

# THE TWO WORLDS.

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No. 460—VOL. IX. REGISTERED AS A NEWSPAPER. FRIDAY, SEPTEMBER 4, 1896. PRICE ONE PENNY

## SPIRIT COMMUNICATION v. SUBLIMINAL CONSCIOUSNESS AND DUAL MIND.

BY ARDEL.

SOME TIME AGO a lady said to me that her husband would like to talk to me about Spiritualism. She related some of her experiences, and I told her that she was a medium. I called at her house, and her husband told me that their little spirit daughter, Nellie, spoke through her mother, and that when controlled she is absolutely unconscious.

On one occasion, Nellie said that there is a rose in the greenhouse, and mother is to wear it when she goes to the ball. His reply was, "You are mistaken, Nellie; there is no rose in the greenhouse." "Yes, there is; Mr. Sheldon grew it yesterday." Mr. Sheldon, when on earth, used to call at this gentleman's place to see his flowers. Mr. T. examined the greenhouse, and found only one rose in it. He asked his gardener if he had noticed a rose in the greenhouse, but he had seen none. Mr. T. said that what astonishes him is the rapidity with which Nellie can bring information. When he asks her a question she cannot answer, she says, "I'll ask Mrs. Cartwright," and in two minutes she can reply. During the time he was talking to me his wife was controlled in my presence. He said, "Nellie, have you any message for this gentleman?" "No, I don't know this gentleman. I only saw him once on the street, and he had a dog with him." I said, "Do you go to school in the spirit world?" "Yes." "Who teaches you?" "Mrs. Cartwright." "Is it thought-pictures you have there?" "I don't know what thought-picture means, but if you like I'll ask Mrs. Cartwright." Nellie referred to family matters, and at the conclusion of the conversation kissed Mr. T., and said, "I am going now," and immediately Mrs. T. threw back her hands, opened her eyes, and said, "O, have I been asleep?" Now, just imagine a lady whom I have been acquainted with for years, saying, "I don't know this gentleman. I only saw him once on the street!" Normally, she is truthful and reliable, but if it was her subliminal self, acting as a spirit control, what a liar that subliminal self must be!

The theory of subliminal consciousness proves, if true, that if there is a God in or out of the universe, He is either limited in His operations or deficient in knowledge, because the laws of human existence are defective in their mode of operation, and man is merely a lying duality. It is stated in the Bible that "God said let us make man in our image and after our likeness." According to the theory of subliminal consciousness, the original must be a peculiarly constituted being, if the Bible's statement is true. This would be a great subject for a philosopher to deal with: an eternal being having a consciousness, the sub and super alternately lying. No one, desirous of accomplishing a wise purpose, would make a steam-engine, so that, when the power which propels is touched, the machinery would act alternately in opposite directions, one revolution of the wheels counteracting the other. If a man would not make a machine to act in such a manner, it is not reasonable to assume that God would make a being on a similar principle, and that the creature is wiser than the Creator.

Oh, pseudo-scientists, "Ye are the people, and wisdom shall die with you!" It seems to me that man has spiritual and physical organisations. The eye is an external organ, but if the anatomist, with his scalpel, were to lay it bare, he could not discover sight. If the brain is injured by a blow to cause unconsciousness, I believe that the internal organism retains the potential energy or potentiality of life, but does not manifest till the physical is readjusted, because it is out of harmony with its physical environment. If there is no readjustment, and if the

spiritual organisation is so out of harmony with the physical that it cannot be functioned, it is evolved out of its environment "in accordance with the laws of its internal nature," and when the spiritual body is organised, it is then a conscious thinking being, acting in its own spiritual sphere of activity. It is reasonable that there are modes of consciousness which culminate in the senses, and the senses are culminated in the Ego, but a subliminal consciousness implies two Egos, and is an absurdity, and a caricature of man. To use a scientific phrase, there are "transitions in consciousness" from perception to conception and mental development.

The Principal of University College, Bristol, says, "If there were no inherent activity, there would be no transitions; if the activity were not orderly and determinate, there would be no science or knowledge. So, too, it is impossible to deal reflectively with the self, and not to have forced upon our attention the fact that we have something more than a sequence of states of consciousness. There is an activity which is selective and synthetic, which is orderly and determinate." The "inherent activity" is what I call the spiritual organisation, or Ego, and if one human abortion could be found having a subliminal consciousness, or dual Ego, scientists should try to ascertain the cause of the deviation from the order of Nature. The dual mind and subliminal consciousness theories prove too much. If we affirm that a person has more than one mind, then he may have as many minds as there are mental processes. It is as reasonable that a person has only one mind as that there is only one God. If we deny the unity of God, there may be millions of gods. If anyone is not dehumanised by the soul-destroying method of excessive hypnotic experiments, he has only one mind, but it has modes of action. When an acorn is planted it has modes of action in becoming an oak, but it is only one tree, and so a child's embryo mind, like the acorn, has evolutionary modes, and when manhood is attained the mind, like the oak, is diversified in its methods of operation, but it is only one mind. I have lately purchased a book called "A Scientific Demonstration of the Future Life," but it could not demonstrate a future life to my mind. In the demonstrated facts of the continuity of life, Spiritualism defies the world. It is stated in this book, "The question is often asked, if two embodied spirits can communicate with each other by means of telepathy, why cannot a disembodied spirit communicate with one still in the flesh by the same means? My answer is, I do not know; nor do I know of anyone who does know." It is to be regretted that Mr. Hudson is so deficient in knowledge, and it is to be hoped that he can learn. If it is admitted that the embodied can communicate, it is reasonable that the disembodied can communicate also, because both are spirits, and can, therefore, act in the same realm of psychic law, and their mode of action only differs in degree.

We will give another quotation to show the foolish statements of Mr. Hudson. He says, "All manifestations of genius are the results of cultivation of the subjective faculties, and all abnormalities of genius are the predominance of the subjective faculties over the faculties of objective reason and judgment." Oh, common sense! Why shouldst thou be so relentlessly persecuted by this writer? It seems to me that Nature has dealt unkindly with Mr. Hudson in "the faculties of objective reason and judgment." There are some who should be careful in exercising their minds, because foolish assertions are the first fruits of insanity. If there should ever be a second edition of this book, my suggestion is that the title should be, "A Scientific Demonstration of Human Folly." I have often thought that the writings of some people are almost sufficient to make an angel use undignified language. Mr. Hudson can be summed up in a trilemma: either he is deficient in knowledge, or he is defective in judgment, or

he does not understand his subject. If the dual mind and subliminal consciousness theories could be weighed in the balance of human folly, I am unable to determine which would preponderate. There are some who will probably be known to future generations as nineteenth century writers, who inculcated foolish theories to perplex and bewilder those who were not original thinkers. Any one desirous of acquiring knowledge of physical science, should be guided by the writings of a thoughtful scientist, and so with psychic science. I believe that the author of "The Light of Egypt" has an extensive knowledge of spiritual planes, and my opinion has recently been strengthened by what I read in *Light* concerning obsession. This writer, so far as I know, is the only one in the world who was capable of making it appear reasonable to my mind that matter could pass through matter. When dealing with mediumship, he says, "It is, indeed, a most glorious fact that disembodied human souls can and do return and commune, through various mediumistic natures, with embodied humanity." Galileo had a truer conception of the physical universe than the Vatican, backed by a conclave of cardinals, and so the author of "The Light of Egypt" has a truer conception of the spiritual universe than all the scientists in the world, and he says that disembodied souls can and do return and commune. If he is right, Mr. Hudson must be wrong. With reference to Miss X, she appears to be unable to determine in a reasonable manner the manifestations of cosmic being, because she halts between two opinions, allows no theory to preponderate, and when weighing evidence has a crude method of balancing in a vacuum. The mistake which she makes is in assuming that there is a subliminal consciousness, whereas there is not as much reality in it as there is in the attenuated spectres of her crystals. If mediumistic magnetism is not vitiated there should not be much difficulty in distinguishing between mundane and super-mundane intelligences. Judging from my knowledge of human nature, I had no difficulty in knowing that it was a super-mundane intelligence who spoke through Mrs. T. to me, and if anyone were to say it was not, he should not be in civilised society.

It is difficult to know what would be considered satisfactory evidence for some people, who are always grubbing in the mud and levelling downwards, whose thoughts are so material that they might almost be expressed in cubical dimensions, and who must have evidence that can be cut with an anatomist's scalpel, or weighed by an analyst in an Avery balance. Hitherto, I could not speak authoritatively, never having attended a seance in my life, and had always to rely on credible human testimony, but I have now had proof from personal observation, and if anyone in the world were to say that spirits do not communicate, my reply would be that it is untrue, and that there is generally a very ugly word attached to anyone who is not truthful. I also believe that spirits can influence public speakers, because I have heard discourses from the editor of the TWO WORLDS, which, in my judgment could not be equalled in excellence by any preacher. Spirit influence is the only reasonable hypothesis to account for this, because it is absurd to imagine that his mental ability is equal to the excellence of addresses I have listened to. The theories which have been advanced in the past to account for spirit communication, have well-nigh reached the height of human absurdity, and anyone who advocates the theory of subliminal consciousness in future, should not be offended if Carlyle's discourteous epithet is applied to him. It is right that the teachings of Spiritualism should be fairly examined and reasonably criticised. I have noticed in the past that some have made statements which, to my mind, would not be difficult to answer, but anyone who has to attend business, and be careful of his health, cannot waste his energies in replying to foolish writers. My advice to them is to train their intellects up to a higher standard by thinking deeply, so that they may be competent to determine correctly, and then obey the dictates of conscience as to what they should or should not teach.

I have read in "Borderland" that a widow says that she has been annoyed by her spirit husband, and for this reason disapproves spirit intercourse; but, judging from her communication, she does not appear to me to have a sweet disposition herself. If she were to cultivate the nobler qualities of her soul, and pray to be aided by ministering spirits, she would then be protected, as it were, by a wall

of fire from her objectionable husband. It may appear paradoxical, but sometimes it is necessary to be cruel in order to be kind, and I hope this lady will pardon me if I have been too critical. There are dangers connected with physical science, but the good which has been accomplished is out of all proportion to the evil resulting from experiments, and so with psychic science. It is right that we should obtain knowledge of the future life, and of all the theories which have been presented of the spiritual universe. Spiritualism is the one which appeals to reason, and the only practicable one for the human multitude, and I believe that eventually it will be a universal religion, but, as I have said before, not in the form it now presents. Spiritualism has not only transfigured death, and answered in the affirmative Job's question, "If a man die, shall he live again?" but has proved that he can communicate, under certain conditions, and so long as reason occupies the position of umpire in deciding what is right and wrong, these facts can never be destroyed.

### "PSYCHIC PHILOSOPHY A RELIGION OF LAW."

By W.

Concluded from page 546.

TRULY we have all much to learn, many virtues to cultivate, but no progress is ever made by creeds, however perfect, except just so far as they help the life to be more perfect. If all believed in individual atonement, as taught by Spiritualism, instead of the Christ atonement for the whole world, there would be much more real progress made in righteousness than there appears to be now, with the self-seeking and ambition manifest on every side, and the frivolity of society generally. The teachings given by some mediums, however, who are devout believers in the doctrines of orthodoxy, are less iconoclastic than the foregoing, "but the form is never insisted on in either case, but the truth which the form enshrines, and this is always taught under the image which most appeals to the recipient." So it is not needful to shake the faiths of those whose soul-needs are satisfied, and who can find a solution to the problems of life. But how many there are who only think they believe!

The chapter on Matter and Ether relates to the scientific aspect of Spiritualism. The first thing to learn is that "it is entirely beyond human power to call into existence the smallest particle of matter or the minutest amount of force. All that man can do is to change the form in which either is manifest, and though this may involve the one becoming impalpable and invisible, and the other quiescent, neither can be created or destroyed." When the law of the Conservation of Energy is understood, then comes the Principle of Continuity, which is that the same cause always produces the same effect. We then learn of the elements of matter, and follow on to the manifestations of heat, light, electricity, and magnetism through matter. Then comes an explanation of ether, also of the vortex ring. To explain the origin of matter, scientists have to take for granted a rarefied pre-existing substance acted on by an impressed force.

As nearly related to the phenomena of Spiritualism the various stages of hypnotism, magnetism and somnambulism are described. The great difficulty complained of by investigators in getting scientific information and definite ideas from spirits through their mediums, is because of the want of scientific training in the mediums themselves, as well, probably, as the same fault being in the spirits. For translation to higher spheres does not create in them scientific knowledge; and even if a well informed spirit controls, he is limited by the brain power and its degree of cultivation in the mediums. But, "with a medium whose active or latent intelligence is well developed, our thought is communicated in an instant from soul to soul by a faculty proper to the essence of soul itself. In such case we find in the brain of the medium the elements suitable to the clothing of our thought in words. . . . For this reason, whatever be the diversity of the spirits who communicate through a given medium, the matter dictated through him will always bear the stamp and tinge of his personality, although proceeding from different spirits. . . . When we have to make use of ignorant mediums our work becomes much longer and harder, because we must have recourse to incomplete forms, must decompose our thoughts, and proceed word by word and letter by letter, which is both wearisome to us and a real obstacle

to the rapidity and development of our manifestations. . . . However exalted the knowledge of those who originate the message, it can only be received according to the capacity of the instrument, and in language which is at best figurative, for all language is based on the metaphors of matter and sense, and also corresponds to the intellectual level of the persons who use it."

Biblical revelation and inspiration are referred to, and the anxiety which popular Christianity has to reconcile the Old with the New Testament. Some of the misapprehensions and mistakes of orthodoxy are also dealt with.

Of the Atonement, he says: "It is not the man Jesus that makes atonement for man and lives in him, it is the Christ-character, begotten of God in us as in him, which transfers our lives to its own image and makes at-one-ment with the Divine."

The doctrine of the Judgment is quite transformed under spirit teachings: "It is the revealing of *what we are*, that birth into spirit-life, disclosing under right law the qualities of the true self; it is a strictly continuous process, and he who may desire to know how he will appear in that new life has only to think whether he would be ashamed to go among the highest, noblest, men and women with all his thoughts spoken aloud as each arises in his mind, for that is the state he has to enter into."

Only of this life can it be said that language is given us to conceal our thoughts.

To look around at the appalling contrast between the two extremes of society, one would think that the rich did not believe in any other life than the present, although they say every Sunday they "look for the Resurrection of the dead, and the life of the world to come. Amen."

"But Materialism is as widely prevalent in practice as it is constantly disclaimed in theory; our whole language proves that this is so. While we speak of death as the King of Terrors, and of our friends as extinct; while we use real and material as synonyms; while we devote our whole time to the acquisition or the enjoyment of mere comforts, subordinating intellectual culture to them, we are Materialists, call ourselves what we may."

Comfort, whatever the fate of others less fortunate, seems to be the aim of so very, very many, and this idea is even carried into the next world, for "the most utterly cold-hearted indifference to the eternal suffering of others is supposed to be compatible with a high spiritual state."

The study of Spiritualism seems almost inevitably to lead to Socialism, and, just so far as Socialism is in harmony with progressive spiritual evolution, so far will it eventually triumph. But it must not have narrow creeds, for all the nations of the world, as well as the various classes of society, and even the separate units, are so linked together, that when one suffers, all suffer. An absolutely isolated life, class, or nation is impossible.

"In things spiritual we are egotists to a frightful and appalling degree. We actually think that the object of the last great revelation was less to reform the world by turning it from the evil to the good, than to teach us how to 'save' our individual souls, whoever else may be damned, a piece of egotism so astounding that it is looked on by the angels who watch us as mania."

The latter part of the book is as much like a treatise on Socialism as a part of Spiritualism. It shows how the right understanding of spiritual law would rectify many of the mistakes and evils of this life. The present competitive system has resulted in nothing higher than what Darwin says are laws of Nature: "the struggle for existence" and "the survival of the fittest," and "while they (the churches) maintain the competitive system, it is a farce to preach Christ."

"Love is the essence of ethics, but love as an active principle, not merely as a feeling." And this love, Altruism, or Mutualism, as Deseritis prefers to call it, must be a ruling principle in the body-politic ere Socialism can triumph. All reforms must be the result of the growth of a national opinion, and for this to be wise, education is needful, even the education of the conscience.

Another important question treated of in this interesting book is the position of Woman; and it seems as if only by understanding and being guided by spiritual law can this as well as so many other difficult problems be solved. To learn how this is, and to know how spiritual law governs our life here as well as hereafter, and how in every case we have to pay the full penalty for violating it, every advanced Spiritualist should read Deseritis's book, "Psychic Philosophy a Religion of Law."

## 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.]

Continued from page 549.

A WRITER has stated "That all facts yet known to man indicate that there is an external and internal cause of all existence, by the fact of their existence; that this all-pervading cause of motion and change in the universe is the power which the nations of all the world have called God, Jehovah, Lord, etc., etc., but that the facts are yet unknown to man which define what that power is." "What!" you say, "is the fact of Divine revelation to be set aside? Is not the Deity revealed to us in His Holy Word? Does not the Bible give us a true revelation of Him? With that book in our hands, can we not define what He is? Does it not, on this subject, enlighten our ignorance and illuminate our darkness?" Suppose we examine it carefully and impartially, and see whether it bears out your conclusions. In Genesis i. 31, it says, "And God saw everything that he had made, and behold it was very good"; yet in Job xxv. 5, we find that "The stars are not pure in His sight"; and in xv. 15, "Yea, the heavens are not clean in His sight." In Psalm cxlv. 8, "The Lord is gracious, full of compassion, slow to anger, and of great mercy"; yet in 1 Samuel vi. 19, we find "He smote the men of Bethshemeth because they had looked into the ark of the Lord, even He smote of the people fifty thousand three score and ten. And the people lamented that he had smitten so many with so great a slaughter." And well they might. Such a slaughter for a mere peep into the ark—a box five feet long and 18 inches square—they paid dearly for their curiosity!

In Psalms xxx. 5, we are informed that "the anger of the Lord endureth but for a moment," but in Numbers xxxii. 13, we find "The anger of the Lord was kindled against Israel, and He made them wander in the wilderness forty years." A *short* moment, gentlemen. In Micah vii. 18, it says, "The Lord delighteth in mercy," but turn to Deut. vii. 2, and read the instruction He is supposed to give His chosen people, "And when the Lord thy God shall deliver them before thee, thou shalt smite them; and utterly destroy them; make no covenant with them; show no mercy unto them" (remember the Lord delighteth in mercy). And in the 16th verse, "And thou shalt consume all the people which the Lord thy God shall deliver unto thee; thine eye shall have *no pity* upon them." In James v. 11, He says "The Lord is very pitiful and of tender mercy," yet in Hosea xiii. 16, this merciful God is supposed to have said, "Samaria shall become desolate, for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their *women with child ripped up*." Why should the infants be dashed in pieces? what had they done? Why the women with child ripped up? But the Lord is pitiful and of tender mercy! In Ezekiel xviii. 32, he says, "I have no pleasure in the death of the wicked," and we are constantly reminded that "He is not willing that any should perish," but in Joshua xi. 20 it is written, "For it was of the Lord to harden their hearts that they should come against Israel in battle, that He might destroy them, and that they might have no favour, but that He might destroy them." He hardened Pharaoh's heart that he might not let the people go," and then punished him for not doing so; but, of course, "He is not willing that any should perish." In 1 Tim. ii. 4, "He will have all men to be saved and come to a knowledge of the truth"; compare this with 2 Thess. ii. 11, "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned that believe not the truth, but had pleasure in unrighteousness." In 1 Kings xx. 42, "Thus saith the Lord, because thou hast let go out of thy hand, a man whom I appointed, to utter destruction" (if he was appointed, how could he help it), "thy life shall go for his life, and thy people for his people." Were the people in fault? The king had done "wrong" (he had been of "pitiful and tender mercy" to an enemy), and God, whose darling attribute is mercy, punished him for it, and not only him, but his people. Divine justice truly! "His ways are not our ways!" And though he had appointed the man to utter destruction, yet, Acts x. 34, says: "God is no respecter of persons." Mal. i. 2, we read: "He loved Jacob, and *hateth Esau*"; yet Ezekiel xviii. 25, says, "The ways of the Lord are equal." In Ezekiel xx. 25, he says: "Wherefore I gave them

statutes that were not good, and judgments by which they could not live"; yet Rev. xv. 3, says, "The ways of the Lord are just and true." In Hab. i. 13, we learn that "The Lord is of purer eyes than to behold evil, and cannot look on iniquity"; but Mic. i. 12, says, "The inhabitants of Maroth waited for good, but evil came down from the Lord." In Isaiah lv. 7, the Lord says, "I am the Lord; I make peace and create evil; I, the Lord, do all these things." David says in Psalms, "The earth is full of His goodness." In Samuel xv. 29, we read, "And also the strength of Israel will not lie nor repent, for he is not a man that he should repent"; and Tim. says, "In Him is no variable-ness, nor shadow of turning"; yet in Genesis vi. 6, "God repenteth that He hath made man, and it grieved Him at His heart."

In Exodus xxxiii. 20, it is written, "The Lord said, thou canst not see my face, for there shall no man see my face and live"; yet in the xi. of the same it says, "And the Lord spake unto Moses face to face, as a man speaketh to his friend"; and in Genesis xxxii. 30, "Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved." Now, either Jacob or the Almighty must have told a fib, for God says, "No man can see my face and live." Jacob says, "I have seen God face to face, and my life is preserved." Jesus says, John iv. 12, "No man hath seen God at any time"; but in Exodus xxiv. 10-11, "And they saw the God of Israel, and there was under His feet a paved work of sapphire stone, and as it were the body of Heaven in his clearness; and upon the nobles of the children of Israel He laid not His hand; also they saw God, and did eat and drink." These passages, I suppose, want explaining. Again in 1 Kings xxii. 23, you will find "That the Lord sent a lying spirit into the mouth of his prophets to deceive Ahab"; but in Prov. xii. 22, it is written, "Lying lips are an abomination to the Lord." Exodus xxxiv. 7, He says, "I will visit the sins of the father upon the children unto the third and fourth generation"; but in Ezekiel xviii. 20, he expressly says, "The son shall not bear the iniquity of his father, neither shall the father bear the iniquity of the son." This, I presume, is not a real, only an *apparent*, contradiction!

With God all things are possible, He is omnipotent, but Judges i. 19 says, "He could not drive out the inhabitants of the valley, because they had chariots of iron"; in Hebrews xiii. 20, "He is a God of peace"; in Exodus xv. 3, "The Lord is a man of war"; 1 John iv. 8, "He is a God of love"; Jer. xxi. 5, "He is a God of wrath and fury." These are sweetly harmonious passages.

Again, you who believe, and oft quote, 1 Cor. xv. 52, that on some future occasion, "The trumpet shall sound and the dead shall be raised," and also Daniel xii. 2, "And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt," will find but poor comfort, and I suppose only another *apparent* contradiction! in the following passages: "As the cloud is consumed and vanished away, so is he that goeth down to the grave and shall come up no more"; in Isaiah xxvi. 4, "They are dead, they shall not live, they are *deceased*, they shall not rise"; in Eccles. iii. 19, 20, "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, yea, they have all one breath, so a man hath no prominence above a beast; . . . all go into one place." In the same book (ix. 5), "The dead know not anything, neither have they any more a reward."

These are but a few of the *inconsistencies* (if you will not allow the word *contradictions*), and they are but a sample, for really the book abounds with them. Yet, in spite of the contradictions which are repeatedly brought under your notice, you will persist in informing us, and desire to impress upon the minds of our children, by the aid of an obnoxious law, that the Deity is revealed to us in His word, that it is a true revelation of Him, but we defy the ingenuity of the most ingenious among you to tell us what God is, or rather to tell us what He is not, from that contradictory book, which you deem so important as to upset the Settlement of 1870.

We are given to understand, in John iv. 24, that "God is a spirit," and a spirit hath neither flesh, nor bones, and theologians say he is "without body, parts, or passions"; yet the Bible represents Him as having a head, with hair (Daniel vii. 9), face (Jer. xiv. 17), eyes (Prov. xv. 3), nose (Isaiah lxxv. 5), mouth (Isaiah lv. 11), lips (Isaiah xxx. 27),

ears (Psalm xxxiv. 15), tongue (Isaiah xxx. 27), feet (Ezekiel xlili. 7), arms (Jer. xxi. 5), fingers (Psalms viii. 3), loins (Ezekiel i. 27), heart (Gen. vi. 6), bowels (Jer. iv. 19), blood (Acts xx. 28). In fact, the Old Testament speaks of the Deity as being a man in every point of view, having the passions, sensual desires, appetites, powers, and faculties which appertain to man; but not only in that point of view, but he is "Jack of all trades." He is a tailor (Gen. iii. 21), a midwife (Gen. xxix. 31), a gardener (Gen. ii. 8, and Isaiah xli. 9), a housebuilder (Exodus i. 21), a draughtsman (Exodus xxv. 9), butcher (Isaiah xxxiv. 6), a gravedigger (Deut. xxxiv. 6), a schoolmaster (Isaiah liv. 13), a stonemason and graver (Exodus xxxii. 16), a potter (Isaiah lxiv. 8), a threshing instrument maker (Isaiah lxi. 15), a barber (Isaiah vii. 20), a cook (Acts x. 15), a slave dealer (Joel iii. 8), and to crown all, we are told in Hebrews xii. 29, that "God is a consuming fire! If such be the case, Paul might well lament in Hebrews x. 31, "It is a fearful thing to fall into the hands of the living God."

*To be continued.*

## THE MYSTERY OF MALHAM TOWERS.

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

### CHAPTER IV.—SPECTRAL ILLUSIONS.

"GRACIOUS, CHILD!" said Lady Carrington to her husband's niece, "What a dreadful face. Have you had a bad night?"

Instead of replying, the girl burst into an hysterical fit of sobbing. Her face was ghastly pale. Large dark circles encompassed her eyes, and she had every appearance of one who had not only passed a sleepless night, but undergone a fearsome experience in addition.

After a time she became calmer, and managed to give the elder woman a somewhat incoherent account of the circumstances which had left such marked effects upon her face, and disturbed her mind.

"And you really saw these things in your room? You were wide awake? not dreaming? You must have imagined or dreamt them, Hester. There can be no other possible explanation. Have you been listening to some silly servant's gossip about the family ghosts?"

"No, Lady Carrington. Nothing was further from my mind. I have never believed the family legend, much less that the people concerned in it still visit their former abode."

"Well, my dear," expostulated her aunt, "what do you suppose they were? You say the door was locked, the windows securely fastened, thus preventing ingress from those quarters. Depend upon it, they were creatures of your imagination."

"Beyond the fact that I saw them, I have no theory which will account for their appearance, but"—with increased assurance—"nothing will ever convince me that they were not there."

Lady Carrington did not immediately reply. She seemed to be deeply engrossed in her own thoughts. "Hester," she said at length; "there is something that you ought to know. It will grieve you intensely, but in giving you this pain, I want you to believe that I am actuated by the best of motives. It is a duty which I ought to have undertaken when I married Sir Edward, but I have delayed it on your account. This may have been moral cowardice on my part, but I do not like to inflict suffering upon anyone. However, I think the time has arrived when you ought to be put in possession of certain facts, which will materially affect your life, but it would be almost criminal to leave you in ignorance any longer, as later, the trouble might fall on others as well as yourself."

A startled expression crept over the girl's face. What could this impending trouble be? At last the suspense became intolerable, and she cried: "Lady Carrington, you frighten me. What is it; money?"

"No, my dear. Now you must summon all your strength to your aid; you will need it."

"Go on!" whispered the girl, with pale lips.

"I suppose you know that the late Baronet raised objections to your mother's marriage?"

"Yes!"

"Do you know what those objections were?"

"I have always understood that it was on account of papa's connection with trade."

"It was generally rumoured so, but that was not the real reason."

"What was it, then?"

"Shortly before her marriage, your mother had been subject to periodical fits of insanity."

The poor girl looked horrified. "What form did the disease take?" she asked, framing her words with difficulty.

"Spectral illusions!"

"Oh, God! then I am going mad," screamed the girl.

"What shall I do? What shall I do?"

"Hester, dear, you must not give way like that," rejoined her aunt. "Come, let us talk matters over; you will find they are not so bad as you think. That form of mania is a very common one. It rarely develops into anything more serious."

"But how can I bear to see such dreadful things, perhaps night after night. I can never accustom myself to it, even though they are simply forms of imagination. You have no idea how real and vivid they appear."

"Doubtless, my dear; but when you once thoroughly realise your disease, you will grow to look upon these visions calmly and without dread, knowing that they are perfectly harmless. Again, you need be under no apprehension that they will recur nightly, as you imagine, for in most cases they come periodically. You may see them on several consecutive nights, and then be quite free from attacks for a long period."

"Your greatest trouble may be a severe self-denial. Should you ever form an attachment to anyone"—the girl's hand went unconsciously to the bosom of her dress—"it would be morally wrong to allow it to progress, for it is your bounden duty to remain single, that the disease may not be transmitted to future generations. It grieves me to give you this pain, but it is better that you should know, as much future trouble and sorrow may thereby be prevented. I will try to make your life pleasant for you, dear, and will see that you lack nothing which will benefit or amuse you in any way."

"You are very kind, Lady Carrington," returned the girl, wearily. "I quite see the force of your remarks, and the necessity for—for—carrying out your suggestions. I will try—to do—what is right; but I should like to be left alone for a time, please. I cannot quite grasp it all yet."

The woman stooped and kissed her, and then left the room, remarking to herself in an undertone, "I have done it, but my hint about an attachment comes too late. She has a letter, lock of hair, or something of that description concealed in her dress."

Her sharp eyes had detected, and rightly interpreted, the girl's unconscious movement. Later in the day, Lady Carrington had another long talk with Hester, and proposed that she should resume her music, which she had allowed to fall into neglect, her former teacher having left Malham. "Mrs. Vernon-Smith tells me that the young lady who resides in the village is a splendid executant, and has brought the girls on wonderfully. Suppose you call there or write her?"

Hester followed her aunt's advice. She wrote to Dick's sister, and made arrangements for that young lady to visit the Towers twice a week. On the afternoon of Lena's first visit, she reached home just as Dick had come in from his work.

"Well, Lena," he said, during tea, "you have been in the 'hupper suckles.' How did you get on, and what is the pupil like? Did she hold high her haughty head, and give you one finger to shake, with an air of mingled condescension and disdain?"

"Don't be ridiculous, Dick! She is a very sweet young lady, and made me quite at home. She would not let me come away until I had had a cup of tea."

"Then you may depend on it, my dear girl, that she has a dash of plebeian blood in her veins, which will account for her good behaviour."

"Dick!" remonstrated his mother, "they are not all high and haughty, as you term them."

"Never met one yet, mother, that hadn't a general air of 'touch-me-not' about him or her. It is the hallmark by which they recognise each other, and serves a 'keep-your-distance' purpose to their social inferiors."

"Then Miss Sumner is a pleasing exception."

"Only proves the rule, you know," put in Dick.

"But I feel so sorry for her," continued his sister;

"she must have some secret trouble weighing her down. You have no idea how sad she looks."

"Another impression, Sis; I was expecting it. My dear girl, modern young ladies don't have secret griefs, that is, out of novels. What you, in your simple, unsophisticated mind, thought was sorrow, was, in all probability—biliousness."

"No, Dick, joking apart, I have never seen a face so grief-marked in my life. There is something behind. I wish I could find it out and help her."

"Disappointed love, perhaps. Beautiful young lady— young man—noble, brave, but of humble extraction— stern uncle—forbids further correspondence—result: two broken hearts."

"You are incorrigible, Dick. You haven't a scrap of romance in you. For goodness' sake go to your old books, and stuff your mind with their musty contents. By and bye you will become a walking encyclopædia, a veritable old dry-as-dust, and nothing will interest you but a lot of useless 'isms' and unpronounceable 'ologies.'"

*To be continued.*

## FROM DARKNESS TO DAWN.

DARK was the night—the night of my ignorance, without light, without hope, with naught to live for, and with the grave looming nearer and nearer—welcomed, yet dreaded. The vain, shallow joys of men for me had no attraction; the fumes of alcohol and tobacco to me were as the fumes of hell, and I turned from them in loathing, and walked alone, friendless, searching for something, what, I knew not, something, to me, undefinable.

The only pleasure I gained as the years passed by—and this pleasure was indeed very grim, was the satisfaction that I was one year nearer the journey's end, and the sooner it was over, the sooner to sleep, and good-bye to the world and its groaning.

Dark was the night, no light, no fire, cold on the hearth of Materialism the last faint spark of light of mind and warmth of heart apparently expired. Darkness reigned, utter darkness, black as the death-shades of the mourner who knows no hope.

In vain I had searched the (I was told) only record of God's will, and the only philosophy of life, for light on the apparent anomalies of the earth-life; for the reason why vice was exalted and virtue ignored, or trampled to death under the heartless heel of poverty, if God was the All-powerful, the All-wise, the All-loving. In vain I searched this marvellous and incongruous bundle of fancy, fact, and theory; of allegories perverted and allegories unperverted; of writings of learned occultists, which, during the ages, have been so tinkered by interested priests, popes, and princes, for personal or churchal motives, as to be hardly recognisable—but found no light. For without Spiritualism, the true key of life, as an interpreter, I was as a blind man in the midst of a strange city, hustled and almost trampled down by the surging crowds of unthinking and uncaring people.

In vain I attended, for many years, the different churches and chapels, seeking and searching for *proofs* of a hereafter, but found none, only outrageous assertions and baseless theories: so I became spiritually dead, for the only prospect I saw in the future was the yawning grave opening to swallow me up, into which I was told I must go by those who are paid to teach, and yet know nothing about the future life. The grave yawned in front of me, and I was told that in the distant future I should be raised from the dust, and, if I believed certain dogmas, go to a beautiful city, called Heaven; and if I did not believe, without any questioning, I should go for a certainty to a very un-beautiful place, called Hell, which God had made specially for those who did not believe these dogmas, where I should be gradually burning for ever and ever in excruciating agony, but yet never entirely die; for God, they told me, had made this place in such a way that although the unbeliever in their dogmas endured all the agonies of a terrible death, yet he could not die and so end the torture, but must live on and on amid the screams and shrieks of the tortured for eternity.

"And now," said they, "will you believe?" "No!" I thundered. "My reason recoils; a voice within me shrieks, 'It is false! It is false!'" But not being able to satisfy my reason—not having a knowledge of the esoteric side of Nature—I was like a man who had left a worse than useless hut, and was alone on the cold, dark

road—and at midnight. I had nowhere to go, no light, no guide; where'er I turned darkness alone I found. I blundered along, and the darkness deepened. "What is that in front?" I asked. "The grave and oblivion," my benighted Reason answered. Then, death ends all. But what is this? I see a ray! It is the Spiritual Dawn!

The morning light is breaking,  
The shadows disappear;  
The sons of earth are waking,  
From darkness, doubt, and fear.  
The human mind enshrouded  
In superstition's night,  
In mysteries beclouded,  
Beholds the dawning light.

God be praised. His truth, as manifested in His living Book of Nature, has dawned, revealing eternal progression in Light, Love, and Liberty, for ever and ever.

J. HARRY BUNN.

### COL. ROBERT G. INGERSOLL ON SPIRITUALISM.

The *New York Sunday Journal* recently sent a reporter to ascertain his opinions about Spiritualists, and, in the issue of that paper for July 26, published the following:

The eminent Agnostic said: "Well, I think that the Spiritualists have done good. They believe in enjoying themselves—in having a little pleasure in this world. They are social, cheerful, and good-natured. They are not the slaves of a book. Their hands and feet are not tied with passages of Scripture. They are not troubling themselves about getting forgiveness and settling their heavenly debts for a cent on the dollar. Their belief does not make them mean or miserable.

"They do not persecute their neighbours. They ask no one to have faith or to believe without evidence. They ask all to investigate, and then to make up their minds from the evidence. Hundreds and thousands of well-educated, intelligent people are satisfied with the evidence, and firmly believe in the existence of spirits. For all I know, they may be right—but—"

"The Spiritualists have indirectly claimed," said the reporter, "that you were in many respects almost one of them. Have you given them reason to believe so?"

"I am not a Spiritualist, and have never pretended to be. The Spiritualists believe in free thought, in freedom of speech, and they are willing to hear the other side—willing to hear me. The best thing about the Spiritualist is that they believe in intellectual hospitality."

"Is Spiritualism a religion or a truth?"

"I think that Spiritualism may properly be called a religion. It deals with two worlds—teaches the duty of man to his fellows—the relation that this life bears to the next. It claims to be founded on facts. It insists that the 'dead' converse with the living, and that information is received from those who once lived in this world. Of the truth of these claims I have no sufficient evidence."

"Are all mediums imposters?"

"I will not say that all mediums are imposters, because I do not know. I do not believe that these mediums get any information or help from 'spirits.' I know that for thousands of years people have believed in mediums—in Spiritualism. A spirit in the form of a man appeared to Samson's mother, and afterwards to his father. Spirits, or angels, called on Abraham. The witch of Endor raised the ghost of Samuel. An angel appeared with the three men in the furnace. The handwriting on the wall was done by a spirit. A spirit appeared to Joseph in a dream, to the wise men and to Joseph again.

"So a spirit, an angel or a god spoke to Saul, and the same happened to Mary Magdalene.

"The religious literature of the world is filled with things. Take Spiritualism from Christianity and the whole edifice crumbles. All religions, so far as I know, are based on Spiritualism—on communications received from angels, from spirits.

"I do not say that all the mediums, ancient and modern, were, and are, imposters—but I do think that all the honest ones were, and are, mistaken. I do not believe that man has ever received any communication from angels, spirits, or gods. No whisper, as I believe, has ever come from any other world. The lips of the dead are always closed. From the grave there has come no voice. For thousands of years people have been questioning the dead. They have tried to catch the whisper of a vanished voice. Many say that they have succeeded. I do not know."

"What is the explanation of the startling knowledge displayed by some so-called 'mediums' of the history and personal affairs of people who consult them? Is there any such thing as mind reading or thought transference?"

"In a very general way, I suppose that one person may read the thought of another—not definitely, but by the expression of the face, by the attitude of the body, some idea may be obtained as to what a person thinks, what he intends. So thought may be transferred by look or language, but not simply by will. Everything that is, is natural. Our ignorance is the soil in which mystery grows. I do not believe that thoughts are things that can be seen or touched. Each mind lives in a world of its own, a world that no other mind can enter. Minds, like ships at sea, give signs and signals to each other, but they do not exchange captains."

"Is there any such thing as telepathy? What is the explanation of the stories of mental impression received at long distances?"

"There are curious coincidences. People sometimes happen to think of something that is taking place at a great distance. The stories about these happenings are not very well authenticated, and never can seem to have been of the least use to anybody."

"Can these phenomena be considered aside from any connection with any form of superstition?"

"I think that mistake, emotion, nervousness, hysteria, dreams, love of the wonderful, dishonesty, ignorance, grief, and the longing for immortality—the desire to meet the loved and lost, the horror of endless death—account for these phenomena. People often mistake their dreams for realities—often think that their thoughts have 'happened.' They live in a mental mist, a mirage. The boundary between the actual and the imagined becomes faint, wavering, and obscure. They mistake clouds for mountains. The real and the unreal mix and mingle until the impossible becomes common and the natural absurd."

"Do you believe that any sane man ever had a vision?"

"Of course, the sane and insane have visions, dreams. I do not believe that any man, sane or insane, was ever visited by an angel or spirit, or ever received any information from the dead."

"Setting aside from consideration the so-called physical manifestation of the mediums, has Spiritualism offered any proof of the immortality of the soul?"

"Of course Spiritualism offers what it calls proof of immortality. That is its principal business. Thousands and thousands of good, honest, intelligent people think the proof sufficient. They receive what they believe to be messages from the departed, and now and then the spirits assume their old forms—including garments—and pass through walls and doors as light passes through glass. Do these things really happen? If the spirits of the dead do return, then the fact of another life is established. It all depends on the evidence. Our senses are easily deceived, and some people have more confidence in their reason than in their senses."

"Do you not believe that such a man as Robert Dale Owen was sincere? What was the real state of mind of the author of 'Footfalls on the Boundaries of Another World?'"

"Without the slightest doubt, Robert Dale Owen was sincere. He was one of the best of men. His father laboured all his life for the good of others. Robert Owen, the father, had a debate, in Cincinnati, with the Rev. Alexander Campbell, the founder of the Campbellite Church. Campbell was no match for Owen, and yet the audience was almost unanimously against Owen.

"Robert Dale Owen was an intelligent, thoughtful, honest man. He was derided by several mediums, but remained a believer. He wanted Spiritualism to be true. He hungered and thirsted for another life. He explained everything that was mysterious or curious by assuming the interference of spirits. He was a good man, but a poor investigator. He thought that people were all honest."

"What do you understand the Spiritualist means when he claims that the soul goes to the 'Summer Land?' and there continues to work and evolve to 'higher planes?'"

"No one pretends to know where 'heaven' is. The celestial realm is the blessed somewhere in the unknown nowhere. So far as I know, the 'Summer Land' has no metes and bounds, and no one pretends to know exactly or inexactly where it is. After all, the 'Summer Land' is a hope—a wish. Spiritualists believe that a soul leaving this world passes into another, or into another state, and continues to grow in intelligence and virtue, if it so desires.

"Spiritualists claim to prove that there is another life. Christians believe this, but their witnesses have been dead for many centuries. They take the 'hearsay' of legend and ancient gossip, but Spiritualists claim to have living witnesses; witnesses that can talk, make music; that can take to themselves bodies, and shake hands with the people they knew before they passed to the 'other shore.'"

"Has Spiritualism, through its mediums, ever told the world anything useful, or added to the store of the world's knowledge, or relieved its burdens?"

"I do not know that any medium has added to the useful knowledge of the world, unless mediums have given evidence of another life. Mediums have told us nothing about astronomy, geology, or history, have made no discoveries, no inventions, and have enriched no art. The same may be said of every religion.

"All the orthodox churches believe in Spiritualism. Every now and then the Virgin appears to some peasant, and in the old days the darkness was filled with evil spirits. Christ was a Spiritualist, and his principal business was the casting out of devils. All of his disciples, all of the Church fathers, all of the saints were believers in Spiritualism of the lowest and most ignorant type. During the Middle Ages people changed themselves, with the aid of spirits, into animals. They became wolves, dogs, cats, and donkeys. In those days all the witches and wizards were mediums. So animals were sometimes taken possession of by spirits, the same as Balaam's donkeys and Christ's swine. Nothing was too absurd for the Christians."

"Has not Spiritualism added to the world's store of hope? And in what way has not Spiritualism done good?"

"The mother, holding in her arms her dead child, believing that the babe has simply passed to another life, does not weep as bitterly as though she thought that death was the eternal end. A belief in Spiritualism must be a consolation. You see, the Spiritualists do not believe in eternal pain, and, consequently, a belief in immortality does not fill their hearts with fear."

"Christianity makes eternal life an infinite horror, and casts the glare of hell on almost every grave."

"The Spiritualists appear to be happy in their belief. I have never known a happy orthodox Christian."

"It is natural to shun death, natural to desire eternal life. With all my heart I hope for everlasting life and joy—a life without failures, without crimes and tears."

"If immortality could be established, the river of life would overflow with happiness. The faces of prisoners, of slaves, of the deserted, of the diseased and starving would be radiant with smiles, and the dull eyes of despair would glow with light."

"If it could be established."

"Let us hope."

INQUIRERS WOULD do well to purchase Florence Marryat's famous lecture on "There is no death"; it gives good and helpful advice, price 3d., post free, 3½d.

## ITEMS OF INTEREST.

MR. BIBBINGS IN MANCHESTER.—At Collyhurst Society on Sunday, the 13th, and at the County Forum, in Market-street, on Tuesday, the 15th inst.

MR. VEITCH is the right man in the right place as president of the Stratford Society. We congratulate the friends there, and trust they will go on from strength to strength.

NEWCASTLE-ON-TYNE.—Sept. 6 and 7: Mrs. J. A. Green, short addresses and clairvoyance. 13: At 10-45 and 6-30 in the Northumberland Hall, Mrs. Helen T. Brigham, and at 7-30 on the 14th in Good Templars' Hall.

GLASGOW.—Permanent medium wanted, lady or gentleman, to reside in Glasgow, who is a successful propagandist and developing medium. Send particulars of mediumship, with terms, to James Stevenson, 33, Apsley-place, Glasgow.

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. Address "Ajax," TWO WORLDS office.—[Advt.]

NATIONAL FEDERATION.—Propaganda meetings have been arranged by the organiser in the Spiritualist's Hall, Bradford-street, Bolton, on Monday and Tuesday evenings, Sept. 7 and 8. Mr. J. Swindlehurst, Mrs. Griffin, clairvoyant, and other mediums will be present. Chair at 7-30. Collections to defray expenses.

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.

THE West of England is waking up to the grand spiritual truth. On Sunday, 23rd inst., Mrs. Williams, of Cardiff, gave a trance address, followed by good clairvoyance, at the King Alfred Temperance Hotel, Taunton, followed up by meetings in the week, and on Thursday, 27th, the guides of Mr. Bibbings, of Plymouth, gave a grand address. An eager, earnest inquiry seemed to pervade the people.

WE notice with pleasure any indication of the spread of Spiritualistic ideas. A correspondence with regard to Dickens has been taking place in the *Literary World*, and in the number of that journal for August 21, "F. B. D." commenting on a remark in another letter, says—"As to the 'eternal silence' (1) referred to, I prefer to believe that the great novelist is still delighting his brother spirits in the happier land."

MR. P. LEE'S Developing classes for persons desiring assistance in development of mediumistic gifts, will be resumed on Monday, Sept. 7, at the TWO WORLDS office, at 7-30 p.m., when a free preliminary explanatory meeting will be held. Admission by ticket, of Mr. Lee, 45, Freehold-street, Rochdale, or at the TWO WORLDS office. Earnest and sincere students and young mediums are invited, ladies as well as gentlemen.

COL. TAYLOR, representing the Psychical Research Society, has been to Cardiff to hold a seance with the medium who was controlled by the victim of the Fairwater murderer, and the *Western Mail* gives a report of the sitting. The colonel is reported to have expressed the opinion that the medium was under the actual control of David Thomas, whose revengful feeling will wear off as he begins to further realise his present spiritual condition.

THE London Spiritualist Alliance having become a legally constituted body, will, we anticipate, in the near future, put itself into touch with the various societies at the head of the movement. The signs of the times point to a forward movement all along the line. Spiritualism is a living force, a rational faith and a scientific religion, and as such, can supply the needs of humanity as nothing else does. Forward press to conquer.

MRS. BRIGHAM'S very successful tour is rapidly nearing its close. She will lecture in Glasgow next Sunday and Monday, and in Dundee 8 and 9; Sunderland, 11; Seghill, 12; Newcastle, 13 and 14; North Shields, 15 and 16; Barrow, 17 and 18; Birmingham, 20; Walsall, 21; Belper, 22; Derby, 23; Wisbech, 27 and 28; Leicester, 29 and 30; Cardiff, Oct. 4 and 5; Blackburn, Oct. 6; Preston, 7; Manchester, County Forum, 8; Cheetham, 11; Ardwick, Tipping-street (farwell address), 12; Blackpool (last meetings), 13 and 14.

WRITING in the *Nottingham Avus*, Mr. Bevan Harris: "On Sunday night I attended a meeting in the Masonic Hall, the speaker, Miss Cotterill, passing into the magnetic trance, gave an eloquent and practical address of a high order of morals and spirituality, unsurpassed doubtless in any pulpit or platform in the country. The fact of spirit control was so singularly evident, which none but the dullest or most prejudiced could deny. The speaker was indeed "another man," for Miss Cotterill was absent, voice, pose, action were changed, but when the controlling spirit stated before leaving her he was Charles Haddon Spurgeon, a thrill of wonder and astonishment seized all present. Those who had heard and seen him (which this lady had not) remembered how very like his style, oratory, and humour the speaker evinced, might well say, as did others, 'We have heard strange things to-day.'"

THE committee of the London Spiritualist Alliance have at last succeeded in their endeavour to obtain the sanction of the Board of Trade to the incorporation of the society on the lines of the Psychical Research Society. The Alliance will, however, be compelled to use the word "Limited," and will henceforth be known as the "London Spiritualist Alliance, Limited." For many months good Spiritualists have been debating how best to legalise, and so to protect, their societies, their property, and their mediums. The compulsory use of the word "Limited" is not liked, as it was desired to avoid the suggestion that the Incorporated Society was a money-making one. This suspicion is, however, fully disposed of by the document upon which incorporation has been granted. Among the signatories are the Earl of Radnor, Mr. P. S. Wyndham, Mr. Alfred R. Wallace, and Major-General A. W. Drayson.—*Pall Mall Gazette*.

BLACKPOOL Spiritualists, for the opening of their new hall on Sept. 16, have issued a huge poster, over 7ft. by 3ft. See the Federation announcement elsewhere.

CARLISLE.—"To avoid confusion, permit me to state that the only body of people promoting the cause here, by engaging platform speakers and holding public meetings, is the original and affiliated Carlisle Spiritualists' Society, which has made no change in its mode of working, and although at the meetings several people bearing the name of Spiritualists are conspicuous by their absence, the Society is not in consequence either dead or dying."—H. F. VANDELEU, President Carlisle Spiritualists' Society.

MR. HUNT, in his "Spiritual Review" for Sept., gives a glowing account of some form-manifestation seances, Mr. Craddock being the medium. Two "forms" were out in the circle at one time, and the control, through Mr. Craddock, who was inside the cabinet, gave instructions to the sitters at the same instant. Dr. Bowie, of Edinburgh, is said to have recognised Mr. Trail Taylor in one of the forms, and another was stated to be Julius Cessar, and Cardinal Newman is said to have materialised. We gather that the seance was a dark one, and spirit lights and luminous slates were used. The entranced medium speaking in the cabinet, and the two forms being in the circle at the same time, are regarded as satisfactory evidence of the genuineness of the manifestations.

TO CORRESPONDENTS.—J. F. Buck: Thank you, will use. G. Greener: Yes, the advt. is all right. Franciska: Mr. Slater has returned to U.S.A. You might try Mr. J. B. Tetlow, 142, Fitzwarren-street, Pendleton. E. B. Jackson: We are waiting for the Board meeting, and will then send you word; MSS. in hand. W. C. Saville: Interesting, but not up to standard. What does this mean?—"From leaden years of frenzied sleep." J. Kellett: Mr. Eglington and Mr. Mahoney are both in London, the others you name we are unable to locate. Thanks for "fragments," will use when possible. Kate E. Townsend: Not quite good enough. A. P. Smith: Letters like yours are always interesting. After all, sympathy and goodness are the true riches of the soul. A. L. Jasper: Thank you; the lines show ability and promise, but are not up to the standard for publication.

FEDERATION PROPAGANDA AT BLACKPOOL.—Public meetings have been arranged at Blackpool in conjunction with the opening ceremony of the new Spiritual Church, Albert-road, on Wednesday afternoon, Sept. 16, at 3-30 prompt. Mrs. E. H. Britten, assisted by Mr. and Mrs. Wallis, will conduct the opening ceremony. A public tea to follow. At 7 o'clock a Public Meeting will be held, under the presidency of Mr. H. E. Howes, when addresses will be given by Mrs. Britten, Mrs. Wallis, Mr. Wallis, Mr. Swindlehurst, Mr. V. Wyldes, and Mr. J. Leeder. Musical solos and songs will also be rendered. On the Thursday and Friday evenings following, in the same hall, at 7 o'clock prompt, continuation meetings will be held, when Mrs. Wallis, Mr. Wallis, Messrs. Wyldes, Swindlehurst, and Leeder will attend. Clairvoyance will be given by Mrs. L. Griffin, of Burnley. Collections at these meetings.

THE WHITE LADY.—We are informed by our cosmopolitan Press, that "The White Lady" has once again appeared in the German Royal Palace. Most students of German history know that the Royal Palace is generally believed to be haunted, to possess a White Lady, whose special function is to foretell the death of a member of the Imperial House. "One night recently," according to the report, "one of the Court Chamberlains was returning down the long corridor of the palace, when there rose before him the stately figure of a woman. The figure was clothed in a dress of pure white, and one hand was slightly raised, as though in admonition or warning." Should the report be true, it will, no doubt, interest your readers (who are oft times scoffed at for telling of spirit warning) to note whether this will prove another of the various warnings this White Lady has given. If such is the case, I think there is no other theory than spirit. It is also very interesting to note the history of this spectre. Altogether the legend of this White Lady has been associated with the history of the Hohenzollerns for four hundred years. For two hundred years she confined her appearance to Bohemia, whence the Hohenzollerns came, but in 1593, for the first known occasion, she appeared in the Royal Palace at Berlin. Albert Frederick was ruler at that time, and within a month from the day the White Lady was said to have been seen, the King became insane, and was declared incapacitated for governing. He was succeeded by his brother-in-law, John Sigismund, and everything went well until 1619, when one afternoon, in broad daylight, the White Lady was discovered rocking the cradle of the infant Albert, and jangling a bunch of ghostly keys in her hand. The nurse who saw the visitor fainted, and when she regained her senses the lady had vanished. Two weeks after that Sigismund died. In 1667 we hear of her again, six weeks before the death of George Wilhelm, and in 1688 she promenaded through the saloon and over the roof of the palace, the very night before the great Elector, Frederick Wilhelm, breathed his last. In 1840 she appeared again a week before Frederick Wilhelm III. died. She remained away until 1850, and then was found passing the bed-chamber of the Prince of Prussia, who died a few days afterwards. In 1879, she anticipated the death of Prince Waldemar, by just fifteen days; and it was stated at the time, although the report was suppressed, that she was seen in the palace shortly before the death of both the late Emperor William I., and Emperor Frederick. Who is threatened by the present visitation it is impossible to say, for while, according to history, it has been a summons for the ruling sovereign in the majority of instances, it has not invariably been so, for victims of lesser consequence have several times been warned.—B.B.

## 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.

BLACKPOOL.—Passed on to the summer-land, August 18, 1896, after a long and trying illness, Alice Ann Collinge, aged 50 years. The night previous to the body being taken away to be interred at Orchard Hill Baptist Chapel, 40, Stacksteads, Mr. W. J. Leeder and a few sympathising friends met at the house, 34, Gorton-street, when a very nice service was held. This was our sister's request. Her end was peace.

## THE "TWO WORLDS" PUBLISHING COMPANY LIMITED.

OFFICE, 18, CORPORATION STREET, MANCHESTER.

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## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

FRIDAY, SEPTEMBER 4, 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.

## THE TWO WORLDS PUBLISHING CO.

LIMITED, 18, CORPORATION STREET, MANCHESTER.

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(SIGNED) S. S. CHISWELL, CHAIRMAN.  
E. W. WALLIS, SECRETARY.

## COLONEL INGERSOLL—WILL HE INVESTIGATE?

We of this generation, living in an environment of scientific marvels, hesitate before declaring that anything is impossible. Experience has taught us caution, for what our fathers could not believe we not only believe but explain by laws hitherto unknown.

ELSEWHERE in this issue we print an interesting interview with Col. Ingersoll, in which he gives the millions of Spiritualists credit for many good things, but, in our opinion, does not do himself justice.

He admits that "thousands of well-educated, intelligent people are satisfied" with the evidence, and admits that for all he knows they may be right—but —

He "does not believe mediums get any help from spirits."

"The lips of the dead are always closed. From the grave there has come no voice." Who ever said that the dead lips spoke, or that voices came from the tomb? Not a Spiritualist, certainly.

Either the Colonel is ignorant of the facts of mediumship, or he misrepresents them, and in either case, it behoves him to be more careful. His attempt to explain away thought-transference and telepathy affords a really pitiful exhibition of weakness, or ignorance, or prejudice, or all three combined. "Everything that is, is natural," he says, and that is just what Spiritualists have been saying all the time—thought-transference is perfectly natural, and it extends far, very far, beyond the Colonel's childish idea of reading the thought by the expression of the face and the attitude of the body. Before he endangers his reputation as a well-informed man, he had better withhold his opinions in future, until he has read up the evidence; a dose of Psychological Research Society records is needed as a corrective for his ignorance.

Colonel Ingersoll fails to do himself, or his subject, justice, when he seeks to account for telepathy, impressions, and visions in the way he does. Fifty years ago, such methods might have passed, but they are antiquated and entirely out of court at the present time, but the

gallant Agnostic is "living in a mental mist, and sees only the mirage," and calls it natural and real, and is unconscious of the fact that he is deceived by "appearances," and has not given sufficient attention to, or recognised the immense weight of, the evidence for the reality of the super-sensuous experiences he so glibly dismisses. He says "it all depends on the evidence." True; but he puts the honest, intelligent people, who have witnessed the phenomena and sifted the evidence, out of court. They think the evidence amounts to proof; he does not. He seems to have more confidence in his reason than in his senses, that is, he decides off-hand on *a priori* grounds that the claim is unreasonable; the senses can be deceived, *ergo*, those who attest the facts have been deceived, and, though honest, are misled. No amount of evidence, no amount of testimony, and, apparently, no personal experience, will reach or affect this man. He is satisfied; his pre-judgment of the case and sublime self-confidence enable him to sit in judgment upon all those who speak from knowledge; his "reason" (?) tells him that no voice can come from the grave; therefore, no spirit *can* manifest!

Col. Ingersoll states that he "does not know that any medium has added to the useful knowledge of the world," a confession of ignorance, the remedy for which would be to make himself acquainted with what mediums *have* done, or rather spirits through them. But from his "don't know" attitude, he moves on to the utterly untenable and illogical ground of positive assertion: "mediums have told us nothing about astronomy, geology, or history, have made no discoveries, no inventions, and have enriched no art." This affirming a negative is as fatuous as it is illogical and indefensible. To make such an affirmation, he ought to know what all mediums have done; as he does not and cannot know all, he is unwise, and puts himself out of court.

Either Col. Ingersoll repeats phrases which he does not mean—and in that case he is guilty of cant—or he does not himself realise their significance when he says, "With all my heart I hope for everlasting life and joy." "If immortality could be established, the river of life would overflow with happiness," etc. He says Spiritualists claim to prove that there is another life, by living witnesses and present-day evidences, and, "if the spirits of the dead do return, then the fact of another life is established." He thinks the honest mediums are mistaken. Honest mediums know that he is. Now, it is not a question of belief or disbelief, although the Colonel makes it one, and says he "does not believe," etc. As he himself says, "it depends on the evidence," and if he, *with all his heart*, sincerely hopes for a future life, if he believes that if the fact of spirit return is proved, another life is established, why does he not make himself acquainted with the testimony of the living witnesses, and give that testimony due weight? Many of the witnesses are as capable, as rational, as scientific, as eminent, and able as the Colonel himself, if not more so, and as honest as he is—to say the least. They have been fearless and frank in investigation, and in publication of the results of their observations—has he? How far has his hope—with all his heart—for everlasting life taken him in search of evidence—of proof—that there is another life? If the establishment of immortality would do all that he says it would, all that he admits it *has* done for the Spiritualists, why does not he investigate as others have done, since Spiritualism alone claims to be founded on fact or offers proof to the investigator?

We do not want belief, neither that of Colonel Ingersoll nor anyone else, we want evidence, facts. Ingersoll is as liable to be mistaken in his reasonings and doubtings as others. What does he *know*? If he does not know, has not investigated, what value can we attach to his empty vapouring about "hysteria, mistake, and longing"? We have heard all that before, it is as empty as the cry of "devil." Ingersoll calls Robert Dale Owen "a good man, but a poor investigator." How does he know that? Are Crookes, Wallace, Barrett, Myers, Lodge, Hodgson, and Savage poor investigators? So long as the Colonel sticks to his "I don't know," he is safe, when he goes beyond that he flounders and is out of his depth. We greatly admire his geniality and eloquence. We did a great deal to get his lectures known in this country, and have sold many hundreds of them. He is doing a grand work as the weed-uprooter, the idol-demolisher. But has he the courage to go further? Will he try and find evidence to substantiate the hope (which he

says, he feels with *all his heart*) for everlasting life, on the basis of fact? Does he *mean* it or is he only talking? If he means it, will he read the testimony, will he investigate? Will he communicate with Mr. Hodgson and Mr. Savage, and sit with Mrs. Piper? Will he learn of Messrs. Lodge and Myers? For his own sake we wish he would. For the sake of mankind, we wish he would know the facts, and, before he "passes on," be able to change his "I don't know" into "I do know." We know he could if he would—will he?

### A PROMINENT AUSTRALIAN SPIRITUALIST.

MR. WILLIAM H. TERRY.

IN the long and somewhat romantic history of Australian Spiritualism, no name figures so prominently and so frequently as does that of the gentleman whose portrait appears in the present issue of the TWO WORLDS. If not actually the founder of Spiritualism in Australia, he has certainly done more than anyone else to advocate and defend the heaven-born principles of spirit-communion in the land of the golden and sunny south.

Amid the cruel opposition of intolerant orthodoxy, the bitter antagonism of sectarians, the determined misrepresentations of a newspaper press, interested in crushing or impeding the progress of the work, and all other opposing influences, Mr. Terry has held aloft the glorious banner of Spiritualism, and on the platform and through the press he has accomplished great things, and has lived to see the truths he loves so well, spread through all the colonies under the Southern Cross.

William Henry Terry is an Englishman, and was born in the year 1836 at Islington, London. He arrived in Victoria during the height of "the gold fever" in 1853. Some four years after this latter date, Mr. Terry's attention was directed to the subject of Spiritualism, and having determined to honestly and fearlessly investigate the phenomena and philosophy of the whole subject, he was compelled, from the evidence that came under his notice, to accept Spiritualism as God's latest gift to man. Once being fully convinced of the truth, Mr. Terry proceeded to teach it to others, and threw all his energies into the movement, with a success that, no doubt, was highly encouraging to the young enthusiast. He, however, realised, as many before and since have done, that truth was just the very thing that Christian orthodoxy wished to have nothing to do with, and so he was persecuted by the teachers of the popular religion, and, as the compiler of *Victorian Men of the Time* says, "The unpopularity of the subject made him more enemies than friends."

However, Mr. Terry knew that he was right, and notwithstanding the opposition which assailed him, he gathered around him many firm friends, and so in process of time he established and became the first secretary of the Victorian Association of Spiritualists, the late Dr. Richardson being its first president.

About the year 1870, Mr. Terry determined to abandon all other pursuits, and devote himself entirely to the cause of Spiritualism. He was, after a time, fortunate enough to secure a large store in Russell Street, Melbourne, close to the centre of the city, which he stocked with all the best literature of the movement, and for many years this Institution was recognised as the headquarters of Australian Spiritualism. Here could be procured all the best books, pamphlets, and periodicals relating to the work, and it is satisfactory to know that Mr. Terry established a large and prosperous business.

In 1872, he founded the Melbourne Progressive Lyceum, and was for several years its conductor. This institution is still in existence, and during the past twenty-four years has done an immense amount of good work.

Mr. Terry is a capital public speaker, and has addressed large audiences in the Masonic Hall, the Temperance Hall, and many other places. Several of his lectures have been printed and extensively circulated. Whenever Spiritualism was attacked Mr. Terry was always to the fore in its defence, and as he always, without one exception, came off victorious, his opponents came to the conclusion that he was too formidable a person to attack, and gradually decided to shelter their opposition to Spiritualism by sermons from their pulpits or denunciations in the sectarian press.

On the first of September, 1870, Mr. Terry issued the initial copy of the *Harbinger of Light*, which he has suc-

ceeded in publishing regularly ever since. Up to and including the June number, no less than 11,240 columns of matter has been printed, equal in bulk to the contents of 40 octavo volumes of the ordinary size. The 315 copies of the *Harbinger of Light* contain the history of Spiritualism in Australia during the past 26 years, besides a host of highly valuable original and selected matter. Some of the articles which appeared in the *Harbinger of Light* have been re-issued in book and pamphlet form, and have been extensively circulated all over the Australian colonies.

In addition to regularly issuing his monthly journal, Mr. Terry has published several other works of great value. These include the following books:—"The reality of Spiritual Intercourse," a reply to an attack on Spiritualism by Mr. H. G. Turner, a leading Unitarian layman; "The Phenomena of Spiritualism," "Spiritualism defined and defended," by Dr. Peebles, his first lecture in Melbourne; "Christ, the Corner Stone of Spiritualism," also by Dr. Peebles; "Spiritualism Vindicated," by the late Rev. James Tyerman; "The Evidences of Spiritualism," by W. D. C. Denovan, Esq., ex-M.P. This is a large volume of 700 pages, illustrated with 14 splendid engravings. "A New Pilgrim's Progress," a handsome cloth-bound volume of 260 pages, purporting to be given by John Bunyan, through an impressional writing medium; "Affinity," a cloth-bound volume by Mr. W. Bowley; "Spiritualism," by Mrs. Emma Hardinge Britten; "Spiritual Astronomy," a 42-page pamphlet; "Materialism refuted by facts," by H. Junor Browne; "Good Angels," a reprint of Wesley's famous sermon; "Hymns and anthems," "The Lyceum Leader," a volume of 120 pages, neatly bound in coloured cloth; "The Golden Rule of Spiritualism," by Hudson Tuttle; "The remarkable history of a Harvard Student," reprinted from the *Banner of Light*; "Modern Spiritual Manifestations," a reprint of "What's o'clock." Of this no less than 3000 copies were sold, and subsequently a special edition was published by a local Spiritualist, for gratuitous distribution, and 10,000 copies were so circulated. Mr. Terry has published other books and pamphlets. The writer of this notice regrets that he is unable to give a complete list, but the above will give a good idea of how Mr. Terry has used the press in furtherance of the noble work to which he has devoted his life energies.

In 1893-94 Mr. Terry paid a visit to America, and travelled over the United States from New York to San Francisco. During his absence from Melbourne he contributed to the *Harbinger of Light* a series of most interesting articles, entitled "On the Wing," many of which were afterwards reprinted in the American papers. On his return to Melbourne, after an absence of six months, he was given a joyful welcome by his many friends.

Of late years, Mr. Terry has developed into a healing medium, and most of his time is now devoted to this work, in which he has been very successful. He is, however, still quite as enthusiastic in his love for, and promulgation of, Spiritualism, as he was between 30 and 40 years ago. Mr. Terry is the recognised authority in Australia of all matters connected with the spiritual movement, and, we might almost say, what he does not know on the subject is really not worth knowing.

To give the life-history of William H. Terry would need a volume rather than a newspaper article. For nearly 40 years he has been identified with Australian Spiritualism, and has done more to advance its interests than any other person in the Southern colonies.

In the evening of his days he can look back on a well-spent life, and even his most bitter opponents are compelled to recognise his honesty and integrity, and his name is mentioned with respect even in quarters where Spiritualism is most disliked, and, of course, disliked because it is not understood. The most determined champions of Christian orthodoxy are too wise to venture to enter upon a personal conflict with Mr. Terry, knowing well that he is too strong for them. They know his strength and he knows their weakness. To Mr. Terry's honour be it said, that he has never descended to personal abuse, to vulgar slang, or imitated the orthodox in their sneers and jeers. He can and does write and speak strongly and fearlessly, but with no attempt to exalt himself or injure his opponents. He knows that he has truth on his side, and so can afford to treat his opponents with due respect, correcting their errors, exposing their misrepresentations, playfully humouring their little follies, and the weakness of their arguments.

Mr. Terry is the most unassuming of men. With all the noble work he has done in Melbourne, he is quiet and modest, retiring rather than obtrusive, never putting himself forward for any personal aims, but only to help on the cause he loves so well, and to which he has devoted all his life's energies.

Spiritualism in Australia owes Mr. Terry a deep debt of gratitude for the work he has done. He is properly honoured and respected, esteemed and venerated by all of the thousands of Spiritualists in Australia, and while that is the highest compliment that can be paid to him, it is also probably the greatest reward that he covets.

### SPECIAL REPORTS.

#### MR. BIBBINGS IN BIRMINGHAM.

IN FULFILMENT of an engagement with the Birmingham Spiritualist Union, Mr. G. H. Bibbings lectured at the Masonic Hall, morning and evening, on Aug. 30. Despite the inclement weather, there was a fair attendance of the members and friends to welcome him; but, mingled with this kind feeling of cordial reception, I suppose we must confess to having a little extra caution and criticism that involuntary asserts itself on such occasions, and one experienced a relief after the first few sentences had been delivered. Mr. Bibbings opened with a recitation, the effect of which told its own tale in the suppressed emotion and many tearful eyes. Passing under control, he spoke on the subject, "Why pray?"

We had heard Mr. Bibbings described as a "second Morse," as a man of intellectual accomplishments and oratorical powers. The former is making a large claim and the latter had to be verified. Having heard but the two lectures, it might be considered premature to hazard an opinion, but it strikes us as a greater injustice to Mr. Bibbings not to unreservedly admit him to be one of the most acceptable speakers we have had. We should consider it misleading to say he was a second Morse or Wallis, because he has such a marked individuality of his own, and is so dissimilar to any other of our speakers. Indeed, he more resembles in physique, in facial expression, as well as in style of oratory, Charles Bradlaugh, than any one I know. Clear in voice, and lucid in expression, he has a bold and fearless style that wins the confidence of his listeners.

The evening subject was a little curious, viz., "Wanting, is what?" but it was cleverly handled. What! do we want anything in the latter half of this glorious 19th century, after over eighteen hundred years of Christianity? Have we not Science, Religion, and Philanthropy? Then, proceeding to analyse the results of each and the condition of society, he showed that there is a deplorable want of Spiritual facts and teachings. We are pleased to have been able to book Mr. Bibbings for eight Sundays, and shall always extend him a cordial welcome.

### MATERIALISATIONS.

SIR,—It has been stated that we are creatures of extremes, and that truth lies midway. Now that the extremes have met, and the personalities have subsided, perhaps I may be allowed to express my opinion on the above subject.

Of all spiritual phenomena there is none so difficult and so little understood, and, therefore, so few capable of undertaking its investigation. Consider the varied influences of suspicion, or other hypnotic and paralysing conditions given off in most seance rooms, and tell me what chance there is for genuine phenomena, and if there is not more of repulsion than attraction for the spirit friends who are anxious to manifest their presence? I would like to see our mediums so filled with high moral and religious principle (and this should be sought by continued effort and prayer) that such influences would be overcome and repulsed; but our materialising mediums have not all attained this standard, and are, therefore, at the mercy of the sitters, who, to a large extent, are responsible for the faults and failures of the medium. Without the sitters provide the spiritual elements, influences, and forces necessary to attract and build up the forms, they cannot expect uniformly successful results, and frequently the wretched conditions are sufficiently powerful to produce fraud through a genuine medium. Would to God that all our mediums were sufficiently spiritualised to resist such evil influences, so that the wave of spiritual truth could roll on in power and might until the earth was filled with happiness and blessing.

Of those imposters who prattle about, provided with boiled muslin masks, etc., I have not words to sufficiently express my abhorrence. Every Spiritualist and medium should be determined, at any cost, to rid the cause of these abominable pests, who fatten on the bereaved and other trusting Spiritualists by impersonating their dead. Let us rise as one man and make such blasphemy impossible. Every materialising medium ought to be as anxious as every Spiritualist to produce this result, both for the vindication of his own character and that of so grand a cause. It is impossible that a medium should continually sit under scientific and inconvenient test conditions; but I would have every such medium looked upon with suspicion until he or she went through a test sitting, the conditions of which were agreed upon by the mediums and guides, and carried out by a committee of editors and other dependable authorities. This could not be carried out without inconvenience and expense; but it would be worth the trouble. Here is winter approaching, and it ought not to be possible for another crop of impudent deceptions to take place. It is sheer nonsense mediums objecting on account of the "indignity" of such a course, and stating it would interfere with the conditions. I have had many years experience of this form of phenomena, and I have always found the conditions vastly improved if the tests were made immediately before the commencement of the meeting.

As to the nature of the tests, I do not believe in intricate mechanical contrivances, bags, or cages. Get done with your tests, and when you are thoroughly satisfied, prepare an atmosphere of freedom and spirituality, such as the ascended ones can enter with delight.

The test that I impose is for the mediums to absolutely undress and clothe themselves in black clothing, provided by me, and previously examined by the committee of ladies or gentlemen, as the case may be, a black or coloured handkerchief only being allowed. Under these conditions no white article could be concealed, and, therefore, the forms who are clothed in white raiment could not appear except they were genuine. There should be sufficient light for every sitter to be distinctly seen. These conditions should be cheerfully agreed to by medium, sitters and guides (as was done before and after the sittings by the Middlesbro' medium), then the results would be worth having, and not as at present of no value, but rather a real source of suspicion, danger, and disgrace to the Cause.

As to dark cabinets and subdued light, although suspicious, I believe they are of real service in evolving with greater ease and strength the power by which the phenomena is produced. Although experiments in full light are desirable, I do not for many reasons expect a large measure of success.

In writing of spiritual phenomena, I always desire to point out that our religion is not one of phenomena, but it is a sure basis or groundwork upon which to build a spiritual structure that will withstand the force onslaught of Materialism and reason that no other religion is likely to long withstand. The world asks for proof. "To faith add knowledge."—Faithfully yours,  
J. SLATER.  
York, 30th Aug., 1896.

### LONDON NEWS AND NOTES.

**BATTERSEA PARK. Open Air Work.**—We commenced our meeting by addressing ourselves to two sympathetic friends, but very soon we had an audience that our halls would sometimes envy. Adjourning to Mr. Simons (near by), a pleasant tea party made a delightful break and started us with renewed energy in the evening. Our success somewhat disconcerted the meetings near by. The temperance meeting was abandoned and our Christian friends could not attract an audience. Mr. and Mrs. Boddington were the speakers for the day. Next Sunday, 3 and 6.30, near the band stand.

**BATTERSEA RISE. 38, Keildon Road.**—29: A most enjoyable evening with Mr. Peter's guides. Prayer and discourse on "Ye must be born again," chosen by one of the audience. "Moonstone" gave some wonderful tests in psychometry and clairvoyance.

**CANNING TOWN. 47, Hermit Road.**—27: Addresses by Mrs. Weedemeyer and the control of Mr. Shaw; clairvoyance by Mrs. Weedemeyer. 30: Grand night, room full, chair taken by Mr. Boddington, of Camberwell; Mr. Sloane's control gave a splendid address. We thank Mr. Sloane very much for his valuable assistance.

**CANNING TOWN Society (affiliated). 125, Barking Road (next to Public Hall).**—26: A pleasant evening with Mrs. Baker and Mrs. Barrell. 30: Mr. Dale received a hearty welcome. He dealt ably with "Try the spirits," to an enthusiastic audience. Mr. Davis kindly presided. Please note new address.—A. H.

**CAVENDISH ROOMS. 51, Mortimer Street, W.**—Mrs. Brigham again heard to great advantage. An instructive address concerning spiritual gifts. Beautiful thoughts expressed in a fitting manner. Verses of rare beauty improvised upon "Jesus, God or man?" "Reunion," and "Green Pastures," three subjects suggested by the audience. Miss Samuel sang "Consider the Lilies" (S. Glover), her beautiful interpretation of this song being greatly enjoyed.—L. H.

**EDMONTON. Beech Hall, Hyde Lane.**—A pleasant evening with Mr. and Mrs. Barrell, who gave an excellent address and good clairvoyant tests, to the appreciation of a large audience. [Prospective notices must be prepaid.—Ed. T. W.]

**FINSBURY PARK. Open-air Work.**—Meeting addressed by Messrs. Rodgers, Emms, and Brooks, also by Mr. Smith (Birmingham). As usual much interest aroused. An after-meeting for discussion was continued for some hours, the disputants being chiefly "orthodox." Large parcels of the *TWO WORLDS* and *Light* were freely distributed. In the evening at Wellington Hall, Mr. Rodger in the chair, Mr. Smith read a poem from Barlow, an American inspirational writer, the subjects suggested were dealt with by Messrs. Pursglove, Emms, Brooks, and Rodger.

**FOREST GATE. 13, Fowler Road.**—Public circle every Tuesday. Miss Findlay displayed her great mediumistic powers to the wonderment of all. So many attended, we were compelled to have two circles. Lyceum every Sunday morning at the same address.

**81, FORTRESS ROAD. Kentish Town.**—30: Miss Butterworth read from the Bible. Mrs. Spring offered a beautiful invocation. Mrs. Ashton Bingham, by desire, opened the meeting as a seance. Mrs. Spring was very successful in giving clairvoyant tests. Mr. H. Walter seems especially successful with sceptics. Voluntary helpers welcome.

**STRATFORD.**—Floral service, on behalf of our dear friends, Mr. Wortley and Master Brown, one of our little bandsmen. Many friends will remember Mr. Wortley, one of our members and staunch supporters, who was well known for his sterling worth. Mr. Dennis, Mr. Savago, and Miss Findlay conducted the services. Mr. Gazzett, our bandmaster, also spoke, and Mr. Chapman rendered a solo. There was a grand display of flowers, which were afterward presented to the West Ham Hospital. We thank the many friends who kindly brought the flowers, and Mr. and Mrs. Brown heartily thank all friends for their kind sympathy. [Please write on one side of the paper only.—Ed. T. W.]

**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 plants 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.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—26: Mrs. Hyde gave very good clairvoyance and psychometry to a very fair audience. 30: Harvest festival. Mrs. Hyde gave very nice addresses and good clairvoyance. In the evening she named a baby "Fred Wolfenden." The committee desire to thank all friends who so kindly contributed flowers, fruit, etc., and hope this effort will bind us all closer together, so that we may soon be in a larger hall, the present one being too small.

**CHEETHAM.** Ash Lodge, Halliwell Lane.—Aug. 27: Mrs. Newton was very successful with psychometry for sickness. 30 was quite a red letter day, many being unable to get in. We are very grateful to Mrs. Singleton Moss for her kindness in giving her services freely. Our collections were higher by some few shillings than we have ever taken before since opening our room. Speaking and clairvoyance very good, in some cases full names were given.

**COLLYHURST STREET.**—Aug. 25: Mr. Hollows conducted circle; clairvoyance very good. 30: Mrs. Peters gave good lectures. Evening, "Mission in the spirit spheres"; large audience. The choir, by special desire, repeated "Who can doubt of preservation?" with usual success. *Lyceum*: Good attendance; usual routine well done. 70 present.

**GORTON.** I.L.P. Room, Ainsworth Street, Clowes Street.—26: A good circle. Madam George, Mrs. Uren, and Mr. Faulkner gave good and satisfactory delineations. Sunday, we were well satisfied with the address on "The light of the world," from the controls of Mrs. Uren. Accurate psychometry and clairvoyance. Nice after-circle. Madam George gave splendid clairvoyance.

**HULME.** Junction Street.—Wednesday evening devoted to clairvoyance by Mr. Connolly. Thursday devoted to psychometry by Mr. W. Lamb. Sunday: Clairvoyance by Mrs. Eastwood, assisted by Mr. Connolly in clairvoyance and medical psychometry. After-circle packed. Monday: Mr. Gibson gave an address and psychometry, followed with clairvoyance by his son.

**LONGSIGHT and West Gorton.** Grey Street.—Aug. 25: Mrs. Horrocks' first visit well received. She gave good addresses and psychometry. 30: Mr. Kay gave a very good address on "Thoughts relative to man's abilities." Clairvoyance well appreciated. After-circle, about 100 present; several good tests.

**OPENSHAW.** Granville Hall, George Street.—A glorious day, long to be remembered, with Mrs. Griffin. If we could only have mediums like her, bringing love in their looks, we should progress with leaps. Grand addresses on "How to develop gifts" and "The harvest of the soul." Clairvoyance very good. A very good show of fruit, etc. Re-election of three Lyceum officers: Miss J. A. Owen and Mr. W. Orme, assistant conductors; Miss A. Daley, guardian.

**PATRICROFT.**—Aug. 26: Public circle conducted by Mrs. Hulme, in her usual manner. 30: Afternoon, Mrs. Porter conducted circle. Evening: good address and clairvoyance, highly appreciated by a good audience.

**PENDLETON.**—Aug. 27: Public circle opened by Mr. Moulding, whose guide, "Naturalist," gave an interesting discourse, followed by psychometry. 30: Mr. W. Johnson's guide answered questions from the audience, and was so good in the handling of same that it was with feelings of regret when the time came that bid us depart to our several homes.—F. Johnson.

**SALFORD.**—Aug. 19: Madame Henry gave an excellent address and good clairvoyance. 23: Mrs. Brookes gave good address on "Religion," and clairvoyance. 26: Miss Knight, assisted by a lady friend, gave splendid clairvoyance. A very successful night. 30: Miss Foster gave very good clairvoyance; Mr. Davies (presiding) gave a very good address on "Man: what he is, and what he should be," enlarging on the life we should live here, and prayer.

**SOUTH SALFORD.** 4, West Craven Street.—Mr. Arlott spoke well on "The beauties of Spiritualism, and how to attain the good and beautiful things of both sides of life." Mr. Rothwell dealt with questions from the audience to the satisfaction of the questioners. After-circle, excellent psychometry by Mrs. Hammond, of Openshaw. Hope to see her again. Clairvoyance very good by Mrs. Rothwell. Pleasant manifestations of spirit individuality through other mediums.

The Debate Society have made arrangements to hold their meetings during the approaching season at the County Forum, Market-street, where the large room will be at their disposal. It is expected that the change of venue to this well-known and central situation, will bring to the meetings many persons who are unacquainted with Spiritualism, but who are desirous of inquiring into the subject. The first meeting will be held on the 6th October at 8 o'clock, when it is hoped a large number of friends will attend. The proceedings will be chiefly of a social and informal character, and some mediumistic friends will give illustrations of phenomena.

## PLATFORM RECORD.

**ACCRINGTON.** St. James' Temple.—Monday, Mrs. Rennie gave good clairvoyance and psychometry, all recognised. 30: Mr. Leaver being unwell, Miss S. Butterworth's controls kindly gave splendid addresses, followed by clairvoyance and psychometry, all recognised.

**ACCRINGTON.** Whalley Road.—30: Mrs. Best gave clairvoyant descriptions, nearly all recognised. Good audiences.

**ARMLEY.** Theaker Lane.—29: Afternoon and night, Mr. Pawson discoursed on "Is Spiritualism true?" and six questions from the audience were dealt with in a masterly manner. Good clairvoyant descriptions.

**ASHTON.**—30: In Miss Whiteley's absence, Mrs. Fitton gave good addresses, Mrs. Cropper gave good clairvoyance and psychometry. Mr. John Sellars gave good clairvoyance.

**BARNOLDSWICK.**—Good addresses by Mr. Davies on "Do evil spirits return and take control of mediums?" and "What think ye of God?" Psychometry afterwards.

**BIRMINGHAM.** Bloomsbury.—25: Mrs. Groom very kindly paid us another visit, and, under control, answered questions from the audience, followed by three poems and 22 clairvoyant descriptions, 20 fully recognised. 30: Mr. Brian Hodgson, first time under control, took question from the audience on "How to live," very ably dealt with.

**BLACKBURN.** Northgate.—Mrs. Whittaker gave two good addresses. Clairvoyance good, all recognised.

**BLACKPOOL.** Liberal Club, Church Street.—Aug. 23 and 30: Mrs. J. A. Stansfield gave nice, sympathetic addresses, followed by good clairvoyance. She referred, on the 23rd, to the passing on of our dear sister Collinge, who had been an earnest adherent to our cause for 13 years.

**BOLTON.**—Our president, Mr. Ormrod, gave most heart-stirring discourses on "Modern Spiritualism," and "The great and grand cause for a home in the future." Both were at once instructive and profitable to all who have open minds in searching for spiritual information. Miss Whiteley, of Rochdale, gave excellent clairvoyance, all but one were recognised.

**BOOTLE (Liverpool).**—Two most interesting and inspiring addresses by Mr. Walter Howell, on "If a man die, shall he live again?" and "Death, and after." Both highly appreciated.

**BRADFORD.** Otley Road Spiritual Society.—A memorial service was held in memory of our late sister, Mrs. Preston, who was one of our ablest workers until ill-health overcame her. She will be greatly missed. Mr. Allan Moulson, in a soul-stirring address, held the crowded congregation spell-bound. He also gave some marvellous clairvoyant descriptions, all recognised but one. Afternoon, Mrs. Waterhouse gave a very good address and clairvoyance. A solo was well sung by Miss L. Cochrane. Public circle after the evening service; well attended.—J. O.

**BRIDGEWATER.**—Mr. G. H. Bibbings on Friday last, commenced his tour auspiciously, his guide giving remarkably powerful answers to the following questions propounded by the audience: "Do you ever meet Jesus, of Nazareth?" "Can you give us the origin of belief in a devil?" "Assuming that other worlds are inhabited, is their worship spiritualistic (as we understand it)?" "Contrast the teachings of Christianity and those of Spiritualism." We anticipate a successful tour for Mr. Bibbings, who possesses remarkable natural ability, and guides of exceptional intelligence.

**BRIGHOUSE.**—Mr. G. Lewis discoursed, afternoon, to the children; evening, "The futurity." Psychometry very good.

**BURNLEY.** Hammerton Street.—Mr. T. Grimshaw, from America, formerly a member of our Lyceum, lectured in the afternoon and evening to fair audiences. His efforts in the evening frequently met with plaudits for their feeling and telling style.

**BURNLEY.** North Street.—Mr. Parker, of Bradford, made his initial visit, and gave excellent addresses on "Spiritualism, a blessing to humanity," and "Concerning spiritual gifts, I would not have you ignorant." Successful clairvoyance. The speaker was highly appreciated, and we certainly look forward to another visit with pleasure.

**BURY.** Georgiana Street.—Miss Scott gave excellent addresses, "The religion of the past, present, and future"; night, "Prayer, the edification of man." Clairvoyance good.

**CAMBOIS.**—Mr. J. Stevenson, of Gateshead, delivered lectures on "Cranial psychology," and "Philosophy of mediumship." Highly appreciated. Messrs. Murday and Bell presided.

**CARDIFF.** St. John's Hall.—Great disappointment was felt that Mrs. Green was unable to keep her engagement. However, we managed to pull through by the aid of Messrs. R. Mark and E. Adams and Mrs. Dowdall, whose control ("Snowflake") gave very successful clairvoyance in the evening to a crowded audience. Mr. R. Mark's address, "Clairvoyance and clairaudience from the Book of Revelations." Mr. E. Adams, "Spiritualism in the home," preceded by a resume of the current controversy in the local papers.

**CARDIFF.** 100, Cowbridge Road.—Aug. 30: Trance addresses by Mrs. Williams on "When the mists have rolled away." A stranger proposed "Spirits' idea of ideal life," and Mrs. Preece's control gave the fullest satisfaction in dealing with it. Most satisfactory clairvoyance by Mrs. Williams and Mrs. Preece; names, incidents and events in the life of departed friends being recognised.

**CARLISLE.** Temperance Hall, Caldewgate (affiliated).—Splendid discourse by Mr. Griffin-Hodson, on "Is Spiritualism witchcraft?" also recited "Crossing the bar," in his well-known pathetic style. Evening subject, "The gifts of the spirit," was a real treat, followed by a beautiful recitation on "The Guardian Angel." Appreciative audiences. Three new members (omitted to mention last week). Two Worlds sold out.

**CLITHEROE.**—Pleased to have another visit from Miss Smith, her reception being as hearty as ever. At the afternoon service she named the baby of Mr. and Mrs. Grime, giving it the name of Lillian Ada, and spirit name "Light." This being our first "naming," it was a great surprise to many. Addresses were given on "Advice to teachers and parents" and "What has Spiritualism done for humanity?" Successful clairvoyance and psychometry followed. After-circle well attended. See prospectives.

**DARWEN.**—23: Harvest festival. Our hall being magnificently decorated with fruit and flowers, the committee desire to thank all friends who contributed to its success. Mr. Mayoh's addresses were listened to with great eagerness, both meetings being crowded. Mrs. Lambert gave 44 clairvoyant descriptions, 39 being instantly recognised. A grand day for us all. Monday, a grand fruit banquet. Entertainment and social was well patronised, the room being filled. Songs were rendered by R. Dickinson, B. Harwood, J. Cottom, R. Robertson Nightingale. — Winstanley gave a grand dramatic recitation, entitled "Kissing Cup." Mrs. Golborne also gave a dramatic recitation, "Cobna Hall," a grand spiritualist lesson. Saturday, 29th, Lyceum gala. Friends from Colne, Blackburn, and Manchester joined our procession, Blackburn and Colne Lyceumists bringing their banners with them, which helped to make a grand display. Marching and calisthenics were gone through to the strains of the Pickup Bank Prize Band, after which coffee and buns were served, dancing being indulged in till dusk. 30: Mr. J. Macdonald delivered a sterling address in the afternoon, and at night questions from the audience were dealt with in a masterly manner, clairvoyance being very good.

**DERBY.** Normanton Road.—30: A good day. Mrs. Hulme's guides gave excellent addresses to good audiences on "Let us be up and doing," and "Is Spiritualism of God or of the Evil One?" Successful clairvoyance and psychometry. 31, Mrs. Hulme gave

medical and business psychometry and clairvoyance with marvellous accuracy and success.

DEWSBURY. Bond Street.—27: Public circle, a good audience well pleased with the clairvoyance by Miss Crawshaw and Miss Dixon. 30: Mr. C. A. Holmes gave good addresses on "Where is the wisdom of the ages that have gone?" and "The greatest facts of modern Spiritualism."

GATESHEAD. 60, Herbert Street.—Good attendance and satisfactory meeting. Mr. T. R. Penman's guides on "What is man and where is man going?"

GATESHEAD. 47, Kingsboro' Terrace.—23: Splendid evening with Mr. Jos. Wilkinson, who gave a much-needed lesson on "Faith, hope, and charity," and an able address, with his well-known ability. A good attendance giving hearty thanks. 30: A good time with the guides of Mr. W. H. Penman on "Death, where is thy victory?" closely followed by a good attendance. Clairvoyance by the speaker. Good personation by a member; several recognised.

HECKMONDWIKE. Church Lane.—Mrs. Brook and her guides, good address on "Ministering spirits." Clairvoyance splendid, all acknowledged.

HULL. St. George's Hall, No. 3 Room.—2-30, Improvement class. Mr. Bland's "Why we are Christians?" was discussed. No. 4 Room, 6-30: Mr. Thompson presided. Dr. Riley, a valuable addition to our platform, spoke on "Soul; or, the tenant of the house we live in," in a masterly and philosophical manner. Mrs. Killey preceded and interposed with solos, rendered with a very sweet and pleasing effect to large and appreciative audience.

HUNSLLET. 3, Bottom of Joseph Street.—25: A good night with Mr. Seeking and his guides, who gave a good address and very good clairvoyance. 30: Mrs. J. Robinson, of Leeds, gave very good addresses on "The outward world is dark and drear," etc., and "What does Spiritualism profit a man?" Good clairvoyance. Good after-meeting; Mr. Johnson and Mrs. Harrison gave addresses, and good clairvoyance by Mrs. Abson. Crowded audience.

HUNSLLET. Goodman Terrace.—Mr. Wilson gave good addresses on "God is everywhere," and "Spiritualism weighed in the balance." Good after-meeting.

LEEDS. Progressive Hall.—A good time with Mr. Barraclough's guides, who dealt with subjects from the audience in a masterly manner.

LEEDS. 8, Myer's Court.—A good time. Mrs. Beecroft's guides very ably discoursed on "Cherish faith in one another," and gave successful clairvoyant descriptions.

LEICESTER. Crafton Street.—A splendid time with Mrs. Yeeles at our harvest festival. Her inspirers spoke on "Who shall be the sowers of the great spiritual truths?" and "Thou crownest the earth with Thy goodness." Excellent clairvoyance, nearly all recognised. Crowded room, many having to good away.

LEICESTER. People's Hall, Millstone Lane. 30: Mr. Swinfield's control dealt ably with "Is Spiritualism a religion? if not, what is it?" Much appreciated, successful clairvoyance.

LEICESTER. Liberal Club, Town Hall Square.—Our local friend, Mr. Ashby, delivered an address on "Liberty," followed by clairvoyance. *Prospectives*: Friends please note, our Harvest Festival will be held on Sunday, Sept. 13, when Mrs. Yeeles, of North Shields, will give an address at 11, 3, and 6-30. The loan of fruit, flowers, etc., will thankfully be accepted from friends.—[Prospectives must be prepaid.—Ed. T. W.]

LEIGH. Newton Street.—Pleased to hear the guides of Mr. Gibson and son. Afternoon, short address and clairvoyance. Evening subject: "Our joys and our sorrows," also very good clairvoyance, mostly recognised.

LIVERPOOL. Daulby Hall, Daulby Street.—Mr. J. B. Tetlow, 3 p.m., "Life in two worlds"; 7 p.m., "Passion, sympathy, love"; very good attendance. Clairvoyance and psychometry appreciated.

LONGTON SPIRITUAL CHURCH has removed to the old rooms over the Post Office, which have been renovated, and present a very comfortable appearance. Mrs. Rushton, of Macclesfield, gave excellent addresses on "Spiritualism as a practical religion," maintaining throughout a high standard of spiritual teaching, which was thoroughly enjoyed, over 90 being present. The members are working hard to resuscitate the society, and the general tone augurs well for its future success.

MACCLESFIELD.—Mr. Rooke, of Levenshulme, gave very good clairvoyance in the afternoon, all in poetry. In the evening he spoke from written questions from the audience. Well appreciated.

MIDDLESBRO'. Spiritual Hall.—26: Fruit banquet and entertainment, at which G. Hodson, Esq., of Birmingham, helped us once again; we cannot thank that gentleman enough for his past services. 30 and 31: Walter E. Inman, of Sheffield, answered questions, followed by clairvoyance in his usual remarkable style.

MILLOM.—Re-opening of rooms. On Sunday last, successful and interesting services conducted by Mr. John Young, of Oldham. Large congregations were present to greet him. An old pioneer medium, Mr. H. J. Taylor, opened the meeting, and spoke on "Why I am a Spiritualist," followed by Mr. Young, who gave many startling and interesting incidents connected with people who were present, which were acknowledged as correct. The meetings were continued on Monday. Mr. Law, an old president of Millom Society, but now of Hollinwood, took the chair at each service. Mr. Young has done much good, and friends are hoping to see him again soon.

MIRFIELD. Armitage Gardens.—30: Mrs. Beanland gave very learned addresses, much appreciated. Extraordinary clairvoyance, all but two recognised. This was the last meeting this summer.

NELSON. Ann Street Temple.—Miss Skipper's guides spoke well on "My home, where is it?" and "What is true worship?" Clairvoyance excellent.

NELSON. Bradley Fold.—Mrs. Beardshall being unwell, Miss Barlow, of Clitheroe, was an excellent substitute, and gave every satisfaction with her discourses on "How does the spirit find itself after the change called death?" and "The signs of the times." Clairvoyance afterwards.

NELSON. Pendle Street.—Aug. 25: Mrs. Johnstone gave wonderful phenomena. 30: Mr. Sanders gave instructive discourses and very good clairvoyance and psychometry. Crowded room.

NEWPORT (Mon.). Arundel Villa, Barrack Hill.—6-30, An address by Mr. Wayland's guides on "True worship." Clairvoyance at after-meeting by Miss Alice Wayland. All friends welcome to these services. Free to all.

NORMANTON.—Mr. Thos. Wild was unable to be with us owing to serious illness, but we hope the angel guardians may strengthen him to carry on his great work. Mrs. Whiteoak came to our aid, so that the large gathering assembled was not disappointed. She gave a good discourse on "Spiritualism, a consolation to humanity." Evening, Mr. Johnson gave a most eloquent address to a crowded room, on "What fate awaits me in the great eternal morning?" well received. Mrs. Whiteoak gave recognised clairvoyance at each service. She has our grateful thanks for coming to help us. 60 stayed to the after circle to hear Mr. Johnson, who really excelled himself, he being taken entirely away from himself.

NORTHAMPTON.—Mr. H. Clark, of Leicester, gave two first class addresses to good audiences, who seemed well satisfied with the way he handled the subjects, which were "Put ye in the sickle, the harvest is ready," and "Ye must be born again."

NORTH SHIELDS. 80, Saville Street, opposite the General Post Office.—26: Mr. Henderson gave psychometrical delineations, which were appreciated by the recipients. 30: Mr. W. Westgarth gave an eloquent address on "Man, what is he, and whither goest he?" highly appreciated by a large audience.

NOTTINGHAM. Masonic Hall.—A great spiritual treat. The chief control of Miss Cotterill lectured in fine style, with convincing logic, resulting in astonishing and sensational success. Her gifts had become known the week before, and spread rapidly among the people, therefore, we had a large congregation in the morning, and crowded out in the evening. We predict a great future before Miss Cotterill as a medium, especially if then, as now, she holds her gifts sacred; truly we have had a great spiritual awakening, and we are thankful to the spirit people. In the evening a short service of song, entitled "Spirit return," by Mrs. L. A. Griffin, was rendered very creditably by the Lyceum scholars. Miss Carson and Miss Reeves rendered solos. Miss Brearley and Miss Souter were the accompanists. Miss Cotterill has also held very successful meetings during the week.

OLDHAM. Bartlam Place.—Aug. 26: Public circle with Miss Knight and Mrs. Anderson very successful. Miss Knight is making a lot of friends in Oldham. Sunday: Mr. B. Plant; very good addresses and clairvoyance.—C. H.

OLDHAM. Temple.—Mr. Jones' excellent addresses, clairvoyance, and psychometry were much appreciated. He ought to be kept busy in the Cause.

PARGATE.—30: Miss Halkyard delivered interesting addresses, followed in each case by excellent clairvoyance. Many strangers present; some of them interested, but evidently did not quite understand Miss Halkyard's clairvoyant gifts.

PRESTON. Weavers' Hall, Walker Street.—Miss Ribchester's guides (local medium) gave good discourses on "Sow in the morn thy seed" and "The ideals of man." Clairvoyance very good at both services.

PRESTON. Marsh's, 37, Plimington.—A good meeting, 29 present. Mr. Sergeant, controlled, spoke on "Salvation." Earnest words he uttered to convince his hearers that the old theory of salvation through Jesus Christ must be given up, for man must work out his own salvation. Miss Ryan also spoke.

RAWTENSTALL.—Aug. 23: Mrs. Best gave clairvoyance at both services in her usual racy style; nearly all were recognised. 30: Mr. Smith spoke on "What is the need of the hour?" In the evening there was a very good audience.

ROTHWELL.—Grand day with Mrs. Stretton's guides. Evening, Subject, "Heaven, where is it?" dealt with in a nice manner. Clairvoyance very good, well satisfied.

SEGHILL.—Aug. 30: Mr. F. W. Easthope gave a short reading, and followed with psychometry and clairvoyance, all very successful.

SHAW.—Aug. 27: Mr. Fielding, of Oldham, gave a grand address, the audience seem amazed while her control was speaking also good clairvoyance, all fully recognised. 30: Mr. Postlothwaite gave splendid addresses on "Spiritualism from the Biblical standpoint," and "Other World Order." The audience seemed spell-bound; good psychometry. We hope to have him again soon.—[Please write on one side of the paper only, Ed. T. W.]

SHEFFIELD. Hollis Hall.—Aug. 30 and 31: Mrs. Rennie gave very earnest and thoroughly spiritual addresses, followed by clairvoyance and psychometry, which gave great satisfaction.

SKIPTON.—The guides of Mrs. A. Marshall, of Burley, delivered very interesting discourses on "Unity" and "Shall we meet beyond the river?" She is always welcome at Skipton.—T. L.

SMETHWICK. Central Hall.—30: Our people instructed by a visit from Mrs. Walker, of Northampton, whose guides gave two addresses on "The effect of spiritual philosophy on the world" and "First seek the kingdom of heaven, then all other things shall be added unto you." General expressions of satisfaction. Chairman, Mr. Anson.

STALYBRIDGE.—26: Mrs. Stansfield, in her usual pleasant manner, gave a splendid address, enjoyed by all. 30: Miss Knight gave remarkable tests in clairvoyance and psychometry for the first time here, to large and appreciative audiences.—W. B.

STALYBRIDGE.—Wednesday: Miss Saynor delineated many clairvoyant tests, and was well appreciated. Sunday, Mrs. Franco failing to attend, Mr. William Wallace kindly officiated, delivering very intellectual and interesting addresses. *Notice to Mediums and Speakers*.—Owing to the health of the president (Mr. A. Hunter) failing, and also the room being required for other purposes, thus depriving the Spiritualists from holding any further meetings, it has been decided to discontinue holding any more meetings till further notice.—J. H. Hunter, cor. sec.

STOCKPORT.—Mr. W. J. Mayoh. 2-30, "All men are equal at their birth." 6-30, Two questions, "Should woman have equal freedom all round with man? is she man's equal?" and "Is social equality ripe for the present time." The guides dealt with the subjects in a very convincing and edifying manner, the eloquence of language providing much food for thought for the large audience.

WAKEFIELD. Queen Street.—Mrs. Levitt's guides spoke well

upon "There is no death" and "Nearer my God to Thee," to attentive audience. Clairvoyance most successful.

WALSALL. Central Hall.—Aug. 30; Mrs. Groom gave a good address in the evening, subject, "Spiritualism, its need," in a very pleasing and instructive manner, also three poems, which were much appreciated. Eleven clairvoyant descriptions, 10 of which were fully recognised.

WEST HARTLEPOOL. 26, Richard Street.—Aug. 30: 6-30, Mr. Henry's guides gave a brilliant discourse, an intellectual feast. Our friend, "Nebo," described several spirits, also many incidents in the life of one of our friends; nearly all remembered. Mr. Todd was controlled, and gave a short address, and described one spirit who was clearly recognised. All earnest inquirers welcome.

WEST HARTLEPOOL. 20, York-st.—Aug. 30: Mrs. Robinson's guides gave a good address, "Is it a sin for the departed to return?" Public meeting on Thursday, 7-30.

WHITWORTH.—A good day with Mrs. Warwick. The subjects very good, and clairvoyance well recognised. A child was named in the afternoon. On Sunday next, our room will be closed on account of the wakes.

WISBECH. Public Hall.—Mr. Wood delivered an excellent discourse on Proverbs iv. 1, a text given from the audience. Very good clairvoyance. *Prospectives*.—Lyceum Harvest Festival, led by Mr. Uperoff Hill.—[All Prospectives should be prepaid.—Ed. T.W.]

MONTHLY PLANS.

- ARDWICK. Tipping Street.—13, Mrs. Green; 16, Mr. Gibson; 20, Mr. Gibson; 23, Open; 27, Mrs. Rennie; 30, Mr. Pearson.
- ASHTON.—13, Mrs. Russell; 20, W. A. Taylor; 27, J. T. Standish.
- BACUP.—13, Miss Barlow; 20, Mrs. Midgley; 27, Miss Cotterill.
- BELPER.—13, Mr. G. Featherstone; 20, Mrs. Stansfield; 22, Mrs. Brigham; 27, Mr. Hodson.
- BLACKBURN. Freckleton Street.—13, Mrs. Hyde; 20, Choir; 27, Mrs. Stair.
- BLACKPOOL.—13, Mrs. Midgley; 20, Miss Gartside; 27, Mrs. Hulme.
- BOLTON.—13, Miss E. A. Smith; 20, Mr. Walsh; 27, Mr. Gibson.
- BRADFORD. Bowling. Harker Street.—13, Mrs. Firth; 20, Mrs. Mercer; 27, Mr. Lewis.
- BURNLEY. North Street.—13, Miss Cotterill; 20, Mr. Swindlehurst; 27, Mr. G. Featherstone.
- BURY.—13, Mrs. Horrocks; 20, Miss Cotterill; 27, Mrs. Griffin.
- COLNE.—13, Mr. R. C. Craven; 20, Mrs. Stair; 27, Mrs. Smith.
- HECKMONDWIKE. Thomas Street.—13, Mr. Rowling; 20, Miss Walton; 27, Miss Hunter.
- HECKMONDWIKE. Church Lane.—16, Mrs. Levitt; 23, Mrs. Woner.
- HUDDESFIELD. Brook Street.—20, Mr. Tetlow; 27, Miss Patefield.
- HULL.—13, Mr. Peter Miller; 20, Mr. Needer; 27, Mr. Thackerer.
- HUNSLLET. Top of Joseph Street.—13, Open; 20, Mrs. Thornton; 27, Mr. A. Walker.
- HUNSLLET. 3, Bottom of Joseph Street.—13, Harvest Thanksgiving, Mrs. J. Crossley; 14, Mrs. E. Wood; 20, Mr. F. Wood; 27, Mr. H. Long.
- HYDE.—13, Mrs. Summersgill; 20, Mr. W. J. Mayoh; 27, Mr. J. Swindlehurst, Anniversary.
- LIVEREDGE.—13, Mr. J. Wilson; 20, Mrs. Armitage; 27, Mr. F. Wood.
- LEDS. Progressive Hall.—13, Mrs. Robinson; 14, Mesdames Moody and Woner; 20, Mrs. Brooks; 27, Mrs. Roberts.
- LEDS. Psychological Hall.—13, Mr. W. Inman; 20, Local; 27, Mrs. Berry.
- NELSON. Bradley Fold.—13, Miss Walton; 20, Mr. Adams; 27, Mr. Young.
- NORTH LONDON.—9, Phenology, Mr. Davis; 16, Circle (members); 23, Astronomy, Mr. Rodger; 30, Circle (members).
- NOTTINGHAM. Masonic Hall.—13, Mrs. Groom; 27, Mrs. J. A. Stansfield.
- PARKGATE.—13, Mr. C. Shaw; 20, Mr. Inman; 27, Mr. Postlethwaite.
- PENDLETON.—13, Mr. J. C. Macdonald; 20, Mrs. Berry; 27, Mr. W. Johnson.
- RAWENSTALL.—13, Mr. Young; 20, Mr. Postlethwaite; 27, Mrs. Hitchin.
- ROCHDALE. Regent Hall.—13, Mrs. M. H. Wallis; 20, Mr. W. Rooke; 27, Mrs. Fletcher.
- ROYTON.—13, Miss Halkyard; 20, Mr. Crossley; 27, Mrs. Hyde.
- SMETHWICK.—13, Mr. F. Hepworth and Mrs. Groom; 20, Mr. T. Hands and Mrs. Lawrence; 27, Open.
- WAKEFIELD. Queen Street.—13, Mr. J. Pawson, Anniversary; 20, Open; 27, Mr. C. Shaw.
- WALSALL.—13, Mr. Wallis; 20, Mr. Plant; 27, Mrs. Groom.

PROSPECTIVE ARRANGEMENTS.

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

BLACKBURN. Freckleton Street.—Sunday, Sept. 6, Annual Harvest Festival, Mrs. M. H. Wallis, at 2-30, "Lessons drawn from the harvest"; at 6-30, "Homes in the hereafter." 7th: A Social and Dance; admission 6d. A string band will be in attendance.

BRADFORD. Central Society, Temperance Hall.—Sept. 13: Harvest Festival; speaker, Mr. Smithson. The committee will thankfully receive Fruit, Plants, etc., from friends wishing to make it a success. Tea provided at 4d. Friends, come and help us.—Wm. Snaith, sec.

BRADFORD. Walton Street.—Opening of the Lyceum on Sunday, Sept. 6, at 10-30 a.m. Hearty 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.

CARLISLE. Temperance Hall, Caldewgate.—Sept. 6: Mr. J. H. Lashbrooke, of Newcastle, at 2-30 and 6-30. All communications to be sent to J. Winder, Hon. Sec., 27, William Street.

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

CLITHEROE. Thomas Wilkinson begs to state that he has changed his address from 5, Church Brow, to North Cross Cottages, Salt Hill Lane, Clitheroe. Will his numerous correspondents kindly take note.

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.

GATESHEAD. 97, Coatsworth Road.—Receptions will open on Monday, Sept. 7, at 7-30. All inquirers into Spiritualism, Cranial Psychology, and kindred subjects are welcome.—J. Stevenson.

GLASGOW.—Mrs. Brigham will give Inspirational Addresses in the Waterloo Rooms, on September 6th, at 11 a.m. and 6 p.m. Mr. Thos. Wild, the Seer of Rochdale, will give clairvoyant descriptions at the close of each service.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of Delegates at Collyhurst-street Hall, Oldham-road, Manchester, on Saturday, Sept. 12. Tea at 5, 6d. each; meeting afterwards. Concert by Collyhurst Lyceum at 7; admission 3d. All welcome.

LANCASTER.—Anniversary, Sept. 6. Speaker, Mr. Wm. Davies (Burnley), assisted by Miss Hunter (Stalybridge), clairvoyant. Chairman, Mr. Wm. Clarke. Solos and special hymns by the choir. A cordial invitation to all. 2-30 and 6-30.

LIVERPOOL. Daulby Hall, Daulby Street.—Sep. 6: Mrs. E. H. Britten, 3 p.m., Answers to written questions; 7 p.m., "Spiritual Evolution, the Divine Revelation of the 19th Century." 13: Mrs. J. A. Stansfield. 20: Mr. T. Wild. 27: Mr. J. B. Tetlow.

MACCLESFIELD.—Harvest Festival Services, Sept. 6, to commence at 3 and 6-30, speaker, Mr. F. Hepworth, of Leeds. Monday, Sept. 7, a Concert and Sale of Fruit, humorist, Mr. Hepworth, assisted by local talent, to commence at 7-30 prompt; admission, 3d. [Prospectives must be prepaid.]

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.]

PATRICROFT. Spiritual Hall, New Lane.—Re-opening of Lyceum on Sunday, Sept. 6, by Mr. Alfred Kitson. Lyceum session 10 a.m.; 3 o'clock and 6-30, Addresses to Parents and Friends by Mr. Kitson.

SMETHWICK. Public Hall.—Sept. 13: Seventh Anniversary Services, Mr. F. Hepworth at 11 and 6-30. Mrs. Groom at 3. Herr Wedekind and Son, zither players. Chairman, Lieut.-Gen. Phelps. Collections. Do come

THOS. COLLINS, Speaker, Clairvoyant, Psychometrist, and Test Medium, is now booking dates for 1897, few open for 1896. Address, 108, Oldham Road, Edge Lane, Oldham.

YORKSHIRE UNION OF SPIRITUALISTS.—Walter Howell will be at West Vale, Sept. 23, not Shipley. Delegates and friends please note September Conference, Armley, 13th Sept. All welcome.

WANTED by Widow Lady (Spiritualist), situation as Housekeeper or attendant upon invalid, experienced. Address R, Two WORLDS office.

THE ORIGIN OF EVIL

Is a mystery as profound and inscrutable to-day as it ever has been since the first dawn of consciousness in man; and the Mystery of pain is equally wrapped round with the black cloak of un-knowledge. But because we know not the Why or the Whence of Pain, it is absurd to suffer if we have the means of relief at our hands. Perhaps of all the minor pains and annoyances of our complex modern life, none cause more real sufferings, are the exciting causes of more cases of insanity, or bring about more cases of suicide, than do the Nervous Headaches, that are so distressing a feature of our civilisation. A real remedy for these has long been wanted, and we are happy to say, has now been found in Sir John Howard's Powders. We can honestly recommend them, as they will cure the worst attack of Headache or Neuralgia almost as soon as swallowed. The Ohme Chemical Co., Nottingham, will send a box containing 20 of these joy-bringing Powders to any sufferer, on receipt of fourteen penny stamps. — OHME CHEMICAL COY., NOTTINGHAM.

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington**.—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mrs. Best, 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. F. Colbeck. Mon., 2-30, developing circle. 7-30, Service.

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

**Ashington**.—Spiritual Temple, 5.

**Attercliffe**.—Vestry Hall, at 3 and 6-30, Mr. G. H. Bailey.

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

**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. David Jagger. 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. Barnes.

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

**Blackburn**.—Old Grammar School, Freckleton-st. 9, Lyceum: 11, Circle; 2-30, 6-30, Mrs. Wallis, Harvest Festival.

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

**Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Duckworth.

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

**Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. W. Ripley.

**Burnley**.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.

**North-st.**, 9-30, 2-30 and 6, Mrs. Marshall.

**Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Swindlehurst. Wed, 7-30, Miss Barlow.

**Cardiff**.—St. John's Hall, St. John's Square, Lyceum at 2-45; 11 and 6-30.

**Carlisle**.—Temperance Hall, Caldewgate, 2-30, 6-30, Mr. J. H. Lashbrooke.

**Clitheroe**.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6.

**Colne**.—Cloth Hall, Lyceum, 10; 2-30 and 6-30.

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

**Darwen**.—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. W. J. Leeder. 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.

**Hyde**.—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mrs. J. A. Stansfield. Tues., 7-30.

**Lancaster**.—Athenaeum, St. Leonard's Gates, 2-30, 6-30, Mr. W. Davies.

**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Flower Service, Mrs. Stair. Monday, 7-30.

**Leicester**.—People's Hall, Millstone Lane, 6-30, Mrs. Jowett. Tues. and Thurs. at 8.

**Liberal Club**: Town Hall Square, 11 and 6-30, Thurs., 8, Public Circle.

**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mrs. E. H. Britten. Monday, 8, Members' meeting, Tuesday, at 8 Public circle. Admission by ticket.

**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, T.W. on sale. Wed., 8.

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

**Stratford**.—Workman's Hall, West Ham Lane, E., 6-45, and every Thurs. at 8, Mr. Ronald Brailey.

**Macclesfield**.—Cumberland-st., Lyceum, 10-30 & 3; 6-30. Harvest Festival, Mr. F. Hepworth.

**Manchester**.—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mr. Johnson. Tues., 8, Choir practice. Wed., 8, Mrs. Rennie. Friday, 8, Members. Sunday, 8-30, circle for members.

**Harpurhey**: Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30, Mr. W. Rooke, Harvest Festival. Tuesday, 8, Public Circle.

**Patricroft**: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. A. Kitson. Tues., 8; Wed., at 8, Miss Foster.

**Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Dixon. Thurs. 8, Public Circle. Mr. J. B. Tetlow.

**Salford**: Co-op. Stores, Chapel-street, 6-30, Miss Knight. Wed., 8.

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

**Nelson**.—Bradley Fold, 2-30, 6, Mrs. Hyde.

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

**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr. E. W. Wallis.

**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, Open.

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Madame Henry. Thursday, 8, members only.

**Rawlenshall**.—Lyceum, 10-30; at 2-30, 6, Mrs. Fielding.

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

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

**Slatthwaite**.—Lalth Lane, 2-30, 6.

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

**Stalybridge**.—Progressive Society, 3 and 6-30, Mr. Collins. Weds., Mr. B. Plant. Thurs., 8, Sat., Social, 7.

choir practice, 7, Members' Developing Circle at 8.

**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. L. A. Peters.

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

**Walsail**.—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Gregg.

**West Vale**.—Green Lane, 6, Miss G. Hunter.

**Wisbech**.—Lecture Room, Public Hall, 6-45, Lyceum Harvest Festival, Mr. U. Hill, Leader.

## NON-AFFILIATED SOCIETIES.

**Accrington**.—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Miss Cotterill. Monday, 7-30, Public Circle. Wed., 7-30.

**Barnoldswick**.—Spiritual Hall, Lyceum, 10, 2-30, 6.

**Batley**.—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mrs. Armitage.

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

**Birmingham**.—Bloomsbury, 6-30, Mrs. Walker.

**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. Rennie.

**Bradford**.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Stretton. Mon., 2-30, Wed., 7-30.

**Little Horton-lane**, Spicer-street, 2-30, 6, Anniversary, Mrs. Berry.

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

**Otley-road**, Lyceum, at 10-30; at 2-30 and 6, Open Session Lyceum. Tuesday.

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

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

**West Bowling**.—Boytown-st., at 10, Lyceum, 2-30, 6, Mrs. Clough. Thurs., 7-45.

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

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

**Cambos**.—Spiritual Evidence Society, 2, 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. Armitage. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.

**Dearnley**.—Liberal Club, 2-30 and 6.

**Derby**.—11, Normanton-rd., 2-30 and 6-30, Mrs. Place, and on Mon. 7-30. Wed., 7-30.

**Dewsbury**.—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. Midgley. Thursday, 7-30.

**Dunfermline**.—Giffilan Hall, Wed., at 8.

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

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

**Felling**.—Hall of Progress, Charlton Row, 2-30 and 6.

**Foleshill**.—Edgwick, 10-45 and 6-30. Monday, 8.

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

**Halfax**.—Winding-road, at 10-30, 2-30, and 6, Flower Service. Monday.

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

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

**Hollnwood**.—Factory Fold, 2-30, 6-30, Open.

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

**Hull**.—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 7-30, and No. 4 Room, 6-30, Wednesday, 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

**Hunslet (Leeds)**.—Top of Joseph-street, 2-30 & 6, Mr. P. Wilson. Tues. and Sat., 8, Public Circles 3, Bottom of Joseph St.: 2-30 & 6, Mrs. E. Wood. Circles, Tues. at 7-30, & Saturday, 7-30.

**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, School Anniversary. Mon., 7-30.

**Leicester**.—Crafton-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. F. Wood. Mon. 7-30, Public circles. Thursday and Saturday, at 7-30.

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

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. C. H. Dennis, "Do Spirits return?"

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

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

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

**Longton**.—Post Office Buildings, 2-30, 6.

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

**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Miss Jackson. Tues., 8, Thurs., Public circle.

**South Salford**, 4, West Craven-street, Regent-rd., 6, Aiter-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**.—Spiritualist Progressive Church, 77, Grange-road, 2-30, 6-30, Tues. & Thurs., 7-30.

**Morley**.—2-30 & 6-30, Monday, 2-30, 7-30. Mrs. Brook.

**Nelson**.—Pendle-street, Lyceum, 10-30; 2-30, 6, Miss Foster. Tues., 7-30, Mr. Sanders.

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

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

**Northampton**.—Queen-st., 2-30 & 6, Mrs. Griffin.

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

**Northampton**.—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mr. D. Ward.

**Oldham**.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.

**Osselt**.—Queens-St., Lyceum 10, 2-30, 6.

**Plymouth**.—8, The Octagon, 10, 6-30, Wednesdays 6.

**Rishton**.—2-30 & 6.

**Rochdale**.—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mrs. Crossley.

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

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

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

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

**Shipley**.—Westgate, 2-30, 6, Mrs. Hunt.

**Shipton**.—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, Mr. Russell. Wed., 7-30.

**West Pelton**.—Cottage Meetings at 5-30.

**Whitworth**.—Market-st., 2-30, 6, Closed.

**Yeading**.—Town Side, Lyceum, at 10; 2-30 and 6, Miss Hall, Flower Service. 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.

**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, 7-30.

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

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

**47, Kingsbor' terrace**, at 6-30, Thurs. at 7-30.

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

**Great Horton**.—10, Copley st., 3 and 6-30. Tues. 8, Public Circle.

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

**Church Lane**, 7-45, Wed., Mr. F. Wood. Sat., 7-45, Public Developing Circles.

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

**Hunslet**.—Goodman-terrace, 2-30, 6, Miss G. Hunter. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

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

**8, Myer's Court**, Castle 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 Thurs. at 8.

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

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

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

**10, 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. Weedymer. Tues., 7-30, private circle. Thurs., public circle.

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

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

**Kentish Town**.—81, Fortress-road N.W. 7-30 p.m., Mr. Dale, on "Astral Philosophy." Monday, 8, Development. Thurs., 8, circle.

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

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

**251, Ladbroke Grove**, Mon. & Thurs., 8, Mrs. 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, Sloney-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, Shakespear-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; 8.15, Public circle. Wed., 7-30, Public circle.

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

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

**Cheetham**, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mr. Geo. Smith. Monday, 8, Thurs., 8, Miss Smith.

**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.

**Sheffield**.—Midland Cafe, 8. Tuesday and Thursday 8-30.

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

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**APARTMENTS.**

**Clapham Common** (South Side), 73, Lynette Avenue.  
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**Lytham.**—Mrs. Arthur Catlow, 81, Clifton-st. Apartments, teas, etc.  
**Blackpool.** Mrs. Hardy's, Sheffield House, 10, Gt. Marton-rd. Central Drive, Central Station.  
**Mrs. W. Entwistle** (from Darwen), 40, Hull-road, Blackpool. Near the Central Station and Sea. Piano.  
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**Morecambe.**—Opening of the W.E. Pier. Mrs. Whitaker, 25, Regent-road, thanks her numerous patrons for past favours, and hopes to have a continuance of same.  
**Blackpool.**—Visitors will find home comforts at Mrs. G. Galley's 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.  
**Morecambe.**—Comfortable apartments, terms moderate. Two minutes from tram and sea and new pier.—Mrs. Hargreaves, 28, Parliament Street, off Regent Road, West End, Morecambe.  
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