloves, than they are for the enlargement of their mind or the formation of a noble, manly character.

We have too many of the "masher" type, who eschew to do what some of us were proud to do in our youth. It is a lamentable fact that with all our educational facilities, social advantages, we are deteriorating, going down in moral tone and quality. There is less respect for age and experience. Men and women who have passed the meridian of life are, by the young people of the present generation, designated "old fogies." A young Yankee, a representative, no doubt, of the feeling prevalent among American youths, recently announced his opinion that fathers were good only for what he elegantly called "stumping up." There is less chivalry and gallantry for the opposite sex. The cigarette case, the club, billiard table, or the byke have stronger attraction than the company of mother, sister, or somebody else's sister; the young women of to-day receive scant consideration and courtesy from the young men. When the ladies are about there is a stand-offishness on the part of the young men. The race of English gentlemen is dying out, the age of chivalry and gallantry is passing away. Of course, there are exceptions, but they are few and far between.

There is less regard for the decencies and courtesies of life. We are deteriorating in manners. The behaviour of the young people of to-day is lamentable. They are bold, rude, and impertinent, coarse in manners and speech, and often most offensive and profane. Certainly this is a poor return for an expenditure of thirty-eight millions sterling in twenty-five years by the London School Board on education. There must be something wrong in our elementary educational system.

The truth must be told. We have been concentrating our efforts on the intellectual side only, confining our

attention to an unceasing round of technicalities, loading the memory with a series of dates and words, resulting in improved fabrics, but deteriorated men and women.

Education is something more than the mere knowledge of the elements of science and art. It includes, not only the intellectual, but the moral—the development of goodness, of nobility of character, the cultivation and growth of the whole man, the formation of character, the unfolding, and instruction in, the principles that govern the various relationships of domestic, social, civil, and political life, the elevation of the mind and heart.

For many years I have contended that the code of instruction in our Elementary Schools has been one-sided—the intellectual only—and that far too high and complicated for the capacity and social condition of the children, while scarcely any time has been allowed for the tuition of moral duties and citizenship. Happily, of late, there has been a movement in the right direction on the part of the Department at Whitehall. It is of paramount importance that some change should be made in our scholastic system. If moral degeneracy is to be arrested, and the manners and tone of the rising generation improved and society elevated, a drastic change must be made in our Elementary School curriculum. Intellectual and moral training must go on side by side.

The science of morals must form an important part of the code of daily instruction; the importance of good manners, the heinousness of coarse and rude behaviour at home and abroad, the beauty and glory of simplicity of character, and fine delicacy of feeling and courtesy towards all, must be clearly taught and earnestly enjoined.

—*The Phrenological Magazine.*

"PSYCHIC PHILOSOPHY A RELIGION OF LAW."*

By W.

IT used to be said "All roads lead to Rome." In these days we might paraphrase that by saying all studies, whether science, art, theology, or literature, lead to Spiritualism, for every subject comes at last to where some invisible power seems to say, "Thus far shalt thou go and no farther," unless thou wilt acknowledge the Infinite, Supreme Being, or Spirit; not with the lips only, but with heart and soul! And when at last we learn that this Infinite Spirit is a God of Love and Goodness, working by laws which we can in a measure understand, and that there is truly "A Religion of Law," then is it easy to give in our allegiance to Him, and say, "I believe," not with the faith which believes "what a man knows cannot possibly be true," but with the faith which is in harmony with reason, a faith founded on natural laws, which are seen to run through all His works, even in the salvation of the human race and the individual soul.

All who have been educated in orthodoxy, and who are by nature religious, must have experienced a great feeling of blankness when they found that advancing knowledge compelled them to give up any Bible story, even such myths as that of the sun and moon standing still at the command of Joshua, for there is an instinctive feeling that if one fault is acknowledged, then the question must arise as to the general inspiration, and there is a fear that at last the Word of God may become of no account, and so they may be left without a religion to face the battle of life. But if the religious instinct be preserved, and as it is natural for man to be religious, it is not easily killed, this state of feeling cannot last for ever. There may be much wandering about, seeking rest and finding none, but as the law of affinity runs through all creation, notwithstanding the many appearances to the contrary, if men hunger and thirst after righteousness,

* "Psychic Philosophy as the Foundation of a Religion of Natural Law," by V. C. Desertis, 342 pp.; cloth, price 5s.; G. Redway, London.

their lives will eventually be blessed and filled with the peace and love of God.

One of the books on this subject to recommend to thoughtful readers is "Psychic Philosophy, a Religion of Natural Law," by V. C. Desertis. He has thought deeply of his subject, so knows what he is writing about, and he gives expression to his thoughts in a clear and forcible way.

The introduction takes a general survey of the religious world, and much of the orthodox theology is shown to have been "pre-existent in the history of Buddha and Krishna, or pictured in the temples of ancient Egypt." The moral and religious truths which, "it is said, God became incarnate in order to reveal to men, were not new to the world at all, but are found in other philosophies and religions." The firm belief in the old religions is now, however, to a large extent giving place to doubt and Materialism, or a still more narrow bigotry, and the giving of the soul's welfare into the charge of the priests. "Not until men can realise that there is no creed which is 'The Truth,' complete and unadulterated, will they seek Truth for themselves; not until they feel the pain of thirst, will they come to the living waters and drink."

The first chapter deals with the phenomena, and though so many of them are acknowledged to be trivial, that does not invalidate the fact of their being real. "Every fact, even the most trivial, is the voice of God speaking in actualities, the only way God ever speaks, the only way man can ever hear." The importance of the phenomena consists entirely in "the discovery of the directing power, and in the proof of the existence of mind, independently of matter as we know it."

"Frivolous and foolish sitters seem to give rise to frivolous and foolish phenomena, and those who do not desire above all things to know the glories of truth, who care not for the sorrows of earth, who are not oppressed by the discord, the confusion, and the strife in the world and in their own souls; those who are idly curious or selfishly indifferent, or who set the solace of their own sufferings and their own petty interests above all things—nay, even those who desire first of all their own intellectual advancement, or aim at an individual salvation, and cannot be nobly self-forgetful, all such shall in vain seek for exalted communications, or think to hear a clarion voice calling them from their lethargy to truths they have neither sought nor desired."

The average "men and women are almost entirely absorbed in their bodily life, and commonly indifferent to all things not convertible into worldly advantage for themselves or their children. Our lamentable lack of conversation is a symptom of our empty-headedness." Yet while such like characters are constantly going over to the spirit world, we expect only high-minded and intellectual spirits to control our mediums! But there are also men who are brave and noble, "men who have dared for truth, and women who have endured for love," and these also are in evidence as controlling spirits. The fact is they are just what we are, and spirit-control is an object lesson for us. The following instance shows how many an important and serious lesson may be learnt from an apparently trivial control: "I heard a new spirit speaking at a seance, to which he had been brought by his friends, and the question was asked him what those present could do for him. In a weak, quavering voice he poured forth an unheeding complaint of the newness and strangeness of his surroundings, ending with a request for drink. The more thoughtless of the sitters, of whom I was one, laughed at the absurdity, and it was not till afterwards that the horror of a spirit new-born to the life beyond, but still tormented by the desire for stupefying alcohol, struck me with the ghastliness of retribution under Law."

"Investigators into the phenomena of Spiritualism should be guided by 'the love of truth,' which will twist neither facts nor conscience one iota to suit pre-conceived opinions, the set will to know truth at all costs (though it leads through obloquy or contempt) and firm faith in the Father of Light, whose love extends to all His creatures, and who, in response to the cry for wisdom, 'giveth to all men freely and upbraideth not.'" Under such conditions, investigation is safe, and "Mediumship, which comes naturally, and is pursued in a wise temper, can (like all other natural powers) be productive only of good." An exception

should, perhaps, be made of materialising mediumship, for "the more perfect and complex the presentment, the greater the exhaustion of the medium, who, being in a lethargic sleep while they are in progress, frequently shows the utmost prostration on being awakened at their close." But even in this case, no doubt, all depends on the recuperative power of the medium.

In concluding this chapter, he says:—"For the first time in recorded history, the unseen universe, miscalled supernatural, has been approached by the experimental method in answer to the crying need of the age in which, as Goethe said, scepticism has become a disease, and the results of this method promise to be vastly more far-reaching than those of physical science, which, while placing enormous possibilities within the reach of man, has left the ratio of the rich and the destitute too nearly where it was before, and has certainly aggravated its contrasts, if it has not increased its magnitude."

But when psychic law becomes better and more universally understood, this state of things will be considerably modified, if not altogether changed, for all suffering, he says, is the result of breaking some spiritual law. Just as surely as there is "Natural Law in the Spiritual World," is there spiritual law running through and governing all things in the material world. The mistake which we are all liable to make is in thinking that real and material are synonymous terms, and that the spiritual is a far-away, shadowy realm, which does not concern us here—except, perhaps, for a few hours on Sunday. And on Sunday what is our religion? Too often, alas! a mere seeking after a personal blessing, instead of a desire that all the world may be helped and brought into closer communion with God.

The objection so often brought against Spiritualism, that it is not right to seek to know what God has hidden, is one which has been brought against many discoveries in the past, "But God has concealed nothing, and His works are no more secrets from us than our politics are secrets from the nearest ant-hill."

The Jews were warned against what we now understand as spiritual phenomena. But is the Mosaic law binding on us now in every respect? "It was a real danger to the Jews, it may be a real danger to us; but those who cannot draw the line between intelligent intercourse and giving their lives into the hand of 'the spirits,' will do well to follow Moses' injunction. It will, however, be only common charity in them to admit, with Paul, that all things are lawful, and that others are as good judges as they of what is expedient."

The chapter on "The Morality of Spiritualism," discusses some of the teachings received from spirits, and also some of the difficulties encountered in investigation. The following excerpts illustrate the teachings: "Religion, the spirit's healthful life, has two aspects: the one pointing to God, the other to man. . . . Life, we teach you, is one and indivisible: one in its progressive development, and one in the effect on all alike of the eternal and immutable laws by which it is regulated. None are excused as favourites, none are punished mercilessly for errors they were unable to avoid. Eternal Justice is the correlative of eternal Love. Mercy is no divine attribute. It is needless, for mercy involves the remission of a penalty inflicted, and no such remission can be made save when the results have been purged away.

"Pity is God-like; mercy is human. We know nought of that sensational piety which is wrapped up in contemplation to the neglect of duty. We know that God is not so glorified. We preach the religion of work, of prayer, of adoration. We tell you of your duty to God, to your brother, and to yourself, soul and body alike. We leave to foolish men, groping blindly in the dark, their curious quibbles about theological figments. We deal with practical life.

"You will learn that all revelation is made through a human channel, and, consequently, cannot but be tainted in some measure with human error. No revelation is of plenary inspiration. . . . Weigh what is said. If it be commended by reason, receive it; if not, reject it. . . . Only those who learn content amid life's hardest lessons, or are constitutionally contented, begin spirit-life with any amount of happiness. . . . One and all deny any sacrificial atonement."

To be concluded.

LESSONS FROM NATURE.

ADDRESS TO MEMBERS OF THE LYCEUM OF CARDIFF
PSYCHOLOGICAL SOCIETY.BY GEO. H. BIBBINGS.—*Concluded from page 530.*

THE swallow and the cuckoo, at the first approach of autumn, wing their flight to warmer climes, remaining whole days and nights on the wing. Their migratory instinct is wonderfully keen, and their flight all out of proportion with their size.

Rats and mice, whose continual gnawing is commonly accepted as pure cussedness, are driven so to act. All animals of this class have teeth which continue to grow as long as the owner lives. This being the case, the poor creature is obliged to continue his regular gnawing operations in order to keep his teeth ground off to a proper length.

In a million ways we discover the beautiful and majestic in Nature in completest co-operation, the tiniest, alike with the hugest, suggestive of Almightyness.

This is the sweet thought I want to emphasise to-day. The sparkling, sentinel-like dewdrop—the crystals of the snowflake and the octagons of the hailstone and lump of ice, each in turn give full assent to the Psalmist's statement, that "The earth is the Lord's, and the fullness thereof."

The brown grub, unlovely chrysalis, and dancing butterfly are in turn suggestive of man's ultimate glory after the probation of the lower spheres. The life and habits of beasts, birds, and flowers can teach us, if only we will learn, lessons of full trust and acceptance of duty.

The sap of the tree finds its way to the outmost twig on the topmost branch. Its message to the children of men must be a message of cheer. None are too far away to be blessed. Though unknown to fame, the Father has us still in *his* keeping, and in our humble estate bids angel watchers minister unto us.

The tiny nautilus, with its slender mast and single sail, is to be met with far out on the trackless ocean, folding itself within its own compass when rude winds and rough seas overtake it. Sailing o'er life's troubled waters, God grant that we may be able to take with us confidence in his will concerning us, and become so soulful that, like the nautilus, when the storm of temptation comes near we may, as by intuition, close our hearts until the sun again shines.

The sunflower, whatever may be its position when placed in its seed-form, turns in its flower-form to catch the kiss of the sun. Our lives will only become beautiful in the superlative degree, when holding self in complete control, we bask in the sunshine of holy living.

Live whilst you live, the epicure would say,
And seize the pleasures of the passing day.
Live whilst you live the sacred preacher cries,
And catch each precious moment as it flies.
Lord, in my life, let these united be,
I live best, Lord, when most I live to Thee.

O! let us seek to read full clearly the Book of Nature. To it we owe so much, both materially and spiritually.

From the matchless system of arteries and veins in our bodies, through which the blood travels at about seven miles an hour, has given to man the idea for the gas and water and sewer mains of our great cities and large towns.

The delicate valves of our finest air and other pumps are but poor imitations of the still more delicate valves of the heart.

Our most perfect system of socialistic government cannot equal the order and regularity of the government in a colony of ants.

The comfort and substantial saving of time which we enjoy as a result of subterranean passages and tunnels and subways, should remind us that we should thank the poor, groping mole, from whom we have borrowed the idea. From the synapta, a peculiar water insect, which is provided with a natural anchor, we have borrowed the idea even as to shape of anchors for our mighty ships. The finest, keenest lancet of the surgeon, is but a reproduction of that owned by the lively, and oftentimes much-abused, flea.

Men, observing the habit of the duck family, and the ease with which it swims, have shaped their mightiest ships like its peculiar breast structure, and have found no better shape for the purpose.

It was only a dirt-grimed lamp swinging in the cathedral at Pisa, but an observant man noticed it, and

through his observation the world was blessed with the theory of the pendulum, which so enriched our mathematical knowledge.

It was only a spider spinning its way along its own web from one corner to another, but a reflective mind beheld it, and the product of its suggestiveness is the airy suspension bridge, such as that of Clifton, in Bristol.

Dear friends, did time permit, these few illustrations could be abundantly increased. We are ourselves wonders, and we are indeed in the midst of wonders. On all around, the Eternal Mind has placed the sign manual of His Almightyness, and has made all tributary to His highest creation—Man! He has given to His creation generally glory, shape, and power.

To man He has given the crown of intelligence. O! that we may have Wisdom; that we may be wise in our appreciations, selections, affections, resolves, and purposes. Surrounded by such evidences of Love, may we become loving.

With the story of power ever with us, may we become powerful, using our powers first in self-conquest and then for the emancipation of those who have not developed the power to benefit themselves.

In speaking we will give to the world words of wisdom. In thinking, our thought shall be pure and holy, and no place in us shall be found for the impure or impious. Our worship shall be spontaneous and holy, and our service glad and thorough. Thus shall heavenly influences fill our lives and make within us a real kingdom of heaven. We shall be enabled in this way to face life's deepest problems, and intelligently solve them. Mere accident of birth shall cease to handicap us, and in blessing others we shall find enrichment to our own souls, peace that passeth knowledge, and joy that never dies.

Duty's path is always right,
Follow it with steadfast tread,
Truth will bring a morn most bright,
Though the night be full of dread.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER III.—CONTINUED.

THEY stayed in the works nearly an hour, and then dispersed quietly, Andrew and Dick accompanying the Renshaws and their friend home. Here they partook of some refreshment, and as the night was not far advanced, Mr. Tallis proposed a sitting. As there were no dissentients, an ordinary kitchen table was brought in, round which the company sat, resting their hands lightly on its surface. After a slight interval, Dick felt a cold wind sweeping across his hands. At first he attributed this to his imagination, but gradually the feeling intensified until no room remained for his first conjecture. The table began to rock, and then rose in the air at least a foot from the ground. Involuntarily he bobbed his head to look underneath, but in both senses everything was above board. Then, at Mrs. Renshaw's request, all but Dick and herself removed their hands. The lady's wrists were elevated considerably above the table, which was touched only by the finger-tips and thumbs.

The table then slowly descended, and some loud knocks, of a peculiar rhythmic form, came seemingly from its centre.

"That is Falkner," stated Mr. Renshaw. "Ask him what he wants."

Then came five distinct raps.

"That is a call for the alphabet," explained Andrew to Dick.

"Then you have sat before, Macpherson," he said. "Do you believe in this business?"

"We'll talk that over afterwards. Listen to the message. This may seem strange to you, Ransom, but you may take my word for it, that there is no trickery here."

"Spirit friend here with message for Ransom," rapped out the table. In spite of his sceptical feelings, Dick tingled to his finger ends. Then a thrill of horror ran through him. Was he going to hear that his father was dead? For in spite of the long interval which had elapsed since his mysterious disappearance, the young man still clung to the hope that all would come right, and some satisfactory explanation be forthcoming.

Then came a name—"Fred Clayton Gooch."

This was staggerer number two. Dick gasped with wonder.

"Do you know the gentleman?" queried Andrew.

"I knew him intimately," returned the young man. "He was our neighbour at Boston."

"In America?" questioned Mr. Tallis.

"Yes."

"Then you are quite certain that this information has not emanated from anyone present?"

"Yes, I am satisfied on that point."

"Would you like further proof before we take the message?" said Mr. Renshaw.

After a moment's consideration, Dick suggested that the intelligence should state date of death, and cause thereof.

"August 10th, 18—. Railway accident," was rapped out.

"Perfectly correct," assented Dick.

Then came the words, "Message through Helen" (Miss Renshaw's Christian name).

That lady placed a sheet of note paper on the table, took a pencil in her hand, and sat patiently waiting for results. Presently her hand commenced to move slowly across the paper, and the following message was written:

Spirit friend says Ransom's father met him in New York, and gave him a letter to deliver when he returned home. Never reached home on account of accident. Letter therefore lost. Knows about trouble. Very sorry. Trying to find father. Will communicate through medium if he discovers anything. Wants remembering to Dick, mother, and Lena. Good night.—FALKNER.

Dick took this paper, read and re-read its communication, and then, having asked permission, placed it carefully in his pocket-book, feelings of wonder, awe, and gladness chasing alternately through his mind. He was about to speak, but Mr. Tallis, with a warning gesture, prevented him. Looking at Miss Renshaw, he saw that she was staring right ahead, her eyes extended to an unusual degree. Then in a curious, quavering voice, suggestive of old age, she said: "Could the young man recognise a description of the spirit who has communicated through our friend Falkner?"

"Certainly," answered Dick.

Miss Renshaw resumed: "He is a tall man, rather round-shouldered, giving him a stooping appearance. The hair, worn long, is light-coloured, and streaked with grey. Eyes dark, and set wide apart. The nose has at some time been broken; the bridge is unusually prominent. The chin is quite bare, but he has hair down the sides of the face, and across the upper lip. Under the left ear is a large mole."

The company looked at Dick for confirmation of this description.

"She has delineated Mr. Gooch, perfectly," he said. "I had forgotten the mole, but now I bring it to mind distinctly."

"Good people, do you know the time," ejaculated Andrew. "It is close on the witching hour of night. Come along, young man; it will be late by we arrive home."

As they left, Dick asked Mrs. Renshaw if he might bring his mother and sister to see them, and, at some convenient time, have another sitting, adding how grateful he was for the results they had had.

"Not at all, Mr. Ransom," she replied, "the gratitude is entirely on our side. We shall never forget the service you have rendered our dear girl to-night. We shall be pleased to see you at any time."

Andrew and the young man stepped briskly along through the town, past the now deserted Assembly Rooms, and the Carrington's Arms, where Macpherson and the crazy bigot had exchanged opinions. It was a beautiful moonlight night, and the idea struck Dick that he would like to see the Towers under that aspect. Near the centre of the estate, the private footpath skirted a thick plantation, which extended nearly a mile. In order to put Dick's idea into effect they had only to turn to the left, penetrate the wood, and on the other side a fine view of the building was at their command. They stood and gazed admiringly at the fine old structure, which had the appearance of a beautiful silhouette, so distinctly did the towers and battlements stand out against the clear, moonlit sky. Both men seemed to feel that words would be out of place, for no comment passed between them. The calm, still night; the pale light gleaming through the trees, casting weird shadows at their feet; the beautiful scene before them; the strange events which had just transpired, all combined to set them thinking and trying to analyse the indescrib-

able, vague yearnings which sometimes come to people under circumstances of this kind, more particularly to men of their stamp, both strong Agnostics. Had they compared thoughts, they would have found them almost identical.

"How beautiful is Nature! What is this peculiar, undefinable craving I have to be at one with things beautiful? to get into closer sympathy and harmony with something that seems close at hand, and yet, at the same time, impossible to attain?"

"Is the world merely a fortuitous concourse of atoms? or is there a directing and guiding God, who really does care for our welfare. May there not be a spiritual world, and the possibility of another and better existence after this; or is this feeling merely the influence of the surroundings, a phase of Pantheism, which all must experience, more or less, at some time of their lives?"

As they stood in silent meditation, almost lost to a sense of each other's presence, the clear, single chime of a bell, brought them back to earth, and suggested the advisability of directing their steps homewards.

"One o'clock," remarked Andrew, "and here we are gaeping like two moon-struck idiots—." Then he grasped his companion's arm with a suddenness that made Dick jump. "Look!" he said, pointing in the direction of the house. Following his guidance, Dick saw that one of the windows was lit up with a peculiar green light. Then, gliding into view, came a lady, clad in a loose, green robe. Her black hair streamed behind to her waist, but the most startling thing was the face. Even at that distance, it looked chalky white, perfectly bloodless: a ghastly sight. As she slowly passed, following in her steps, came a man in the garb of a monk, the cowl pulled well over the features, completely hiding them. He looked ghostly and eerie enough. He glided after the woman, and the light then died gradually away.

"What on—" Dick was beginning when a terrible heart-rending scream rang out in the night air. A horrible, blood-curdling shriek, like nothing they had ever heard.

"My God! Macpherson," he cried, "Did you hear it? What does it mean?"

For a moment Andrew appeared too confounded to reply; then he slowly gasped out: "We've seen the Carrington spectres—the Monk and the Green Lady."

Clutching Dick's arm, he dragged him back into the plantation, exclaiming excitedly: "Come awa, laddie. Happen they'll come back, an' I wouldna' see't again for a fortun'."

Dick tried to resist his companion's attempt to force him away, observing: "Macpherson, some one may need assistance. Ought we not to ring and inquire?"

"Ye'll just come awa hame. I tell ye it's no' flesh an' bluid we've seen the nicht, an' it's sma' thanks ye'd get, disturbin' the family at this hour."

When they reached the stile leading into the public road, Andrew sat down, and taking off his hat mopped his head and face with his handkerchief. As he calmed down and recovered somewhat his usual equanimity, he felt slightly ashamed of the outburst of feeling to which he had given vent in the wood.

"Ransom," he began, "I must really apologise for treating you in such a manner, but I was completely thrown off my balance."

"Don't mention it, Macpherson. I was upset myself. You see our nerves have been pretty well on the stretch all the evening, and that spectre business was the last straw. I have been trying to account for several things, but, honestly, the power to think clearly and sequentially seems to have left me. One thing I should like to mention which struck me just now: You hold similar views to myself in many matters, particularly those relating to a hereafter and a supreme power, whom we will term God. Now comes this conflicting belief in the possibility of dead people returning to earth again."

Andrew pondered awhile, and then said: "You have put your finger on the one spot which is a daily source of worry. My early training undoubtedly has something to do with it. My mother possessed what is called second-sight. I have known her do some wonderful things; but yet there is to me a strong line of demarcation between the two points you mention. The belief in one does not necessarily imply the existence of the other. I have had proof after proof that the people we term dead are, in some respects, very much alive. You have had a message

yourself this evening from a dead friend. How do you account for it? Of course you may think that the Renshaws have by some means acquired the information they imparted to you, and simply retailed it. But I know that they are absolutely above deception of that kind, and again, what you heard to-night is nothing to my own experiences."

"It is all very strange and wonderful, Andrew, and tends to shake the beliefs of a lifetime. However, it is now half-past two, and there is such a thing as a bed, though if anyone saw us squatting here at the roadside they would think we had either forgotten that article of rest, or that we did not possess one."

To be continued.

SO-CALLED DIVINE REVELATION EXAMINED WHY IT SHOULD NOT BE TAUGHT IN OUR SCHOOLS.

[An open letter to clergymen and priests, by J. T. SHADFORTH, of Bradford, late of Newcastle-on-Tyne.]

GENTLEMEN,—It is well at the present, when so much discussion is taking place anent the Church's renewed attempts to control the education of our young—a Church, by the way, which has been the uncompromising opponent of true secular education, and determined, if possible, to wreck the good work which has been done in that direction—to examine that work which is held to be so essential by you as part of our educational system. You opposed for many years every attempt made for national education on the plea that your peculiar religious observances or creeds must form part of the education of the young, and when opposed raised the parrot cry that education subscribed to or aided by the State or local authorities "would destroy religious landmarks." Destroy religious landmarks! Had you so little faith in its alleged divine origin, as to imagine that the enlightenment of the nation would destroy it? A religion founded on Truth has nothing to fear, but the fear you then expressed must now be looked upon as having been ominous of what was to come, for it is evident to the most impartial mind that since 1870 there has been a greater incentive to literary pursuits than in any other portion of the history of the British people. In fact, such is the great mental activity displayed that even Christians are discarding many of the "blood and thunder" doctrines of their forefathers, history again repeating itself—the people lead the Church, and not the Church the people, to higher and more refined planes of thought.

It is verging on the ridiculous the attempt to make the Bible part of the daily study of our young, seeing that there is so much in it which is inconsistent with science. Its geography, astronomy, and geology are, to say the least, rather amusing than instructive. Dr. Dean Clarke, writing to the "Progressive Thinker," puts the case very forcibly, especially in reference to the opening chapters of Genesis, for God is represented as having employed *five* days in making this earth, but all the countless millions of stars and suns were made in *one day*! Also there were three evenings and mornings before the sun was made, though it was made to "divide the day from the night"! Has this to be taught to our children? In Matthew xxiv. Revelations vi. and Isaiah xxxv. we are informed about stars falling to the earth, which is utter nonsense, for if such were the case, there would be "a wreck of matter and a crash of worlds." Next, we are brought into contact with the assertion of "a firmament overhead," in which the sun, moon, and stars are set, like diamonds in jewellery, and for confuting this error Galileo suffered so much. Geology disproves the assertion, founded upon Biblical chronology, that the world was created only 6,000 years ago. Your so-called Divine Revelation also speaks of the "foundations of the earth" (Isaiah li.), "the ends of the earth" (Jeremiah x.), "pillars of the earth" (Samuel ii.), and "the world is established that it *cannot be moved*" (Psalm xciii.), which may be poetic licence, but ought not to be offered to children as Divine Truth! While the Bible, however, is at variance with science, what must be said of its inconsistencies, untruths, absurdities, and contradictions? The question arises, is it worthy of being put into the hands of children? Allow us to examine and test it.

At the outset, Christianity is defined by its advocates as "Love to God and love to man," "The doing unto others as we would others do to us." To this we can have no objection, but are these principles, which breathe

the spirit of the Brotherhood of Man, the *sole* property of Christianity? I think not, for if we examine the religious systems, we are confronted with the same beautiful philosophy, proving that it did not begin, nor will it end, with Christianity. The *history* of Christianity, however, disproves the assertion, for bloodshed and murder have always followed in its train. Love to God is included in love to man, and the only proof we can have of love to man is in a manifested disposition to make God's creatures happy, in active exertions to advance the welfare and happiness of all mankind. "If a man say he love God and hateth his brother, he is a liar," 1 John iv. 20. So far so good, but it is time to protest most emphatically when it is sought to inculcate into young minds that through the eating of forbidden fruit by a man some 6,000 ago, they are depraved, and must be redeemed through the blood of Jesus Christ; that an evil spirit, called Satan, exists, who goes about like a roaring lion; that there is a place, called hell, for eternally tormenting them if they do not comply with the conditions laid down by the Church, including the doctrine of being "content in the situation in which God has placed you" (though poor and wretched here you shall be rich and happy hereafter if you truly believe); that this world was designed by a benevolent God to be a place of trials and sufferings, a mere waste, howling wilderness, an abode of care, trouble, sorrow, and misery. Yet this is called religion, and is what the Duke of Norfolk, one of Her Majesty's ministers, meant by religious instruction!

We are gravely told that this is the only true religion in the world, and no other has so many evidences of its truth, or is so well founded, and so calculated to produce morality and virtue, and to make mankind happy. Does history prove it? Further, "it hath God for its author, happiness for its end, and truth, without any mixture of error, for its matter." If this *is* the case, then its votaries have nothing to fear from the strongest attacks of its most inveterate opponents! If this *is* the case, it need not fear the most close investigation, or the severest scrutiny! Nor fear being put into the hottest furnace of discussion, for, like genuine gold, it will come out the purer.

You are not fully impressed, I am afraid, with the awful importance of this matter, or you would not seek to shelter yourselves behind acts of Parliament, and force the "biblical ramrod" into the minds of innocent children. If its truth were fully impressed upon your minds, you would not make and enforce obnoxious laws, but would cheerfully and boldly come forward, in the name of God, its divine author, to *prove* its holiness and divinity before men desirous of searching after truth; for who could imagine that a few "poor weak, ignorant, deluded Spiritualists or Secularists," as they are termed, with only "error and infidelity" on their side, could stand before the intelligent advocate of a "divine system," whose author is God! Who could imagine that the puny attempts of infidels could prevail against the "ambassadors of omnipotence!" Your attitude proves, however, that you do not believe what you assert, or you would not seek to coerce men by Act of Parliament; you would not be so backward at having your system examined and investigated. If the book upon which you pin your faith is worthy of the names of "Holy Scriptures," "the Word of Truth," "the Word of Life," "the Word of God," and they are correctly and truly applied, it cannot contain any untruths, inconsistencies, absurdities, or contradictions. It must be consistent with itself, Nature and Truth. Some of us have been taught to look upon the Bible in the light I have already named; and when we have come across contradictions, we have said, "Oh, it only wants explaining, and learned men can reconcile it." But that childish proceeding no longer suffices. We claim the right of manhood, of freemen, and bid all early prejudice depart, and are determined to take all the good, and fearlessly reject all the evil, and for that purpose dare to critically examine them for ourselves. Although we must admit that there are *some* good moral precepts, we are equally compelled to recognise that there are many pernicious principles and doctrines, the good bearing a small proportion to the bad. By making this statement I know I shall hurt the feelings of many, and annihilate many friendships, but systems of delusion and error must be exposed. The time has arrived when "the truth, and the *whole* truth," must be fearlessly sought and boldly stated.

To be continued.

PROPHETIC DREAMS.

THE *Cambria Daily Leader*, for August 17, published an account of a fatal colliery accident in the Swansea valley, from which we gather that one man was killed by a fall of the roof, and a number of lads injured by the running away of some tram cars. The report states that:—William Walters, a collier, before leaving home on Saturday morning, said that he would not go down into the pit. Asked why, he replied that he had such a vivid dream of an accident that he knew it would be unsafe for him to go to work. He was pressed for details of the dream, but could give no coherent account of the commencement of the vision. The end of it was clear enough, and quite satisfactory to Walters. At the bottom of the drift he could see lying a wreck made of coal, trams, and human bodies. So plain was this that he could count nearly a dozen bodies lying in the fearsome heap, and at times the dream mist would lift so that he found himself in his sleep straining to see if he could ascertain the features of those he could see in the weird picture, being fearful of finding his own form among the slain. Try as he would, however, he could never quite rend the diaphanous veil that stood before the faces of the victims, though their forms always stood out clear and unobscured, except that they were partially covered with the strewn wreckage. As Walters is not in an ordinary way addicted to indulging in clairvoyance, and just about as free from superstition as most people, he was rallied for his fears, and, perhaps, feeling shame-faced at his own dread, allowed himself to be persuaded to go to work. He accordingly left his cottage and joined some mates on the way to the pit. Here the force of his dream impression came on him again, and he told his mates of what he had witnessed in his sleep state. They were not at all impressed by it at the time, though it came with full force on them later, and he had to submit to a great deal of good-humoured banter, and some cutting badinage on his prophetic foresight. The jeers and jeers of his companions, instead of having the effect expected, fixed firmer his creepy belief that a big accident was to happen, and once again he became determined not to go down the pit that day. This time he would be moved by neither earnest persuasion nor jaunty jocularly; he held that he had received irrefragible warning that there was to be an accident, so made up his mind to heed the monition, and declined point blank to go down. Instead of seeking coal, he therefore went to a public-house, and when people expressed surprise at seeing him, he, regardless of the open laugh or the ill-concealed sneer, boldly stated why he was not at work, a considerable number of people indulging in a hearty laugh at his expense, as the morning wore on. It is needless to say that the laugh turned to something quite different as soon as it was known that an accident had occurred.

Not a whit more explicable was a dream of Mrs. Sarah Lewis, whose son is among the badly injured. Mrs. Lewis owned to having had disturbing dreams on several occasions in her life, but said that she had never had such a fearful vision as accorded to her on Friday night, or rather, on Saturday morning, when she saw a most gruesome sight, one that was so appalling to her that she was driven to arouse the whole household with piercing screams and wild, startling shrieks. She dreamed that she was suddenly transported from her home into the depths of Hendreforgan. Here for a time all was as black as Erebus. Gradually the palpable gloom grew less solid. As the light grew in intensity, things stood out clearly and sharply to her vision. She saw that she was at what she knew to be the bottom of the drift. Close by her was a jumble of wreckage and human beings, amongst the mangled forms being that of her son. Then the phantasmagoria faded away, and the pit became black once more. Then gradually, once again the pit became light, and she was the only human being in its depths. Not a sound was to be heard, all being the stillness of the tomb. Suddenly the faint roll of the wheels and the jolt of cars was heard by her, and she noticed that the trams were slowly and lazily moving. With each moment the wheels moved faster, until the trams were moving with an alarming velocity. Then the stillness of the pit was broken by shrieks of wild despair, and dashing down the drift came a number of cars containing several men and lads, amongst the number her son, all doomed passengers to be hurled to the bottom, to meet an inevitable death at her feet. Like lightning, the car sped with its occupants to their doom of destruction and death, and not until the crash came could the spell-bound woman utter a sound, though her anguish was supreme. At the instant of the impact of the car containing the living freight to the bottom of the pit, she found her voice, and cried out aloud in her agony. In doing this, she wakened all in the house, herself included, but so vivid had been the dream that it would not for a period fade away. When fully awake, Mrs. Lewis "courageously" threw off her impressions, not allowing her spirit to be daunted by an early morning dream, and her son went to work with his shift in the best of health and spirits, so little credence is given now-a-days to the foretelling of haps and mishaps in dreams, and so little reliance placed on what turns out to be what our Scottish friends so finely dub "second-sight."

We can hardly suppose that the poor mother felt much satisfaction in her "plucky" scepticism when her son, from whom she must be supposed to have kept the knowledge of the dream, was brought home. "Wisdom is justified of her children."

WHAT ARE WE COMING TO?—Here is the *Methodist Times* actually admitting "There can be no doubt that much of the most miserable and repulsive theology which we have inherited from the Middle Ages is due to the fact that the theologians of that time seldom washed themselves, grossly neglected the laws of health, and suffered from perpetual indigestion. The liver is one of the principal sources of sour theology," and that "the breadth of a man's thoughts depends very largely upon the breadth of his chest." Truly, times are changing! A broad chest, a broad head, a broad training, and a broad theology will sweep the fables of the Fall, the Devil, Hell, and eternal torments, innate depravity, substitution and atonement theories and all other megrums and molly grubs into Limbo—the sooner the better. Amen! There won't be so many suicides when people become sensible, sanitary, and sound in body, brain, and balance.

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.

REMARKABLE MAGNETIC HEALING.

SIR,—Reading of a case of typhoid fever cured by Mrs. Weedemeyer, of Canning Town, I should like to make public the wonderful recovery of my mother, who is 61 years of age. She was taken very dangerously ill last February with peritonitis, and quite given up by two eminent doctors, also a physician, who said she could not possibly live more than three days, her case being so severe. My mother had expressed a wish to see Mrs. Weedemeyer before passing away. That lady came to see the supposedly dying woman, and used her healing powers upon her. There soon appeared to be a great improvement in the patient, and when the doctor came next morning he was astonished to find such a change in her. Turning to me he said, "What have you done to bring her round? I think she will pull through yet." Mrs. Weedemeyer came several times to magnetise my mother, who improved greatly day by day, and she is now well and strong.—I remain, yours respectfully,
17, Senrat-street, Stepney, E.

M. E. BISSELL.

MR. BIBBINGS' TOUR NORTH.

SIR,—Will you kindly, in this general way, allow me to make known to the various societies that on Sunday next, August 30, I shall begin my tour in the Midlands and North, so kindly arranged by Mr. Adams, of Cardiff, by speaking for the Birmingham friends. Several societies have expressed a wish to hear my controls, and all I want is to be busy. I have a wife and family to provide for, so that I have no chance, and certainly no wish, to be idle. Spiritualists! I will serve you, if you give me opportunity, serve you to the utmost within my power. It rests with you entirely. If you do not or cannot do this, then I shall feel no anger, but return to my work in bonnie Devon. I want week-night engagements—public or private—and Sundays. Will take up debates, or questions, or addresses. I want to give to my brethren the benefit of the talents I may possess. Now, Societies, who will have this benefit? Address me c/o Editor, Two WORLDS, up to its next issue.—Yours fraternally,
G. HORATIO BIBBINGS.

CAN IT BE POSSIBLE.

In reply to Mr. A. Smedley's criticism, in your last issue, of our presentation of a snuff-box and snuff to the esteemed secretary of the Pelling-on-Tyne Society, we have received a letter from Mr. J. Hall, the president, who therein contends that snuff has a use, and when not abused may be of great benefit. He says: "I have known a number of both male and female snuffers, and never knew one case in which the sense of smell was destroyed by the use of snuff. I could give a number of testimonies of living persons whose sight has been improved and preserved by the use of snuff; some of these are upwards of 80 years of age, and they never use glasses to do any kind of work. Mr. Smedley is very anxious to protect the God-given faculty of smell, but surely the material of which snuff is made is equally God-given! There is a prominent physician in Newcastle-on-Tyne who recommends the use of snuff as a protection against infectious diseases, and also as a preventative of consumption. I am neither snuffer, smoker, nor drinker, but would recommend my friend to acquire more knowledge on this matter." We are not able to devote space to the discussion of this subject. Let everyone be fully persuaded in his own mind, and do what he feels to be the HIGHEST RIGHT.—[ED., T.W.]

STRANGE STORY OF HYPNOTISM.—A strange story of hypnotism comes from Indianapolis. According to the *New York Tribune*, a hypnotist well known in some parts of the State, put under his influence a man named Wyatt, and announced that he would bury his subject and revive him after an interment of three days. Wyatt had previously consented to the arrangement, and at a late hour in the evening the burial took place, a tube being passed down to where the entombed victim lay. He was buried four feet under the ground, and a guard was placed at the "grave." Shortly before noon Wyatt came out from under the influence, and realising his situation began screaming like a wild man. He was hurriedly dug up, and it was some time before he could be quieted. He protested against a second interment, but "Professor" Boone soon got him under control, and Wyatt was again put down in the earth. The experiment has been attracting much attention.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
Than talk of those who sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults—and who have not?
The Old as well as Young;
Perhaps we may for aught we know,
Have fifty to their one.
Then let us all when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses sometimes, like
Our chickens "roost at home;"
Don't speak of other's faults until
We have none of our own.

ITEMS OF INTEREST.

NEXT week Col. Ingersoll, in relation to Spiritualism, with critical comments.

MISS MOCREADE desires to inform her friends that she will be absent from town for a short time.

HOME CIRCLE.—Gentleman in London wishes to join a private circle.—A. L. O., 79, Holland-road, Brixton, London.

PORTRAIT AND SKETCH next week of Mr. W. H. Terry, the able editor of the *Harbinger of Light*, Melbourne, Australia.

COL. R. INGERSOLL ON SPIRITUALISM.—In our next issue we shall print an extremely interesting expression of opinion by this Agnostic lecturer, upon Spiritualism.

NEWCASTLE-ON-TYNE.—Aug. 30, Mr. E. W. Wallis, at 10-45 and 6-30, and on Monday night. Last visit this side of 1898. Mrs. J. A. Green, Sept. 6 and 7, Mrs. Brigham, 13 and 14.

OUR splendid story, "The mystery of Malham Towers," should be read by everybody. We will send the four back numbers (which include the grand summer number) post free for 6d.

FOREIGN AGENCY.—A gentleman, of wide business experience, with 25 years high class references, is wishful to represent foreign house at home, or would represent English House abroad, Johannesburg preferred. Preferred address "Ajax," Two WORLDS office.—[Advt.]

OUR FORTHCOMING "Album of Spiritual Workers." From a variety of causes the appearance of this book has been delayed, but we are now pressing forward with it as rapidly as possible, and hope to shortly be able to make definite announcement of the date upon which it will be issued.

MR. BIBBINGS IN MANCHESTER.—This gentleman, we understand, is likely to speak at Collyhurst on Sunday, September 13. Could not arrangements be made for him to speak at the different rooms on the following week evenings? Mr. Wallis will be pleased to make the arrangements.

MRS. EMMA HARDINGE BRITEN has accepted the presidency of the Spiritual Evidence Society, Birmingham, which will be formally inaugurated on Sept 22, in the grand assembly room of the Masonic Hall. An exhibition, by lime-light, of spirit drawings, paintings, and photos will form part of the proceedings.

O. P. S. SICK AND BENEFIT FUND AND PENSION FUNDS.—Received, with thanks, from Mr. Trueman, 10s.; W. A. G., 13s. 6d.; Mr. Bevan Harris, 20s.; Mr. Ward, Northampton, 1s. 10d.; A Friend of the Cause, 10s. To receive more promises of "regular" subscriptions would be very encouraging.—Mrs. M. H. Wallis.

MR. G. H. BIBBINGS will commence his tour at Birmingham (Union) on 30th inst., and it is earnestly hoped that those who have not yet done so, will immediately take steps to secure his services, either for Sundays or weeknights, while he is near, as his stay in the North will not be a long one.—E. Adams, 303, Cowbridge-road, Cardiff.

ILFRACOMBE, the beautiful, underwent a baptism by fire this summer, and Messrs. Twiss and Sons have issued a penny "Record of the late disastrous fire at Ilfracombe, with eight views." This resort has become very popular of late, and visitors will find comfortable quarters with Mr. and Mrs. Holleyhead, who advertise on our cover.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next quarterly council meeting will be held at Darwen, on Sept. 5, Council will be opened at 3-30. After council a public tea meeting will be held. Tea on tables at 5-30, social at 7-30. Tickets for tea and social 6d. each. A full attendance of delegates is particularly requested.—Thos. Wilkinson, hon. sec.

MR. W. OXLEY's many friends among our readers will be pleased to know that he has issued a sixpenny pamphlet entitled "The Rise and Development of Religious Beliefs and Systems," which embodies his latest discoveries and thoughts on the important subject to which it is devoted. We shall be pleased to supply societies with quantities for sale. Single copies, post free, 7d., from this office.

No. 3 of the Two WORLDS Handbook is an exceedingly useful pamphlet. It is entitled "Talks with the so-called dead," by J. Jenkinson. The title, however, hardly describes the pamphlet, which might more appropriately be called "Testimonies and Opinions concerning Spiritualism." It might be profitably used as a sort of primer for intelligent and serious-minded beginners, or equally intelligent and serious-minded objectors.—*Light*.

TO CORRESPONDENTS.—R. Boddington: We shall be happy to receive the report.—T. Moores, Hartlepool: Report too late; should arrive first delivery on Tuesday. We regret we are unable to answer questions re perplexing mediumistic experiences, for lack of time, not from lack of will. As a general rule, all such inquirers must persevere and try to improve conditions: Try, try, try again. There is no royal road; difficulties must be bravely met—and vanquished.

A HEARTY welcome to all friends of Manchester Society of Spiritualists, Temperance Hall, Tipping-street, next Sunday, Harvest Thanksgiving Services will be held, afternoon, 2-45; evening, 6-30, medium, Mrs. Hyde. Special hymns for the occasion. On the following Monday, Aug. 31, a social and fruit banquet at 7-30. games, dancing, etc. Tickets, 3d. each, from any of the committee. At intervals during the evening, free distributions of fruit will be handed around to all present.—George Hill, president.

DEBATES.—A public debate upon "Is modern Spiritualism opposed to the Bible?" is reported at length in the *Batley News*. Mr. J. Thompson and Mr. A. Kitson were the disputants. Judging from the published report the discussion ranged from Dan to Beersheba, but very seldom dealt with the question at issue. Mr. Thompson dragged in any amount of irrelevant matter, and made a number of so-called quotations (which have become the stock-in-trade of all opponents) for which we are absolutely certain he had no original authority. Has he the *Banner of Light* for July 10, 1858, the *Spiritualist News*, Dec., 1870, *Medium*, Jan. 27, 1874, *Sign of the Times*, May 22, 1888?; if not, he ought not to have used so-called quotations from them. The very wording of the subject was a trap, and Mr. Kitson did the best he could under the conditions.

I TAKE up my pen in favour of our society here at Ashington. We are in a very low state at present, having paid off £120. We still have £70 to pay yet before the chapel is our own, and although we only number about eight members, we have very good hopes from the women people, but we would like to have a little help from our friends if any can see their way clear to give a mite. Ever so little will be very thankfully received by any of our members.—C. C. M. Chambers, 17, Chestnut-street, New Hirst; Wm. Robinson, Fifth Row, Ashington; Hy. Elliott, Fourth Row, Ashington.

HAVE SPIRITS BEEN AT WORK?—W. Welsh, M.A., Rector of Weeley, Essex, writing to the *Morning Post*, says:—"Some dozen years ago I had the chancel window stapled over with a light coat of neutral coloured paint, to deaden the glare of the sun, the window being of various shades of what is called cathedral glass. In one of the darker green panes I noticed early in this year the outline of a face, which has been gradually developing more and more into a distinct human head, curiously resembling a head of a so-called Christ in one of the churches in Antwerp, and, stranger still, in one of the other panes of the same shade a similar atmospheric action is gradually developing, though as yet a less clearly defined, but nevertheless fairly drawn, head of a ram or bull. I called the attention of some artistic friends to these atmospheric pictures before leaving home, with the object of having them copied in oils or water-colours, if possible, but the writer in the *Pall Mall* has suddenly made them famous, and the local and county Press, and I believe even the *Daily Graphic*, have endeavoured to reproduce them in their columns." The rector has an eye to the main chance, and is making a charge to the people who flock to see the so-called "miracle," to pay off debts on the church and schools.

THE DYING CREED.—What is to take its place? A special committee of the Aberdeen University Court has been making inquiries into complaints of the Biblical Criticism Class against their tutor, Professor Johnston. It seems the students are charged with improper behaviour, and the students are said to be dissatisfied with the methods of their instructor. The discipline seems to have been lax, and one witness testifies to having seen the Bibles used as missiles. One significant reason was given that the Professor was too orthodox; the witness was asked, "Is orthodoxy a reason why a man should lose the respect of his students?"—The Rev. Mr. Morris: Well, the trend of the day is towards the higher criticism, and the students might have desired to hear more of the higher critics. Professor Johnston dealt with those critics, but not very fully." Another rev. gentleman emphasised the decline of orthodox faith at headquarters by saying: "The students generally looked with contempt on anything which supported the orthodox view, and as Professor Johnston certainly took his stand as a supporter of orthodoxy they would have none of him, and were determined to express their disapprobation by making a disturbance." If this is true, we say thank God that at last the rising generation is getting rid of the fetters and refusing to wear the orthodox blinkers. But, let us hope the pendulum will not swing to the other extreme of the prevalent Materialism of the ago—that way danger lies. Spiritualism is the happy medium between the two.

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.

In affectionate remembrance of John F. Craig, of Bolton, late of Manchester and Glasgow, who passed to the higher life on Aug. 15. He was an ardent Spiritualist for a number of years, during which time he spared neither time nor money to forward the interests of the Cause.

A good friend to Spiritualism, who was a kind-hearted and sympathetic friend to many, passed to the higher life at 2-20 a.m. on Monday, the 24th inst., viz., Mr. R. Wortley, of Summerland Villa, Barking-road, London, E. He was a worthy member of the Spiritualists' International Corresponding Society.

SOEWBY BRIDGE.—We have to record the passing on of one more of our Spiritualists. Mrs. Booth was a consistent, practical, and useful member of our Society, and although for a long period she has been prevented from taking active service, through suffering, we can truly say of her, "She did what she could." Her gift of healing was willingly used, and many can testify to the effects of her magnetism, and no one was more happy than she was when aiding and relieving sufferers. Others have had to do the same kind service to her, and the friends have done their part gladly for many weary weeks, watching and waiting for the Death Angel to stop the tired heart's palpitations. On Sunday afternoon, Aug. 16, quietly and peacefully the spirit slipped away, helped by spirit friends. On Wednesday the friends gathered round to take the body to its last home. The Vicar, who has visited her regularly, gave excellent advice to all in the home, his words being elevating and spiritually rich. The procession formed an imposing sight, and many were drawn to the cemetery to watch a Spiritualists' funeral. Our good friend, Mrs. Midgley, of West Vale, conducted the service in the chapel and at the grave side. We sang "Life of all being" and "There is no death," and at the grave, "Lead, kindly light." It was most impressive to hear the inspired words from the medium's lips, and certainly appreciated by those standing near. Her life and character and disposition towards spiritual things were pointed out as beacon lights, and truly there are several such beautiful lives who have passed the veil, and whose lustre is not yet dim. We recall their faces, and think what a goodly company are over there from our own little camp. And so we sang joyfully, though tearfully, "And, ever near us, though unseen, the dear immortal spirits tread; for all the boundless universe is life; there are no dead." The Lyceum was full on Sunday last, when Mr. Rowling presided instead of being speaker. Three local friends were influenced to speak—Mrs. Riley, Mrs. Holroyd, and Mrs. Boltomley. Each spoke words of sympathy and goodwill, proclaiming the gospel of immortality in homely phrase and meaning. At such times we feel each other's woes, each other's burden bear, and often for each other falls the sympathising tear. It will not be very long before we shake hands with our sister and say, "Good morning" on a brighter, better shore. Till then we will wait and hope. The family wish to express their gratitude for all kindnesses.—MRS. GREENWOOD.

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FRIDAY, AUGUST 28, 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.

IS SUICIDE EVER JUSTIFIABLE?

AMERICAN newspapers encourage discussion of all sorts of questions, and the *San Francisco Call*, for Sunday, August 2, devoted a page to opinions from eminent representative people on the subject of suicide. The answers are very interesting, and are, in the main, opposed to the act of self-murder. Mollie E. Conners thinks it is braver to live and fight to the finish; she thinks there ought to be more helpfulness displayed by one towards the other. Jacob Voorsanger believes nearly all suicides are insane, and Mr. A. S. Hallidie believes all suicides are insane. Dr. Gustav Eisen thinks that when a man is a help to the nation and a head of a family, it is his duty to live, but thinks there is no disgrace in the suicide of the aged, helpless, and those suffering from unconquerable diseases. Detective Captain I. W. Lees holds much the same view, but does not like to say if it is right or not. J. S. Reynolds thinks it no wonder that suicide is on the increase; considering the poverty and hopelessness of the lives of the great masses of the people and the dreadful struggle to live. He proposes as a remedy:

Abolish the institution of landownership; swing wide open the gates that shut men off the unused land; proclaim industrial freedom to the famishing, heart-broken slaves, and suicide will speedily be as a tale that is told.

The materialistically-inclined people, like W. H. Beatty and E. L. Colnon, believe that a man's life belongs to himself, and he has a right to quit it if it becomes too burdensome. Julius Cahn says: "No matter how discouraging present prospects are, it seems to me that suicide is the act of a coward." Henry M. Clement thinks that no one can answer the question, "How the act of suicide may affect the future state of the victim," but says: I have sought what information I could from the most reliable sources, and after my fifty-five years of life I have come to the conclusion that nobody knows anything about it. I am just as good a guesser as any of them, and I can't guess. I hope for something better, to be sure, but I have heard or seen nothing to convince me that death does not end all.

During July there were no less than twenty suicides in San Francisco alone, and in 1896, to the end of July, between 70 and 80 cases were reported, no wonder inquiry has been aroused, but the real question, it seems to us, should be *What are the causes of suicide?* rather than is it justifiable? Eugenia K. Holmes, a Theosophist, touches the spot thus:

The frantic strains after an artificial existence; the selfishness and every form of uncharitableness; ambition for material gain, at costs most iniquitous; intemperance, greed, haste, waste of the precious nervous energy; the insatiable thirst for sensation which makes hard and inhuman the conditions of this century's end, are, one and all, sources of self-destruction.

But her terrible Re-incarnation Karma doctrine points to things getting worse instead of better. She says:—

The suicide must be re-born on exactly the same plane of consciousness which he has sought to escape, and thus wear out his allotted earth life, with all his miseries intensified, multiplied by compound rate of interest.

This is progressing backwards with a vengeance.

Rev. J. Worcester (Swedenborgian) believes in "condemning, in strongest terms, the cowardice, the fatuity,

the wickedness of the suicide, but I believe the evil will be eradicated only as we see and labour at its root," which is, he thinks,

the failure to recognise moral responsibility, and the trifling with life in the practices of selfishness that are justified by the plea that it concerns no one but ourselves. What else than this falsity is the thought of the modern rich that they may do what they will with their own?

In other words, the selfish Materialism of the age, with its stern and crushing competitive Individualism.

Dr. N. S. Ravlin and Mrs. Dr. Schlesinger (Spiritualists) think that people suffering from incurable diseases, may be justified, but do not wish to say anything that may encourage the mania. Dr. Ravlin says:

Spiritualistic philosophy teaches us not to commit suicide, because in that other existence we do not get rid either of our trouble or ourselves. We recognise the fundamental fact that man is a spirit, and that at death he only changes his environment but does not mitigate the evils of this state. According to our belief a man cannot escape the reaping of his sowing. There must be something radically wrong with civilisation that causes people to make away with themselves, regardless of the consequences.

And Mrs. Schlesinger affirms:

The spirit should leave this existence as the ripened grain, and gradually pass into that other world, as the mind passes from wakefulness to sleep. I have heard the theory expressed that undeveloped spirits are the cause of suicide, but I can hardly understand how this could be so.

I believe that when a life is changed so ruthlessly and suddenly that the spirit remains for a period unconscious in the succeeding existence; on the awakening, all the remorse and sorrow returns and abides with the spirit until they have been outgrown according to the natural laws.

Our old friend and co-worker, Mr. J. J. Morse, writes:

Shakespeare says: "Oh, that the Everlasting had not fixed His canon 'gainst self-slaughter!"

Generally speaking, suicide scarcely seems a justifiable means of terminating one's earthly career. It is frequently considered as a cowardly escape from difficulties that might be readily overcome by a little further exercise of personal determination. I do not think such a sweeping generalisation is altogether warrantable.

From one point of view it requires less courage to live, because we have a reasonable knowledge of what to-morrow may bring us, whereas the future is to many an unknown country, and to such people that plunge into the dark it requires some considerable courage.

Punishment in the old-fashioned sense I do not believe in. Instead, I affirm the doctrine of consequence. That is to say, the consequences of a man's life become the determining factors of his personal condition hereafter.

Suicide is resorted to to escape mental, moral, or affectional worries, disgraces, or disappointments. Now, unless by the act the individual can destroy those portions of his nature he must necessarily take them with him with all that belongs to them at the time when he so unceremoniously shuffled off the mortal coil.

As a matter of fact, he merely changes his condition of existence but not his state of consciousness. This fact, for fact it is, is the strongest argument against and the greatest condemnation of suicide.

As we can never know the innermost thoughts of our fellow-creatures, it is unwise and unjust to condemn even the apparently most unreasonable suicide.

Apparently we have a long, long, road to travel to reach the state in which suicides will be unknown, especially if suicides must come back to suffer intensified miseries at compound interest, as Miss E. K. Holmes declared, for that lady states, but does not fix the date:—

When the co-operative shall have taken the place of the cruel competitive system; when the material is replaced by the spiritual in human calculation; when leisure is wrested from inordinate activity; cynicism supplanted by reverence and deference; contempt eradicated by kindness, and ostentation no longer usurps the place of simplicity; when serenity rules where feverish haste now holds sway, suicides will be a relic of the savage past.

JUDGE J. W. EDMONDS, the pride of the New York Bench for years, a jurist of unimpeachable integrity and keen discernment, as well as an authority in International Law, was not only a Spiritualist, but a medium with fine clairvoyant gifts. Sitting in his seances by the hour, I have listened to his visions, as exalted as those of Peter or Paul, or the ecstasies of the pre-Constantine period.

THE phenomenal facts are admitted by all intelligent people; it is merely a question of their origin, and up to the present time the cleverest opponent of the spiritual theory has been unable to find another that covered more than a fraction of them. The cultured Spiritualist is more concerned with the philosophy, and takes little stock in the phenomena, his foundation having been securely laid on that long ago; neither does he care to proselyte. His main consideration is to enlighten those who seek enlightenment and to correct misrepresentations which are likely to mislead those who are seeking for the light.

PREACHERS AND PREACHING.

THE parsons are coming in for a deal of criticism just now. "Why are the clergy not loved?" "Does the sermon block the way?" "Are the churches a failure?" "Why the people don't go to church?" "Is organised Christianity a failure?" etc., are questions which are being put on all hands, and statistics prove that people do not go to "Divine Worship," so-called, as they used to do, and the old faith—un-reasoning and blind—is tottering into its grave.

One great fact is apparent, we are passing through a change. Church going is no longer "the fashion," and the simple faith which regarded attendance at the "house of God" as a necessity has well nigh died out, and even musical services are losing their attractions.

It seems to us that neither education, as such, brevity, eloquence, nor sensationalism will meet the need of the hour. Nothing short of earnestness, sincerity, conviction, spiritual mindedness, rational faith and human sympathy in the preacher will meet the case, and draw around him the people who are warmed and inspired, touched to the heart, comforted and strengthened by his heartfelt, sympathetic, loving, and honest outspoken utterances. Preaching as an art is artificial. You cannot move men with intellectual fireworks, they may admire the ability and grandeur of the display, but it ends in smoke, otherwise words. The man or woman who would bless and benefit others must be honest, must be inspired from within by soulful sympathy with suffering, and fired with love and conviction to give hope and heart to the sad and weary. He who would convince others must be convinced himself, and then it is not *what* he says but the spirit in which it is said, the power and love that accompany it, that goes right home and wins the response from the listener. If we may so express it, the speaker who feels that he has a message from God, is baptised and aflame with the sacredness, the importance, and necessity for his labour, who feels that "the living Word" has touched his lips, and the inspirations from on high have laid the charge upon him, that he *must* speak, even though his utterance of the Divine message is faulty and feeble; still, speaking from the depth of sincere conviction, and with loving motive, the simple message of love and confidence in Truth and Good, he will do good and help his hearers, will be what the preacher should be: a helper, a friend, and a teacher.

MISS E. A. SMITH.

LAST year the Spiritualists of Manchester were startled and considerably perturbed to learn that the emissaries of the Law had laid their detaining hands upon a lady medium, and held her in "durance vile" for some thirty-six hours, until, by the efforts of friends, she was released on bail, and eventually, after what must be called a travesty of Justice, she was held guilty of having broken the law against fortune-telling, and was fined pretty heavily for exercising her powers as a psychometrist. It is now a matter of history, and, thanks to the generosity of a considerable number of Spiritualists all over the land who subscribed to the Defence Fund, Miss Smith did not have to go to prison for a month, as she undoubtedly would have had to do, had not the money been forthcoming. Since that memorable time, Miss Smith has abandoned the practice of receiving private clients for seances, and has been kept constantly busy by the societies in and around Manchester. Believing that many of our readers would like to see the features of the lady and know something more regarding her, we have much pleasure in referring them to the portrait on the cover of this issue, and the following report of an interview with the lady herself: "I was born in the Midland Counties, but have resided for the greater part of my life in Manchester. In my youth I was attracted to the Church, and grew quite fond of religious duties. I commenced visiting hospitals, holding mothers' meetings, and engaged in slum work and sick visiting for a number of years, in fact, right up to the time I became a Spiritualist."

When was that?

"About seven years ago. A dearly loved sister died at that time, and I was sorely troubled. I could not reconcile myself to the fact that she had gone away for ever. It was a great blow to me; I missed her dreadfully, and I could get no light, no comfort. Why had she died? Where had she gone? Was she happy? How should I live without her love and companionship? These

and similar questions passed through my sorrowing mind in those dark days. A friend invited me to attend a Spiritualists' meeting at the Tipping-street room in Ardwick, but I must confess that the first impressions were by no means favourable; in fact, it was with a sense of relief that I left the room, with a full determination never to go near the place again."

Evidently you did not keep that resolution!

"No, or I should not be here now! Like many others I felt irresistibly drawn to the meeting the next Sunday, and was better pleased with what occurred. At that time Mr. W. Lamb was conducting the public circle there, and I joined it that I might obtain a practical insight into Spiritualism and the mysteries of mediumship, and when he opened the hall in Hulme I continued to attend the seances there regularly, and it was in those circles that I became developed, and found that what I had always looked upon as fancies and imagination, were really mediumistic experiences."

Do I understand, then, that you had "experiences" before you became acquainted with Spiritualism?

"Oh, yes. As long as I can remember I have seen things and people, but could not understand my visions, and my mother used to check me from talking about them, especially when I foretold events and warned her. 'Don't talk like that, child, you're like a little witch,' she used to say, and I thought it was wrong and wicked; but still, I could not help myself, or shake off the power of prevision."

You are a speaking medium, I think? Are you unconscious?

"Sometimes I lose myself and am entranced. My eyes are always closed, but most frequently I am in a dreamy semi-conscious state, and feel as if I was away out of myself. I never prepare anything, and I seem to hear myself as if I were listening to another speaker."

What were you doing for the police spies who testified against you?

"They professed to be in great trouble, and desired my help. My first impression was to have nothing to do with them. I did not like them, but they pleaded so hard that they won my sympathy, and I promised I would 'try to help them.' I told them some things which they admitted were true, but I was very sensitive at that time, and they overpowered me to some extent, but certainly their evidence in court was not accurate, and I only wished that there had been someone present who could have been a witness on my behalf; a very different story would have been told."

Yes, no doubt, mediums should take the hint and never sit with more than one stranger at a time, and always have a friend with them to be a witness as to what occurs. But, tell me, painful as that experience was, do you think it did you any harm?

"Oh, no, it taught me many things. People are not all what they profess to be, and mediums must be on their guard. It has helped to make me more positive to the influence of the visitors, more confident, and less open to the mind-sphere of the sitters. I have tried to obtain further development. I was only a young medium then, and am now able to give more full and definite statements when I practice psychometry, and to describe the spirits I see more clearly than before."

The Saturday night and Sunday that you spent in the cell at the Police Court must have been very trying and miserable to you?

"Indeed they were. I did not know how I should bear it, but my eyes were opened, and I saw the spirits more clearly than ever before. My mother and sister came to me and comforted me, and did their utmost to soothe and calm my excited mind, and after it was over it seemed like a bad dream."

"May you never have to experience another like it, and may you be the last medium to undergo such a trying ordeal," said our representative, sympathetically, as he bade good-bye to the lady, who, one would think, ought never to have been submitted to the indignities which, in the name of the Law and Justice, were forced upon one who was innocent of all crime except that of having eyes to see with and using them to discern the realities of the realm of the spirit. Truly the average man is blind, and has blind leaders; both prefer their darkness and Materialism to the light and beauty of Spiritualism, and both leaders and led fall into the ditch of ignorance, and flounder in the

waters of their own conceit; at the same time denying the light and the power of sight in others, and seeking to persecute those who dare to differ from them. Truly, they have their reward.

We have received several letters testifying to the correctness of the clairvoyant descriptions, psychometric delineations, and prophetic utterances of Miss Smith, but as the writers prefer that their names and addresses should not be published, we think it best to make this general statement suffice. No medium can always succeed, they would be infallible if they did, but so far as we can ascertain and judge, Miss Smith has developed a great deal within the last twelve months, and is now doing a very useful and successful work.

SPECIAL REPORTS.

PHYSICAL SEANCES AT COBDEN STREET, PENDLETON.

MR. JOHN TAYLOR, of Farnworth, gave two interesting seances at the above hall on Wednesday, Aug. 20, and Friday, Aug. 22, witnessed by 27 members and friends, who were well pleased with the phenomena presented, which consisted of the following: The lifting of table and chair, with two men sat on chair; standing on medium's hands on table, the table and man being raised from the floor; the lifting of table by placing chair thereon, and lifting same up from floor, all the time shaking the chair, which appeared to be glued to the table; afterwards lifting the chair and table with man sat on the chair; also placing the fingers of one hand in a tumbler placed on the edge of the table, lifting the whole bodily from the floor, all without contact of sitters with table. At one time over 460lbs. in weight was lifted clean from the floor, with other phenomena of a similar character. All investigators of spiritual phenomena should witness Mr. Taylor's mediumship.

12, Bell-street, Pendleton.

F. JOHNSON.

VISIT OF MRS. RUSSELL DAVIES TO NEWCASTLE.

ON Monday, the 17th, we had a business and literary visit from this well-known lady (who is even better recognised as Bessie Williams), for a few days being the private guest of Mrs. Johnson, Malvern-street, in this city, and of the writer. While here, a private reception was arranged, at which a selection of some of the oldest workers met her from various district centres, at which we were entertained by a recital of some of her curious experiences as a private medium. While not recognised as a popular rostrum worker, she gets through a wide range of experimental work in retirement at her home in London, using her valuable and accomplished mediumship amongst sections of cultured society; her daily correspondence being most onerous, and covering vast areas of geographical territory, not only in the British Islands, but throughout Europe and the Orient. While possessing a sort of all round mediumship, her real forte lies in the direction of "medical diagnosis," with suitable advice, and her incisive power of "seeing" is the real result of "patient persevering and conscientious application to conditions, which she impresses upon all mediums who desire to excel in clairvoyant expression. Her few hours of leisure were spent in visiting and scanning some of the stupendous sights of mining and mechanical industry, for which our coal metropolis is so famous, and while her intuitive mind can perceive the beautiful in other spheres, she none the less indicated the keenest penetrations of the laws of matter as outwrought by the methods of modern science. After entertaining a number of friends in private circles, she bade us adieu on Saturday the 22nd.

W. H. ROBINSON.

BATLEY CARR.—23RD ANNIVERSARY.

MR. WALTER HOWELL, lately returned from America, was the speaker. Friends from Dewsbury, Batley, Birstall, Ossott, Gainsborough, and Morley assembled in honour of the occasion. In the afternoon, Mr. Howell spoke on "The wages of sin is death." He drew some vivid illustrations from natural laws, and applied them mentally, morally, and spiritually, with telling effect. The evening service was held in the Batley Carr Old Sunday School, which was well filled, there being present a good number of orthodox people from both church and chapels. The Chairman related some of the experiences of the local Spiritualists in the early days, how they had been hooted and soded as they went along the streets, and how the Wesleyans opposite had predicted 23 years ago that they would be closed in three months. How the Town Hall, Batley, had been denied them to hold public meetings in. All this had been lived down, and to-day they could hire any hall in the district, and public opinion and sentiment had changed so much in their favour that they were able to meet in that school. What was equally as wonderful, the attitude of the public press had changed so much that in the *District News* for that week there was over a page devoted to Spiritualism. So that instead of being snuffed out, there had been victory all along the line. During the 23 years a large number of places had been opened, which were branches from Batley Carr, either directly or indirectly. Mr. Howell spoke on "Spiritualism, Ancient and Modern," in which the spiritual incidents recorded in the Bible were vividly reviewed and compared with the modern phenomena, and the inconsistency of Christians who assert that modern phenomena are impossible, and yet say that God is unchangeable, the same yesterday, to-day, and forever, were strongly and forcibly pointed out. Such forcible reasoning seemed to strike a number of those present with amazement, and give them food for reflection.—Mr. J. Armitage presided on both occasions.—ALFRED KITSON.

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

LONDON NEWS AND NOTES.

BATTERSEA PARK.—Open-air work. Messrs. Adams and Boddington and Mrs. H. Boddington in the afternoon. A welcome opponent considerably assisted in attracting and holding a large audience. In the evening an even larger crowd assembled to hear Mrs. H. Boddington defend our position from the attack of the afternoon. Next Sunday as usual, 3 and 6-30, near the band stand.

BATTERSEA RISE. 38, Keildon Road, S.W.—Mr. Peters' guides offered prayer, and gave a beautiful discourse on "What is God? and how shall we know Him?" "Moonstone" gave a short address on "The passing out at death." Clairvoyance and psychometry, all recognised. All welcome. Next Wednesday, at 8-30. No collection.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—One of a series of addresses upon "Jesus, his mission and its fulfilment." Mr. W. E. Long's guides took as their text, "Lo, I am with you always, even unto the end of the world," and ably showed how the Christ, the Comforters, the bringers of the message of immortality had always been and would be with us. A solo, "The holy city," was ably rendered by Miss K. Whitland.

CANNING TOWN. 47, Hermit Road.—20: Clairvoyant descriptions by a lady friend. 23: Address by Mr. Weedemeyer, followed by clairvoyance by Mr. Lovett and Mrs. Weedemeyer, who, as a clairvoyant, will be hard to beat. I would advise Societies to try and secure her services.—H. H.

CANNING TOWN SOCIETY (Affiliated).—19: Mr. Davis, although only young in Spiritualism, gave a beautiful discourse, also his experience, to an enthusiastic audience. 23: A full room again welcomed Mr. Peters, who gave clairvoyance, and psychometrised several articles from the audience. He well deserved the applause that was given him, for with each article he gave three or four tests with wonderful accuracy.—A. H.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A truly spiritual and ennobling address from the lips of Mrs. Brigham, who took for her subject, "The Holy City," which was the title of a solo rendered by Miss Florence Morse, with all her accustomed ability. The verses given at the close of the address upon "Eternity," "The beauty of holiness," and "Harvest time" (these subjects being suggested by the audience) were deeply appreciated. Mr. Frank Butterworth sang "Lord God of Abraham" ("Elijah") with true feeling and musical ability, this fittingly bringing to a close a memorable meeting.

EDMONTON. Beech Hall, Hyde Lane.—A pleasant evening with "Evangel," who discoursed eloquently upon "Spiritualism," to a large and appreciative audience. *Prospective*: Monday, Sept. 7, at 6-30 p.m., a grand tea and entertainment will be given. Admittance by ticket, price 8d., which may be had of the Sec., or at the Hall.—[advt.]

FINSBURY PARK.—Open-air work. Meeting conducted by Messrs. Jones, Davis, and Brooks.

ISLINGTON. Wellington Hall.—Evening, Mr. Jones presided, his remarks on "Faith and worship," were continued by Messrs. Rodger, Purglove, and Edward.

KENTISH TOWN. 81, Fortess Road.—Mr. Walter read extracts from the notes of a private medium, "Immediately after death." Mrs. Spring gave a beautiful invocation. Mr. Walter, in a short address, showed that in biblical times they had their seances, dark cabinets were built, mediums were persecuted and ridiculed. Love was exalted over all the virtues. Mrs. Spring and Mr. Walter gave successful clairvoyance. Large audience. Voluntary helpers wanted.

STRATFORD.—Mr. Ronald Brailey's guides rendered great service, and spoke on "Christ as a medium," subject from the audience. *Prospective*: Mr. J. Veitch will conduct a floral service next Sunday on behalf of one of our little bandsmen. Mrs. Brigham, of New York, next Thursday at 8 p.m. Mr. Ronald Brailey every Thursday at 8 p.m. T. McC.—[Advt.]

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—19: Miss Knight, in place of Miss Walker, gave remarkable clairvoyance and psychometry, the audience being delighted with her remarkable gifts. 23: Mr. J. B. Tetlow's guides took questions from the audience, 13 being handed up and dealt with in a masterly manner before a large audience.

CHEETHAM. Ash Lodge, Halliwell Lane.—17: Good clairvoyance by Mrs. Williams and Mr. Blumenthall. 20: Mr. L. Thompson devoted the evening to psychometry for sickness. Sunday: A pleasant day with Mr. Collins, of Royton, who related how he was brought into Spiritualism; very interesting. Good clairvoyance. We are pleased to notice the marked improvement in Mr. Collins' development, and wish him every success. All honour to those who try.

COLLYHURST STREET.—18: Miss Knight gave 20 clairvoyant descriptions, 15 recognised. Psychometric delineations, 8 given, 5 correct, 70 sitters. 23: Mr. Craven, afternoon, "Some advantages of Spiritualism." Evening, "Evolution of creeds." Grand lectures, large audiences. The choir gave, "Who can doubt of preservation?" with *clat*. *Lyceum*: Marching and calisthenics remarkably well done. Eighty present. Singing above par.

COLLYHURST SPIRITUAL CHURCH. Collyhurst Street, corner of Percival-street, via Rochdale-road, or Oldham-road trams.—Annual Harvest Festival, Sunday, Sept. 6, Mr. Wilfred Rooke, of Levenshulme, will discourse, afternoon (2-30), on "The influence of plant on life"; evening (6-30), "Harvest home in spirit life." Special address to Lyceumists at 10-30. All welcome. Monday, Sept. 7, 7-30, Grand Social, Fruit Banquet, admittance 3d. each.—*Lyceum*: Tea Party, Concert, and Dramatic Farce, "Old Maids Matched," Saturday, Sept. 12, tea at 5 o'clock, concert at 7. Admission to tea, and concert, Lyceumists 4d., adults 6d., after tea 3d. The above is arranged to welcome the Lancashire Lyceum Demonstration Committee. All come and welcome.

GORTON. I.L.P. Room, Ainsworth Street.—Madam George gave a nice address on "The present and future life," and excellent clairvoyance and psychometry. A most harmonious after-circle. Mr.

Faulkner gave a good test; also good psychometry for ailments. Good clairvoyance by Mrs. Uren. Excellent clairvoyance by Frank Lewis, age eight years.

HULME. Junction Street.—Wednesday, we were favoured by a return visit of Mrs. Brigham and Miss Cushman. A grand treat, was well received, and will be long remembered. Mr. Wallis ably presided. Thursday, Mr. Lamb devoted the evening to delineating spiritual gifts. Sunday, address and clairvoyance by Mr. Lamb. Public after-circle. Monday, Mrs. Newton gave a very sympathetic address, assisted in clairvoyance by Miss Smith.

LONGSIGHT AND WEST GORTON. 24, Grey Street.—18: Good address by Mr. Lowell, of Openshaw, on "How to investigate Spiritualism," assisted by Miss Lamb in psychometry. He promises to make a good medium. 23: A highly successful evening with Mrs. Johnstone, of Rochdale. A nice address on "What has Spiritualism done for humanity?" Large audience delighted. Very good after-circle. Two new members.

OPENSHAW. Granville Hall.—Sorry our speaker was unwell, and hope he will soon be better. We had quite a red letter day. Mrs. Hammond gave clairvoyance. At night, an old friend called in, and his guides spoke well on "Reform," much enjoyed. After-circle well attended. Mrs. Booth and Mrs. Roberts gave psychometry.

PENDLETON. Spiritual Church.—17: Mr. J. B. Tetlow kindly gave this date for the benefit of the funds. Interesting discourse, followed by psychometry. 19 and 21: Mr. John Taylor (see special report). 23: The guides of Mrs. Green (Heywood) delivered two homely lectures, followed by fairly successful clairvoyant descriptions.

SOUTH SALFORD. West Craven Street.—A pleasant evening. Mr. Arlott stated the advice he had given to spirits of an earthly order, and encouraged every one to do the same. Mr. Donolly, who held high ideals in respect to Spiritualism, said it was the only religion that brought comfort and consolation to the bereaved. Mr. Cæsar spoke as to his dissatisfaction on entering into Spiritualism, but was glad to find that it had made him a better and a wiser man. After-circle crowded to excess. Clairvoyant and psychometrical readings by Messrs. Cæsar and Scott; numerous tests by lady friends.—*Prospective*: Mr. Ray will reply to an opponent on Sept. 3rd, at 7-45.—[ADVT.]

PLATFORM RECORD.

ACCRINGTON. St. James Street Temple.—Monday, Madame Henry gave very successful clairvoyance and psychometry Sunday: Mrs. Rennie's control gave good addresses and clairvoyance. She also sang two solos very creditably.

ACCRINGTON. Whalley Road Tabernacle.—23: Mr. Hilton's guides gave a stirring address on "Mediums, past, present, and future: their work and influence on the earth. Evening: questions from the audience dealt with satisfactorily. Good psychometry.

ARMLEY. Theaker Lane.—Sorry for Mrs. Stair's illness. A lady friend has our thanks for kind services afternoon and night before good audiences.

ASHINGTON.—Mr. Chambers's guides spoke well on "Progress, from a spiritual standpoint." We are having a little more of both body and soul power here now. Fairly good audiences.

ASHTON.—16: Addresses and clairvoyance from Mrs. Rennie. 23: Addresses from Mrs. Hulme, followed by clairvoyance and psychometry.

ATTERCLIFFE. Vestry Hall.—16: Miss Patefield being unwell, disappointed us very much. We fortunately secured Mr. G. Featherstone, of Parkgate—by the consent of the Edward-street Society, Sheffield,—for the afternoon service, when his grand discourse gave great satisfaction. Mr. W. C. Mason, Sheffield, gave a good discourse in the evening, also splendid clairvoyance. We thank all friends for their assistance. Large audiences. 23: Mr. C. Shaw answered questions in a most brilliant manner. Psychometry and clairvoyance excellent.

BIRMINGHAM. Bloomsbury.—Mr. C. Burton gave very interesting address on "Spirituality." Much appreciated.

BLACKBURN. Northgate.—The guides of Miss Howarth gave good addresses, and good clairvoyance and psychometry, to an intelligent and large audience.

BOLTON.—Miss Schofield, of Rochdale, gave most beautiful addresses on "Dare to be a Daniel" and "What is death?" The audience listened in rapt attention to language at once eloquent and soul-uplifting. Oh! that there were more such discourses, and so free from affectation. Clairvoyance excellent, all but two recognised.

BOOTLE (Liverpool).—Mrs. W. Stansfield addressed a moderate audience, and gave several clairvoyant descriptions, most of which were recognised.

BRADFORD. Boynton Street.—Mrs. Russell spoke on "The philosophy of spirit life" and "The philosophy of this life," giving good illustrations of how spirits use their influence upon mankind. Clairvoyance very good.

BRADFORD. 421, Manchester Road.—Mr. C. A. Holmes delivered good addresses, both highly appreciated by good audiences. Clairvoyance by Mrs. Webster very good.

BRADFORD. Otley Road.—Service of Song, afternoon and evening, by the Lyceum scholars and friends. Crowded out at night. Solos by Misses L. Cochrane and M. L. Stair were well rendered, also duets by same ladies, and Miss Holmes and Mrs. Cochrane. Mr. Armitage ably conducted. Readings by Miss G. Armitage were very good. The choir also sang anthem, "Daughter of Zion," very well.

BRIGHTON.—16: Mr. J. Collins spoke from "What benefit does Spiritualism offer to humanity?" Clairvoyance and psychometry very successful. 23: Mr. J. Smithson spoke from "Immortality of the soul."

BRISTOL. 136, Grosvenor Road.—Excellent circles. Mr. Hooper gave clairvoyance and advice. Other mediums making good progress, and gave addresses and advice.

BURNLEY. Hammerton Street Spiritual Hall.—A good day with Mr. G. Featherstone, who lectured on "Brought to bay," and "The rights of man," and a poem from a title sent up by one of the

audience. He spoke in the morning to the Lycoumists, and Mr. T. Grimshaw, of America, also spoke to the same.

BURNLEY. North Street.—A splendid day with Mr. Johnson, Hyde. On the suggestion of the Lyceum conductor, we varied the service by interspersing golden chain recitations and musical readings, the platform being filled with Lyceum scholars. The subjects of the G. C. R. formed the basis for impressive addresses. Audiences good, and extremely pleased. We hope for repetition of the experiment. Mr. T. Grimshaw assisted ably.

BURY.—Mr. Postlethwaite gave excellent addresses on "Midst all varied scenes of life" and "Spiritualism humanity's gain." Very good psychometry.

CAMBOIS.—Mr. J. W. Griffin Hodson, of Birmingham, lectured in the Mechanics' Institute on "Spiritualism, not witchcraft," and "The gifts of the spirit." After evening lecture he recited "The guardian angel," which was highly appreciated. Mr. W. Williamson presided.

CARDIFF. St. John's Hall.—23: Mr. E. G. Sadler gave an excellent address upon "Prayer," which embodied many bright thoughts. True prayer is made up of life's earnest work, its deep yearnings and aspirations, "uttered or unexpressed," the answer to which comes, and not in contravention of, but in harmony with those divine laws which so undeviatingly operate throughout the whole realm of nature.

CARDIFF. 100, Cowbridge Road.—Trance address through Mrs. Reece. Subject, "Arise, shine, for the light is come." Good clairvoyance at after-seance. Successful week-night meetings.

CARLISLE.—17: Mrs. Griffin gave a large number of psychometrical delineations, mostly recognised, large audience. 23: Afternoon, good discourse by Mrs. Griffin's guides, also good clairvoyance. Evening, very interesting address on "Stagnation," followed by good clairvoyance. Mr. Penman's guides also gave a short instructive address. Harmonious meeting.

CARLISLE. 36, York Street.—18: A meeting of friends was held at the above address, when it was decided to form a Society, to be called the "Carlisle Spiritual Evidence Society." Officers were elected as follows to carry on the work until the first annual meeting, which will be held in October: President, Mr. T. Bickoll; vice-president, Mr. J. Cartner; treasurer, W. D. McNaughton; secretary, Mr. J. Couch; committee: Mrs. Bickell, Mrs. Cartner, Miss Skelton, Mr. C. Cartner, Mr. W. Rushforth, and Mr. J. Couch, senr. 25 names were handed in for membership. It is intended to carry on active propaganda work during the coming winter. All communications to be addressed to Mr. Jas. Couch, Thursby, Carlisle.

CASTLE GRESLEY. Princess Street.—23: A grand time with Mrs. Colloge, of Leicester, whose controls acquitted themselves in good form. The discourses were interesting, instructive, and edifying. "Jetty" gave some good clairvoyance, also Mr. J. Prestidge, Burton. This is sowing time, and we are looking forward with pleasurable anticipation to the development of a mature harvest.

CLITHEROE.—Saturday last our first (what is hoped will be) annual field day was unanimously voted a complete success, all apparently thoroughly enjoying themselves. Sunday: Owing to the sickness of our planned speaker, we found an able substitute in Mr. A. Wilkinson, who gave pleasing addresses on "Truth" and "Love." Psychometry and clairvoyance were given by two local mediums (Master T. Grime and Mrs. Alder), which were nearly all recognised. Very creditable for their first public effort.—T. W.

DERBY. Normanton Road.—Mr. T. Muggleton's guides gave interesting addresses to intelligent audiences, also good psychometry.

DERBY. 67, Upper Dale Road.—A splendid meeting. Mrs. Foster's controls took for their subject, "Angel footsteps." Psychometry and clairvoyance very good, convincing particulars given. After-circle, grand upliftment. Very good meeting on the 19th. The Mr. *Hawby* of last week should read *Hawby*.—W. H.

DEWSBURY. Bond Street.—Public circle well attended. Clairvoyance by Mrs. Crawshaw. 23: Mrs. Brooks, of Westboro', gave pleasing addresses on "God is wisdom, God is love," and "Religion and its teachings." Clairvoyance.

FELLING. Hall of Progress.—We held a reception; our president gave good clairvoyance. Mr. Sanderson took part of the meeting.

FOLESHILL.—16: Mr. W. H. Grant gave a good address on "Lo, in the golden sky, we angel forms descry." It is always a pleasure to listen to our friend's inspirers; they must be of a very high order, and our friend is ever willing to help in the good cause. Good audience. 23: Miss Carpenter, medium. We had two nice controls, and a very interesting meeting. The last control gave clairvoyant descriptions, which were readily recognised, and many messages given from friends gone on before. Room filled.

GATESHEAD. Team Valley Terrace.—Sat., 22, Mr. Hudson gave a splendid address, thoroughly enjoyed by a large audience. 23: A full house assembled to hear Mr. W. Wightman's guides on "The punishments hereafter," which was well received.

GATESHEAD. 31, Ripon Street.—Cottage meeting. Mr. Bancroft's guide gave a very eloquent address on "The spirit world," and proved from the Bible that spirits did communicate with friends on earth.

GLASGOW.—We were favoured with a visit from Mr. and Mrs. Everitt, of London. Mr. Everitt gave graphic accounts of the startling experiences he had with the mediums, Home, Davenport Brothers, Guppy, Eglinton, Mrs. Everitt, and others. Mr. Glendinning also honoured us with a visit. Spiritualists on tour in Scotland might pay us a visit.—J. S.

HEYWOOD. Spiritual Temple.—Pleased to hear Mrs. Berry, who gave interesting discourses to good audiences. Clairvoyance at each service.

HOLLINWOOD.—Tuesday, circle; Mr. T. Richardson gave very good psychometry, all recognised. Sunday: A very good day with Miss Smith. Her lectures were grand, and so was her clairvoyance. She was marvellously good, and I am sure she ought to be fully engaged.—R. Booth, sec., 116, Drury Lane.

HULL. No. 4 Room, St. George's Hall, Storey Street.—6-30, president in the chair. Mr. Bland, a Spiritualist of over 40 years' standing, addressed large and attentive audience on what would

appear a paradoxical subject, "Why we are Christians?" Mr. Pearson, clairvoyance.

HUNSLLET. Top of Joseph Street.—Mr. J. Campion's first visit. He gave good addresses, evening subject, "The three P's," handled in a magnificent manner. He proved himself to be a lecturer of high order. Large audience at night.

HUNSLLET. No. 3, Bottom of Joseph Street.—22: A goodly number sat down to our pie supper, and we spent a good evening. 23: A good day with Mr. J. Wilson and his guides, who gave a good address on "The fruits of Modern Spiritualism" and "The fruits of the summerland." Good psychometry. Good after-meeting, when very good clairvoyance was given by Mr. Seekings and Mrs. Absen and other friends; all recognised. Crowded room.

HUNSLLET. Goodman Terrace.—Mrs. Taylor's guides gave a good address on "How cheering the thoughts, etc." She named the infant daughter of Mr. and Mrs. Smith, Violet May, spiritual name, "Lily of Peace." Good clairvoyance at each meeting.

LEEDS. 8, Myer's Court, Castle Street.—A good time with Mr. Camp's guides, "God is love," followed by psychometry. A glorious after-meeting, well attended.—J. H.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr. J. Chaplin delivered another of his popular lectures to a good audience. Mr. J. Ashby kindly gave very successful clairvoyant descriptions.

LEICESTER. Craffton Street.—Mr. H. Clark gave one of his usual intellectual addresses on "The new birth, from a Spiritualist's point of view," listened to attentively by a good audience. Well applauded. Very good psychometry by Mr. Warburton; clairvoyance by Mr. Illife.

LEICESTER. Peoples' Hall, Millstone Lane.—23: Mrs. King gave a good address to a fair audience, also clairvoyant descriptions.

LEIGH.—Pleased to hear our never failing friend, Mr. R. A. Brown. Evening: "Spiritualism, the gospel of humanity," was treated in his usual masterly manner. Everyone delighted.

LIVERPOOL. Daulby Hall, Daulby Street.—Mr. E. W. Wallis, 3 p.m., "The responsibilities and peculiarities of mediumship," a most instructive address, and particularly useful to inquirers. 7 p.m., "Earth life, a pilgrimage and a prophecy." The meeting was a large one, and the address was enthusiastically received. At the meeting of the Lyceum children, held at 11 a.m., Mr. Wallis gave a recital of his experiences in Switzerland, illustrating same with a number of photographs and albums.

MACCLESFIELD.—23: Mrs. Peters, of Manchester, gave two good addresses and good clairvoyance.

MIRFIELD.—Mrs. Robinson delivered two good addresses, this being the last meeting for summer months.

MORECAMBE. Bond's Coffee Tavern.—Lecture by Mr. W. Clarke, subject, "The continuity of the life of the spirit after the dissolution of the body."

NELSON. Pendle Street.—Mrs. Dixon's guides discoursed on "Spiritualism comes of God," and "Is Spiritualism true?" Good psychometry.

NELSON. Ann Street Temple.—Mr. G. Adam's guide spoke well on "Let us reason together" and "Do animals attain their home in the upper sphere?" Clairvoyance very good.

NELSON. Bradley Fold.—Mr. Davis' guides gave very nice discourses on "Truth, where shall we find it?" and "Can man by search find God?" Clairvoyance and psychometry.—D. H. B.

NEWPORT. Mon. Arundel Villa, Barrack Hill.—6-30, An address by Mr. Wayland's guides on "The ministry of angels." Clairvoyance at after-meeting by Miss Alice Wayland. These services are free to all.

NORMANTON.—A good day with Mrs. Wilkinson, of Leeds, who discoursed well from "Redemption." Psychometry at each service correctly given and acknowledged.

NORTHAMPTON.—Mrs. Walker, our local medium, gave very good addresses to good audiences.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—Mr. T. Bennett, of Newcastle, gave a good discourse on "The scientific in nature." Excellent psychometric delineations, all highly appreciated by a good audience.

NORTH SHIELDS. 80, Saville Street, opposite General Post Office.—19: We commenced our week-night meetings, Mrs. Hedley, of North Shields, being the medium; clairvoyance very good. Fair audience. Aug. 23: Mrs. Davison, of Gateshead, gave several striking impersonations. Good audience.

NOTTINGHAM. Masonic Hall.—Miss Cotterill's morning and evening addresses were both considered to be fine orations. Miss Cotterill evidently considers her gifts sacred, and has made a very good impression in Nottingham.

NOTTINGHAM. Morley Hall.—At 11 a.m., circle, quite successful in regard to development of young mediums, attendance poor; friends are missing a good thing by not coming. 6-30, a good meeting, beautiful conditions. Though our medium, Mrs. Barnes, was very unwell, she was used with power, and to good purpose.—W. G.

OLDHAM. Bartlam Place.—Mrs. Orcsley gave excellent addresses on "Spiritualism" and "Blessed are the pure in heart, for they shall see God," followed by clairvoyance.—F. O.

OLDHAM. Temple Society.—Mrs. Beresford, of Oldham, gave clairvoyance and psychometry very successfully. In the evening an address and clairvoyance, well received by the audience.—J. J.

OSSETT.—A good day with Mr. J. H. Barraclough, who spoke on "Is spirit substance?" and "What is religion?" Sunday, Aug. 30: Mr. Smith and Mr. Harrison.

PARGATE.—23: Short addresses from local friend, after which Mr. T. Wild gave clairvoyance in his own inimitable style.—E. M.

PRESTON. Weaver's Hall, Walker Street.—Mrs. M. J. Fletcher's guides gave excellent addresses on "The gift of God is eternal life" and "Religion is to do good." Clairvoyance of a first-class order.

PRESTON. 20, Milner Street.—Another good meeting at Marsh's, and at its close Mr. Marsh was commissioned to take 5s. out of the collection moneys, and give it to a poor sick brother.—G. H.

ROYTON.—Our speaker discoursed to very good audiences in a very acceptable manner, and gave clairvoyant delineations. He was

put to a very severe test, but came off victorious, every satisfaction being given, and we think much good will result.

SEGHILL.—Mr. J. G. Gray dealt with subjects from the audience, "What can we know of the life beyond?" "Do Spiritualists set up any moral standard?" "Spiritualism in the future," and "Where and who is God?"

SHEFFIELD. Hollis Hall.—Miss Halkyard gave excellent addresses from "Man's ideas concerning God," and "Spiritualism, a consolation to humanity." Very good clairvoyance, principally recognised.

SKIPTON.—Miss Skipper, of Burnley, spoke on "Heaven, where is it?" and "The disguised angels." Her guides appear to be very intelligent, and were well received, as were her delineations. Our president made suitable remarks in reference to Mr. W. H. Garner's comments on a lecture on Tuesday, the 18th, on "Spiritualists unmasked." The title of his lecture ought to have been "Trickery unmasked."

SMETHWICK. Central Hall.—19: Mr. Walter Howell favoured our Society by delivering addresses on "Is the Bible account of the fall of man correct?" and "The spiritual side of nature, and the law of correspondence." Subjects given by the audience. He is indeed wonderfully gifted, God has blessed him with a double portion of His spirit. Our people have secured his services for another spiritual and intellectual feast. 23: Mrs. Knibb very kindly and acceptably delivered an address on "Blessed are the pure in heart, for they shall see God," afterwards giving successful clairvoyance.—D. F.

SOUTHPORT. 17, Promenade.—Sundays, 9th and 16th: Good meetings were held here. We had the pleasure of the company of the Rev. A. Rushton and his good lady, of Macclesfield, who have been staying here. There were also friends from Bolton, Batley, Sowerby Bridge, etc. The local friends were well represented. Addresses and phenomena were given by Mr. and Mrs. Rushton, Mr. and Mrs. W. Stansfield, and others. On Tuesday, the 18th, a private inquiry meeting was arranged with several local friends, when a profitable conversation took place between Mr. Rushton and the visitors, of mutual benefit to all.

STALYBRIDGE.—Wednesday, 7-30, Mrs. Rennie and Mr. Wm. Wallace conducted the meeting. Sunday, Mr. B. Plant delivered good addresses, and clairvoyance.

STALYBRIDGE.—19: Mrs. Hyde spoke well on "Past and present time of Spiritualism," splendid clairvoyance. 23: Mrs. Summersgill gave excellent addresses, dealing ably with both subjects. Grand audience in the evening. We availed ourselves of the offer by Mr. Stirling, of London, *re* photos. They are splendid spirit photographs, and were much admired in our society last Sunday.

STOCKPORT.—Mrs. Johnston, Burnley, delivered good addresses on Sunday to large audiences, dealing with the subjects in an intelligent manner. Clairvoyance good.

WAKEFIELD. Queen Street.—Mrs. Hoyle's first visit. Her guides spoke well upon "Spiritualism v. Christianity" and "What is Spiritualism?" Clairvoyance good.

WALSALL. Central Hall.—Mr. Swindlehurst, of Preston. Morning subject, "Biblical and modern mediums." Evening, "Spiritualism, its phenomena and teachings." Both subjects were dealt with in his usual manner.

WEST HARTLEPOOL. 26, Richard Street.—The attendance was only small, no doubt owing to the fine weather, but for all that we had a very good meeting.

WHITWORTH. Spiritualist Society.—A good day with Mrs. Jackson.

WINDHILL.—16: Miss G. Hunter's guides gave splendid lectures and excellent clairvoyance, all correct. Highly appreciated by the audience.

RECEIVED LATE.—*Shaw.* 10: Mr. Collins gave good information and psychometry. 23: A grand day; Mr. Thomas Cameron gave a fine address and good psychometry. We wish him every success.—*Wisbech,* Public Hall. Mr. D. Ward dealt with a subject from the audience, "Ye are as the salt of the earth," in a very masterly manner. Clairvoyance mostly recognised.

PROSPECTIVE ARRANGEMENTS.

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

BRADFORD. Walton Street.—Opening of the Lyceum on Sunday, Sept. 6, at 10-30 a.m. Heartly invitation to all children and parents. Need of the age, to establish Spiritualism.

CARDIFF. Public Hall, Queen Street Arcade.—Mr. Walter Howell will deliver addresses on Sunday, Sept. 6, at 11 a.m. and 6-30 p.m., and on Monday, Sept. 7, at 8 p.m. All are cordially invited.

CHECKHEATON.—Mr. F. A. Wood is now Sec., to whom all correspondence must be sent. No. 10, Nook, off Bradford-road.

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.

DUNDEE.—Mrs. Brigham, accompanied by Miss Cushman, will give inspirational addresses in the Gilfillan Memorial Upper Hall on the evenings of Sept. 8 and 9, at 7-30 p.m. Mr. Thomas Wild, the celebrated Rochdale clairvoyant, is also to be present, and will give spirit delineations.

LIVERPOOL. Daulby Hall, Daulby Street.—30: Mr. J. B. Tetlow. Sep. 6: Mrs. E. H. Britten. 18: Mrs. J. A. Stansfield. 20: Mr. T. Wild. 27: Mr. J. B. Tetlow. Saturday, Sept. 5, Lyceum Picnic to Pex Hill, Orontow. Waggonettes leave hall at 10 a.m. Luncheon on arrival, and good tea just before departure. Parents and friends 4s. Children (not members of the Lyceum) 2s.

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, clairvoyant, test medium. Reserved seats for the day, 1s.; second seats, 6d.; back seats, collection at the door. All welcome.

ROBERT ROBINSON, 35, Stobart-street, Monkwearmouth, Sunderland, is prepared to accept dates for expenses, either this year or next.

YORKSHIRE UNION PLAN FOR SEPTEMBER.

ARMLEY.—6, Mr. Frank Colbeck; 13, Y. Union Conference; 20, Mr. Shaw; 27, Mrs. Barlow.
 ATTERCLIFFE.—6, Mr. G. H. Bailey; 13 and 14, Anniversary; 20, Mrs. Hulme; 27, Mr. W. Brook.
 BATLEY.—6, Mrs. Armitage; 13, Mrs. Roberts; 20, Mr. Mitchell; 27, Miss Hall.
 BATLEY CARR.—6, Mr. David Jagger; 13, Mr. J. Waterhouse; 20, Mr. J. Armitage; 27, Mr. Worsman.
 BRADFORD. Milton.—6, Mrs. Taylor; 13, Mr. Brook; 20, Mr. Walter Howell; 27, Mrs. Hunt.
 BRADFORD. Otley Road.—6, Open Session Lyceum; 13, Miss Hall; 20, Mr. G. Lewis; 27, Mr. David Jagger (Harvest Festival).
 BRADFORD. Boynton Street.—6, Mrs. Clough; 13, Lyceum Session; 20, Mrs. Hunt; 27, Mr. A. Marshall.
 BRADFORD. Spicer Street.—6, Mrs. Berry; 13, Mr. W. Ripley; 20, Mr. Parker and Mrs. Beardshall; 21 (Monday), Walter Howell; 27, Mrs. Hoyle.
 BRADFORD. St. James.—6, Mr. A. Walker; 13, Mrs. Crossley; 20, Mrs. Beardshall (Anniversary); 27, Mr. Lewis.
 BRIGHOUSE.—6, Mr. W. Ripley; 20, Mrs. Rennie; 24 (Thursday night), Walter Howell; 27, Mr. Rowling.
 CLECKHEATON.—6, Mr. Armitage; 13, Mr. Frank Colbeck; 20, Miss Hunter; 27, Mr. Parker.
 DEWSBURY.—6, Mrs. Midgley; 13, Mr. R. A. Brown (Anniversary); 20, Mrs. Beanland; 27, Mr. J. Brook.
 ELLAND.—6, Mr. H. Crossley; 13, Mr. J. Shillitoe; 20, Mrs. Champion; 27, Mrs. Waterhouse.
 HALIFAX, No. 1.—6, Flower Service; 13, Mrs. Stair; 14, Mrs. Bailey; 20, Mr. R. A. Brown; 21, Mrs. Crossley; 27, Mr. G. Featherstone.
 HALIFAX, No. 2.—6, Mr. J. Smithson; 13, Mrs. Berry; 20, Mrs. Bailey; 27, Mr. Hepworth.
 HUDDERSFIELD.—6, Miss Halkyard; 13, Mrs. Rennie; 20, Mrs. Mercer; 27, Mr. Pawson.
 KEIGHLEY.—6, School Anniversary; 20 and 21, Mrs. Crossley; 27 and 28, Mrs. Best.
 MORLEY.—6, Mrs. Brook; 13, Mr. Parker (Harvest Festival); 20, Mr. Collins, Lyceum Day; 22 (Tuesday night), Walter Howell; 27, Mr. J. Smithson.
 NORMANTON.—6 and 13, Mrs. Griffin; 20, Mrs. Taylor; 27, Mrs. France.
 ROTHWELL.—6, Mrs. Robinson; 13, Miss Hunter; 20, Mr. J. C. Spencer; 27, Mr. Collins.
 SOWERBY BRIDGE.—6, Mr. G. Featherstone; 20, Mr. A. Marshall; 27, Mr. W. Davis.
 SHIPLEY.—6, Mrs. Hunt; 20, Mr. Chas. Firth (Anniversary); 23 (Wednesday night), Walter Howell; 27, Mrs. Armitage.
 WEST VALE.—6, Miss G. Hunter; 13, Mr. Asa Smith; 27, Mr. R. A. Brown (Anniversary).
 WINDHILL.—6, Miss Walton; 13, Mr. J. Armitage (Anniversary); 20, Mrs. Mason; 27, Mrs. Crossley.
 YEADON.—6, Miss Hall (Flower Service); 13, Mr. A. Marshall; 20, Mr. David Jagger; 27, Mrs. Clough.

Societies are earnestly invited to join the Union. We have now a large number of speakers connected with us.—Apply to JOHN JACKSON, Secretary, 372, Harewood Street, Bradford.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, and on Monday. Wed., 7-30, Members' Circle.
26, China-st., Lyceum, 10-30; 2-30, 6.
Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Pawson. Mon., 2-30, developing circle. 7-30, Service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Miss Whiteley. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5, Mr. Walker.
Attercliffe—Vestry Hall, at 3 and 6-30, Madame Henry.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. Manning.
Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.
Batley Carr—Town-st., Lyceum, 10 & 2-30; 6, Mr. Smithson. Mon., Mothers' Meeting; 3, Choir Practice at 7-45. Thurs. Members' Developing Circle, 7-45 prompt.
Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Britten.
Birmingham—Masonic Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mrs. Walker.
Blackburn—Old Grammar School, Frodsham-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Brooks.
Boole, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mr. W. Howell. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Thwaites.
Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Clough.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. G. Lewis.
Burnley—Hammerton-st., Lyceum at 9-30; Servloes at 2-30 and 6 p.m., Mrs. Stair.
North-st., 9-30, 2-30 and 6, Mr. J. Parker.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Miss Scott. Wed., 7-30, Mrs. Rennie.
Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11 and 6-30, Mrs. Green.
Carlisle—Temperance Hall, Caldewgate, 2-30, 6-30, Clitheroe.—Liberal Club, Westgate, members' Circle, 10-45, Lyceum; at 2-30 & 6, Miss Smith.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-40, Mrs. Bailey.
Cowms—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11, 2-30, 6-30, Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30, Heywood.—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mrs. Wallis.
Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. R. A. Brown. Tuesday, 7-30.
Lancaster—Athenaeum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. Todd. Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 6-30, Mr. Swinfield. Tues. and Thurs. at 8. Liberal Club: Town Hall Square, 11 and 6-30, Mr. J. Ashby. Thurs., 8, Public Circle.
Liverpool—Dauby Hall, Dauby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mr. J. B. Tetlow. Tuesday, at 8 p.m., Public Seance.
London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. W. E. Long. Thurs. inquirers at 7; students' class at 8.15.
35, Station Road—Thursday evenings, 8-15, Class for instruction, and answers to questions by W. E. Long. Inquirers are heartily welcomed.
Canning Town, 2, Fords Park-road, Trinity-street, Sunday, 7, Mr. J. Dale. T.W. on sale. Wed., 8, Mr. Davis.
Manor Park, Essex—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford—Workman's Hall, West Ham Lane, E., 6-45, Mr. J. Veitch, Floral Service, and every Thurs. at 8, Mr. Ronald Brailey.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr. W. Rooke.
Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. B. Tetlow. Tues., 8, Choir practice. Wed., 8, Mr. J. Gibson Friday, 8, Members. Sunday, 8-30, circle for members.
Harpurhey: Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Mrs. L. A. Peters. 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, Mr. W. Johnson. Thurs. 8, Public Circle.
Salford: Co-op. Stores, Chapel-street, 6-30, Wed., 8.
Millom—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7.
Nelson—Bradley Fold, 2-30, 6, Mrs. Beardshall.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. E. W. Wallis. 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, Miss Halkyard.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Miss Ribchester. Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mrs. Smith.
Royston—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mrs. Dixon. Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Mrs. Rennie.
Slough—Lalth Lane, 2-30, 6.
Sowerby Bridge—Hollis Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Robinson.
Stalybridge—Progressive Society, 3 and 6-30, Miss Knight. Weds., Madame Henry. 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, Mr. Mayoh.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom.
West Vale—Green Lane, 6, Miss Shaw.
Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernaacle, Whalley-rd, Lyceum 10-30, at 2-30 and 6-15, Mrs. Best. Monday, 7-30, Public Circle. Wed., 7-30.
Armitage Gardens—2-30 & 6-30, Mrs. Beanland.
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 Villa, at 2 and 6.
Birmingham—Blossbury, 6-30, Mr. Grant.
Birstall—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool—Liberal Club, Church-st., Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Stansfield.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 7-30, F. Flower Service, Messrs. Firth and Bedford and Mrs. Jarvis. Mon., 2-30, Wed., 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Anniversary, Mrs. Armitage.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. Bamforth. Mon. and Wed., 7-45.
Otley-road, Lyceum, at 10-30: at 2-30 and 6, Mrs. Waterhouse and Mr. A. Moulson, Memorial Service. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle, 2-30, 6-30, Mrs. Taylor. Wed., at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mr. Pawson. Monday, 7-30.
West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, 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.
Cambis—Spiritual Evidence Society, 2, 5-30.
Carlisle—36, York Street, 6-30 Public Circle. Wed. 7-30 Developing.
Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. Williamson. Monday, in old room, 7-30, Developing Circle, Thurs., 7-30, Public Meeting.
Deansley—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-rd., 2-30 and 6-30, Mrs. Hulme, and on Mon. 7-30. Wed., 7-30.
Dewsbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mr. C. A. Holmes. Thursday, 7-30.
Dunfermline, N.B.—Gilliflan 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, Mr. T. Henderson.
Foleshill—Edgwick, 10-45 and 6-30. Mr. Grant. Monday, 8.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halifax—Winding-road, at 10-30, 2-30, and 6, Mrs. J. A. Johnson. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. Brook.
Heckmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Mr. Wilson. Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30, Open.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. Armitage.
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, Mrs. Roberts. Tues. and Sat., 8, Public Circles 3, Bottom of Joseph St.: 2-30 & 6, Mrs. Robinson. Circles, Tues. at 7-30, & Saturday, 7-30.
Kelkley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Hunt. Mon., 7-30.
Leicester—Crafter-street, at 11 & 6-30, Mrs. Yeeles, Harvest Festival. Wed., 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10, 30 a.m.; at 2-30 and 6-30, Mr. Barraclough. Mon. 7-30, Public circles. Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Shillito.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. N.W., at 7, Mrs. H. T. Brigham, of New York, Inspirational address.
Edmonton—Beech Hall, Hyde-lane 7, Mr. Barrell.
Islington—Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.
Paddington—227, Shirland-road, at 7, Wed., 8.
Longton—Courler Buildings, Market-st., 2-30, 6, Monday, 7-45.
Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mrs. Griffin, Harvest Festival. Thurs., 8.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Kay. Tues., 8, Mrs. Porter. Thurs., Public circle.
South Salford, 4, West Craven-street, Rogen-rd., 6, After-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. F. Colbeck.
Nelson—Pendle-street, Lyceum, 10-30; 2-30, 6, Mr. Sanders. Tues., 7-30, Mrs. Forder.
Nelson—Ann-street, 2-30 and 6.
Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—Queen-st., 2-30 & 6, Mr. T. Wild.
North Shields—6 Camden-st., 10-45 and 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. H. Clarke.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.

Ossett—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, Mrs. Midgley.
Millrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30.
Shaw—Broadbells' Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.
Sheffield, Edward St. Mission Hall—2-30 & 7. Mon. and Thurs. 8.
Shiptley—Westgate, 2-30, 6, Mr. Shadforth.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. Marshall.
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. Levitt. Wed., 7-30.
West Felton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Mrs. Warwick.
Yeadon—Town Side, Lyceum, at 10; 2-30 and 6 Mr. Worsman. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. and Mrs. Marshall.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.
Burnley—102, Padiham-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 West at 6-30, Reception. Tuesday, 8. Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro-terrace, at 6-30, Thurs. at 7-30.
Team Valley Terrace, at 6-30, Wed. 8, Sat. 8.
Heckmondwike—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wed., Sat., 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30 11 and 6.
Hunslet—Goodman-terrace, 2-30, 6, Mr. J. Wilson. Circles, Tues., Thurs., Sat., and Sunday, 7-30.
Leeds—25, Back Adelphi-street, 2-30 and 6-30 Circles, Mon. & Thurs., 7-30.
8, Myer's Court, Castle Street, 6-30, Mon., 2-30 & 7-45, Wed., 7-45, Public circles. Thurs., 8, members only.
Liverpool—103, Queen's Rd., Everton, 3 and 7 1/2 Thurs. at 8.
Liverpool—Eaton Hall: Break-rd., 6-30, Tues., 8.
London—102, Camberwell Road (Mrs. Clark's)—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.
Camden Road, N.W.—5, Osney Crescent, Circle Wednesday, 7-30.
16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.
113, Edgware Road, Mr. H. Hunt at 7. Tues., 8.
47, Hermit-rd., 7, Mrs. Sloane. Tues., 7-30, private circle. Thurs., public circle.
38, Keldon Road, Leathwaite Road, Battersea Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.
111, St. Thomas' Road, Finsbury Park—Public circles, Tuesday and Thursday, 8.
Kentish Town—85, Fortess-road N.W. 7-30 p.m., Mrs. Spring. Monday, 8, Development. Thurs., 8, circle.
2, Millen 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. Open; 6-15, Public circle. Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mr. Gibson. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30.
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mrs. Singleton Moss, Mon., 8, Miss Foster. Thurs., 8, Madame Henry.
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. Hindle.
Windhill—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30, Mrs. Mercer.

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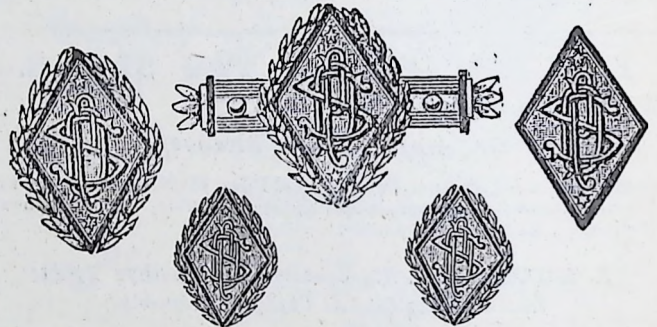
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