

THE TWO WORLDS.

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MRS. BESANT ON THE FUTURE LIFE.

BY X.

ON SUNDAY, Aug. 30, Mrs. Besant delivered three lectures in the St. James' Hall, Manchester. The evening discourse was upon the subject of "Life after death." It was her intention to present a view of life after death, which had the merit of largely explaining the differences between the ideas promulgated by the different sects, all of which were agreed that there was a future life, but each of which gave different accounts, and in each sect the more narrow-minded claimed that their idea was the true one. Many of them were also agreed that life after death was succeeded by life again on earth; the minority disagreed with this. Further, a very small and constantly decreasing number of people think that this short life here fixes the life to come as one of endless torture, but, owing to the wider spirit of love and compassion, this terrible view was passing away. (Hear, hear, and applause.) There are again a large and increasing number throughout the whole world who claim knowledge of the life beyond the grave through those who have already passed on. The great body of Spiritualists claim direct knowledge, and state that there is a great variety of conditions in the hereafter, and further, they for the most part admit a very varied character for the future life.

From these, we pass to the Theosophists, whose view had the merit of explaining and reconciling the differences of the religionists, while at the same time showing the truth of their opinion, and demonstrating the fact that they who think theirs is the only true statement, do so from ignorance. The Theosophists showed that the conflicting opinions arose from limited knowledge. Suppose a traveller were to arrive on the earth from another planet, and visit, say, the Esquimaux, he would receive from him the idea that in this world there was a long day, with the sun circling from east to west in the heavens, followed by a long night; that the only means of locomotion were walking and sledging; while, were he then to visit a Central African, he would receive a very different account, and only when he had travelled the whole earth over, would he acknowledge that each of these ideas was true as far as experience went, but that the conflicting views were due to inexperience; he would be able to reconcile them. It is very much the same with regard to the other worlds, they were very varied in character. Souls do not become all-knowing through death. The shaking off of the body leaves a man with the same thoughts and ideas, only minus his body. The description of the worlds were obtained not from the dead but by those who were able to separate the soul from the body. The knowledge of the future life was a matter of personal experience.

The difficulty of Modern Religions, when opposed by Scepticism, lies in the fact that they had lost the power to prove while they had retained the habit of asserting, and would have again to learn the lesson of the ancients and prove their ground. Many of us, I among them, assert that the separation of soul and body is possible. You will say, "Can I do it?" Were you to ask me could you study the science of mathematics and become proficient, I should answer, according to capacity, the time at your disposal, and your earnestness. Similarly with respect to the Science of the Soul. Your progress would depend on these, on your ambition, and as in all other sciences, on your natural ability to begin with, that natural capacity for grasping the science, which is due to the study of the subject in previous lives. To be successful you must care more for the invisible than the visible, you must grow indifferent to this world, not with regard to a man's duty to his business, to his family—but your heart, your interest, must be with the other side. You must train yourself in quiet thought, be able to shut all else from the mind, you must conquer the body, hold your

senses in subjection. Then you must concentrate the mind until it can be used at will, and if you take a subject, some lofty ideal, some noble conception, and straining the mind to grasp it, fix the mind upon it, excluding everything else, and, if you will excuse the seeming paradox, you think further than the mind can think in the brain, then will your consciousness be freed; it will pass without the restrictions of the brain, and find itself surrounded by the denizens of the other worlds.

With regard to these, there are two great divisions, the lower worlds, wherein the man dead or alive, that is whether the consciousness has left the body entirely or for only a short period, is still clothed in the astral body—the body where the emotions, the passions, the sensations have their home and root, and the higher worlds, into which nothing of a lower passional character may enter, into which love, not hatred, may go, the worshipper of the beautiful, not the slave of passional appetites, may pass. And why is this? Because therein is no material to express these passions. In the higher worlds the souls can no longer communicate with persons in the body. The communicant must rise to the higher world, not bring the higher down to him. This communication is mischievous to both parties, more especially as it retards the growth of the spirit.

The lowest and worst world is that which may be called Hell. Fortunately, few enter it in full consciousness. Suppose a man, almost entirely animal, all his nobility dwarfed, cruel, brutal, one who delights in all that is evil and coarse, violent, of the lowest human type, such a man will have in his nature elements which will keep him for a time in Hell. It is a fact that what you have in your passional body, commands where you shall go in the lower worlds. The coarse parts of your nature must be worn out before progression is possible. Many pass through the first stage unconsciously, as it were, asleep, because in them the passions have not been encouraged; only a brutal murderer, suicide, or criminal, will be alive to the torture which arises from the evil in his own nature, when his passionate demands are unanswered, when the cravings of unsatiated passion wear themselves away from very violence. (Applause.)

The next world is one into which large numbers of people go immediately after death. It is but a reflection of the earth in finer matter, it is the astral world. Those, who stay there, are people of petty and trivial interests here, the narrow people of the world, those of slightly evolved souls. It is a stage easily reached, and from it individuals come into touch with those in the earth life, whose astral body can be separated from the physical body, such as a certain class of mediums. These individuals take the place of the astral body, and use the medium, and will be petty and trivial in their ideas. In the higher worlds there is very little suffering, only a certain amount of dissatisfaction, a certain desire to come back to earth. It is a common experience there for the individual not always to know that he has left the body. This is due to mistaken conception of the other life, and it is only when he can not impress his presence on the people around him, when he is puzzled that his friends do not answer when he speaks, feel him when he touches them, that he slowly wakes up and realises where he is.

Many others sleep to awake in the next higher state, a stage of extra corporeal existence, a stage from which communications often come. This is the Summerland of the Spiritualists, a land of homes, colleges, and schools, where earthly avocations are carried on in a superior way. In that world there are the Materialists; it forms the heaven of those pious people who believe literally that they are going to a beautiful land of golden streets. But those of finer mind do not stay there, many grow rapidly to see the hidden reality, and pass to another world right on the outskirts of the astral world, the heaven

of men of largely developed intellect whose mind is turned to this world; they are men of lofty intelligence, whose minds working more freely can solve problems hitherto unsolved, can unravel difficulties hitherto unravelled. They are still within the astral world, and many of them, following their earthly tendencies, remain hundreds of years in this state, preferring methods of intellectual reasoning to those of intuition.

Your own personal experiences after death depend upon the part of your nature you now develop. It is possible with a pure life, with lofty ideals, with a life of loving unselfishness, to pass through the astral world almost like a flash of lightning to the soul world. To do this it is necessary to develop the soul energies, and to purify its faculties. The heaven world is marked by the fact that there is an impassable barrier to all that is not good; there is a special protection to shut out all that would cause pain and suffering. Every individual feels at some time or other some touch of unselfish love, and this gives him a glimpse of the heaven world; the length of time he remains there is dependent upon the amount of this unselfishness. On awakening there, the newcomer is conscious of a joy which no words uttered in this earth atmosphere can describe, of a bliss so perfect, of a happiness so full and so restful that the whole nature expands and is conscious of naught else. In the soul world the soul is conscious of all; it can see other souls, although these, blinded by contact with the body, are unconscious of it. Have you ever imagined you know the whole of another human soul? The contact of friends is limited by their powers. A man's inner life belongs to himself and one or two others. Each man comes into touch with another just as far as he can cognise them; all depends upon his power to come *en rapport* with him; the limitations are owing to some smallness of capacity which prevents this. To the child soul there is a child heaven; to the great and advanced soul there is a heaven of wider possibilities.

As a man sows so does he reap; we can all remember that the best comes to flower, everything that is commenced can be continued until it is finished. Every faculty will be developed, and on returning to earth you bring back the enhanced faculties. Every great soul which impresses you, which you study and appreciate, adds to the usefulness of your growth, and in the future life you come into touch with them as teachers. All the regions of the other worlds have appropriate possibilities, which may be worked out. A soul of great progress is born again with the talent developed into genius; when we return we bring the harvest with us. The soul transcends all space wherein possibilities may be developed.

The Divine Love appears to the disciple of Christ, of Buddha, clothed in the lineaments of the Christ or the Buddha; this is owing to the limitation of the mind, which demands that the Divinity should be manifest in this way, while the larger mind recognises the reality. Every experience enlarges the possibilities, until, all the veils of illusion torn away, the soul in the loftier heaven has grown to the reality, and stands face to face with the Spirit. Then it looks over the past and understands its evolution. There the soul grows and learns, in immediate touch with the great ones of the past, and as it develops grows nearer and closer. Thence come down the loftiest inspirations, the noblest intuitions, the best insight into things material. There the life is the life of the soul by its own divine intelligence. Towards there we rise as we realise its existence in our consciousness. In everything there is growth, there is evolution towards the greater avenue of possibilities.

Thus there are three great divisions—the Physical, Astral and Mind worlds. In each of them the conditions we attain are the outworking of the conditions we make here. According to the proportions of your life so will be the result. Here you are master; then make your own choice, utilise your opportunities, make your affections lofty, and all this will lift you onward. The whole is one life; it is not a miraculous change, it is the continued evolution of one soul. (Hear, hear.) You make the after-life as the present; each one of you shows which division of the invisible you are going to; *yours*, then, is the choice. This is true, that the leaders of the religions gave such precepts that man unconsciously, in following them, weaved his happiness; but it is better to know and to understand, as well as to take on trust and blindly hope.

This world is darkened by the lack of knowledge of the other, and when the knowledge is received, death will be seen as a mere passing incident—as transmutation, not destruction; as change, not annihilation.

[In answer to a question, Mrs. Besant said that her lecture was founded on personal knowledge, not on second-hand information.]

HOW I BECAME, AND WHY I REMAIN A SPIRITUALIST.

BY EDWARD BURTON.

I EVER was a Spiritualist in the general acceptance of the term. That is—I always believed man was something more than a creature of dust, or “a flower of the field which perisheth, and the place thereof knowing it no more.” I had at times, it is true, doubted for a moment man's immortality, and it was then that, had it been mine, I would have given the whole world for the removal of that night of doubt. Soon the darkness would disappear, for those black clouds had a silver lining, and then the sunshine of the larger and holier hope would break upon the landscape of my being, carrying its life-giving force right into the heart of my soul. Ah! Those dear innate longings and cravings would gain strength, and return with renewed force after each trial of doubt, and the conviction of the life that endures for ever would come back as a deeper reality. Many a time would I reason within myself, “I am something, therefore I cannot become nothing. Could it be possible that a picture, so full of pathos and life, would endure age after age, to be admired by posterity, while he who conceived the idea and painted it had entered into eternal nothingness? Could man's creation be greater than he? No! It could not be,” thought I, “hope would be a mockery, and our life purposeless. But life was very real to me. The influence of good and great souls, such as Channing, Longfellow, Lowell, Tennyson, Emerson, and dear Jesus, were within themselves the very balm of heaven; were like great stars that shone out in the infinite silence speaking God, love, and immortality! I was closely connected with the Unitarian community, and I never shall, or can, forget the sacred thoughts and influences that were Sunday after Sunday propounded from the pulpit of Channing Hall, Richmond, by a good and lovable man. Their richness and their fullness will travel with me into the great spirit-spheres beyond. As I read Stopford Brooks' eloquent utterances on Sunday mornings as I walked the fields so full of the life of the eternal life, I would be conscious of great inward feelings and promptings, soul-beats within, as though someone was trying to make me conscious of their influence and existence. When I sat by the roadside in meditation, beautiful instruction would come with lightning-like rapidity, making me conscious of the greatness of man, and the reality of life. I knew a few Spiritualist friends, knew them, I might say, for some years. Strange things they would tell me, almost too strange to be true, thought I. I felt a great longing to go to what they called a seance. One evening I chanced (?) to go to Mrs. K's. She asked me ‘Have the spirits brought you here?’ To this I could do nothing but smile, and laughingly ejaculated, “I don't know.”

“We intend having a seance to-morrow night, and I was just about to send round to your place and ask you to come?” Will you come?” said Mrs. K.

“Thanks, I shall be delighted,” said I.

The following night I went, open to conviction, willing to give it a fair trial. I beheld phenomena which made me at once believe and doubt: table movements, raps, automatic writing, clairvoyance, trance discourse, and clair-audience, occurred, partly in the dim light, and then in total darkness. When the room was in darkness, I distinctly saw a star-like light. This impressed me very much, but when I got home I thought that it was perhaps a clever trick on the part of someone, but subsequent investigation cleared away that suspicion. The spirit controlling was the son of Mrs. K., and since then I have had very strong proof through my own mediumship of the reality of his existence. Just before the trance discourse took place, I was requested by the medium (a young lady), who was clairaudient, to take her right hand, and a friend of hers was asked to hold her left. On doing so, I experienced a sensation as of a violent shock of magnetism.

The medium, or psychic, rapidly passed into the trance sleep, and the spirit had excellent control. A deal of information was given, including a recitation, which was rendered in exquisite style. From that time I was convinced there was something in it, and I was determined to find out what that something was. I carried on seances for six months, readily obtained table movements, writing through the Planchette, and most excellent messages through the Ouija board, from a spirit who purported to be my cousin. This spirit accurately described, through Ouija, a picture painted for me by a dear friend. A week after the seance I saw the picture, and found that it had been correctly described in every detail. Another beautiful spirit, calling himself Armour-Bearer (or Protector), gives out fine thoughts. Deeper and deeper is the truth of Spiritualism sinking into my heart, unfolding to me the awful nearness of the world invisible. This is how I became a Spiritualist, and I remain one because Spiritualism proved to me, beyond all doubt, that spirits exist and communicate with me—this I KNOW, which is saying infinitely more than I believe!

I am a Spiritualist because so much with relation to one's own being can be explained by Spiritualism. By its help I know myself to be an imperishable Ego, a being having within myself a life from God, the Eternal Life. Because I have found friends "on the other side," or rather I might say they have found me! Because I believe that its facts and teachings are the best antidote to Materialism or death. Because I believe that all men in all ages have had yearnings after the higher and eternal life, and this yearning is satisfied *only* by Spiritualism. Because nothing else can give me, so far as I know, real proof of man's spiritual nature and immortality. Because Spiritualism supplies the key that unlocks the door leading to the world invisible, and reveals the presence of ministering spirits. Let the philosophy of its love and teaching unlock all that is most noble, and pure, and true in our nature, and let us heed its holy message, "Ere thou canst be in heaven, heaven must be in thee. Thou shalt reap whatsoever thou sowest."

DOGMA AND REASON.

WE HAVE to-day, in England, many prophets, but they have arrived too late to be appreciated. All we can do for these poor fellows is to provide them with comfortable quarters, where they may air their visions to congenial prophetic spirits. What queer tricks the whirligig of time plays! We bow reverently to the dictum of a prophet born a few thousand years ago. A prophet to-day we lock up in an asylum! The difference is not in the prophets, it is in the sane men.

Everything may grow from a religion based on impersonal verification; nothing, any longer, from one based on personal assumption. This is the age of reason; the age of emotionalism has passed, or is fast passing away. Enlightened men cannot now, however they may strive, believe what reason denies. Some may succeed in cajoling themselves into the idea that they do so believe, but in their hearts they know that this cajolery is the only result of their efforts; that idle acquiescence is really masquerading as belief. They are the dupes of established lines of brain action, practically as much the creatures of instinct as the ostrich, who is said to hide his head to conceal his body. Surely some other term than religion should be used to designate the self-delusion of such people.

Monopolies are proverbially hard to kill. There is one now desperately fighting to compel enlightened men to emulate the ostrich. Unless reason was put into mankind for no purpose, there can only be one end to this struggle: the end of the monopoly. Dogma must go! Whether superstition be embodied in a brazen image, or in the conception of a magnified man, the world has had enough of it.

Nature has now decided that by reason man shall cleave his way to Light. She is now evolving a religion which shall captivate man's reason as much as his heart. When men really believe what they profess they will have a true religion. Everything depends on honest belief. Take that away, and let us fall prostrate, kneel, mumble creeds, and sing psalms ever so persistently, our religion is but a ghastly exhibition of human folly and hypocrisy.

H. CROFT HILLER.

GREATNESS.

[A correspondent, in sending the above, says regarding it:— "One evening, some time ago, while sitting quietly by myself and letting my mind wander idly, I felt impressed to get some paper and write; so, having nothing else to do, I took up a pocket-book and wrote what I seemed—well, neither to *hear* nor to *think*, but something between the two. The following is the result. Judge of my surprise when I, without thought or hesitation, wrote the name *Ænos*, and then felt that there was nothing more to write. Recently I bought a "Mythology of Greece and Rome," chiefly to see if I could find such a word or name there, and its meaning, but failed. I looked through various Greek primers, all the dictionaries I could lay hands on, searched through all the books I have ever read where I could possibly have seen such a word, but without result, until a few days ago I got hold of a "Nuttall's Standard Dictionary," into which I have only looked on one occasion before (some two years ago), and there, on the second page into which I looked among the Greek names, I put my finger right on it, although my friend to whom the dictionary belonged had failed to discover it. That makes me think the name is not without its significance. The merit of the article I leave you to judge." We will leave our readers to judge for themselves as to the merits of the production.—Ed. T.W.]

"WHAT, sire," asked the young aspirant, "is the key to true greatness of character?"

"Thou wouldst have greatness within thyself, not without?" said the elder.

"I would," said the youth.

"There is," said the elder, "no single key to true greatness. There are many keys, which open many ways, but none alone can bring greatness. The first key is Innocence."

"Then where," asked the young man, "may these keys be found, and how may I obtain them?"

"The keys," replied the elder, "are locked within thine own breast, nought but innocence can reveal them to thee."

"If thou art innocent thou wilt be simple, generous, natural, and kind alike to all things: simplicity and generosity, naturalness, and kindness, are the wards of this, the first great key; if thou art not innocent, and wouldst still become great, thou must become chastened in sorrow, in sympathy for the many misfortunes which beset thy brethren. Those misfortunes thou must share and thus lighten the burden of thy fellowmen, for sorrow chasteneth, and if thy sorrow be not thine own, 'twill search the deeper and cleanse the quicker."

"I follow thy reasoning, sire." What next must I do?"

"Innocence bringeth understanding, of which thou dost e'en now possess some part; he that liveth in a world of sorrow and loveth not the fallen, he that is strong and capable, and shareth not the common burden, is too shallow to be held innocent, too mean to possess understanding, too selfish to become great, and deserveth not the name of man. Nay! thou art not such, for thou dost now in part possess understanding, and by that is thine innocence measured. Thus may I teach thee further, and, behold ye! desire cometh next, desire, not of the body, but of the soul. The soul's desire bringeth envy to no man, but acquireth itself from Nature's exhaustless store, knowledge, which is the greatest of all keys, and most difficult to obtain. But if thou art innocent, and the guile of men have no place with thee; if thou loveth not evil, but doeth evil from conviction, thou wilt have understanding; if thou understandeth, and thy desire is of the soul, thou wilt have strength and perseverance to surmount all thy difficulties, and knowledge will be thine."

"Thou dost astound me, sire," but proceed.

"When," continued the elder, "thou hast acquired knowledge, thy probation is not ended, for unless thou hast used much care thine innocence will be tainted, and much of thy labour wasted; thus it behoves thee to watch with jealous eye thine innocence; then guard it, if needful, with self-sacrifice, which, if thou art simple and generous, thou wilt do. When thou hast acquired the great key, thou wilt be conscious of a desire to use it; then will fresh difficulties face thee, and thou wilt know that thou must first procure another key, which we call the Gem. Then, indeed, if thou art not wise, wilt thou be in a quandary; but if thy knowledge hath been so of truth, and hath brought thee wisdom, thy discerning eye will see afar off, o'er many rocks and boulders and intervening precipices, the sparkling gem, 'Humility.'"

"Why dost thou pause, sire?" queried the youth; "I would learn further of thee."

"Then art thou brave and earnest," replied he, "for I am not entertaining, nor is the task I speak of an easy one; if that is from thy heart, then wilt thou succeed, for

many who have journeyed thus far have paused and failed. Despite the appearance of the glittering key, they have hesitated and feared or scorned to touch; their hearts were vain, they were too self-conscious, and looked upon themselves with too much delight, and turning, disgusted or dismayed, thought they were purer than the key before them, which was to open the last door on their tedious journey, and set them free to contemplate the wondrous works of nature and the complex minds of men. 'Tis here that most men fail in their search for true greatness. They become self-opinionated and severe instead of humble and yielding, feeling themselves greater, with their learning, than the source from whence 'twas gained.

"Humility bringeth desire to serve, conceit to command.

"Humility recognises that the universal law of Reciprocity should obtain with man, as with the rest of nature. Vanity yearneth to become master, but bringeth ignominy upon its possessor.

"Humility longeth to fill its place in Cosmos, and becometh great.

"Then guard thyself, youth; stretch forth thy hand and raise the Gem, then wilt thou become truly great in the service of mankind, which is thy mission; apart from this thou cannot be great or truly good. Then be thou humble. Adieu, Ænos. Adieu."

SCIENCE AND SPIRITUALISM.

THIS, from the *New Age*, is another sign of the times: "In view of the importance which is now generally conceded to the claims of Spiritualism, as a modern doctrine, a peculiar interest attaches to a little pamphlet which comes to us through the Friars Printing Association, Ltd., from the pen of Professor W. F. Barrett, of the Royal College of Science for Ireland. The work is entitled, 'Necromancy and Ancient Magic in Relation to Spiritualism,' and in appearance it is of meagre pretensions indeed, consisting merely of fifteen pages. Its claim to notice, however, consists in the fact that its author is at once a Professor of Physical Science, and one of the Vice-Presidents of the Society for Psychical Research. Reconciliation between these two positions, between science and Spiritualism, is undoubtedly one of the signs of the times; and this little contribution to the literature of Spiritualism, coming as it does from one who is first and foremost a man of science may be regarded as significant of the tendency which is driving scientists to abandon the hostile attitude of Huxley and others towards Spiritualism in favour of that adopted by Professor Lodge and Dr. Alfred Russell Wallace. A wholesome admonition which the modern Spiritualist has to offer to his time is well expressed in Professor Barrett's words as follows: 'In the pursuit of material welfare, men have forgotten that the things which are seen are temporal, but the things which are unseen are eternal; reason has been exalted until it has become unreason, and God and a future life have faded out of view. We can well believe, therefore, that what were once prohibitions to a people prone to superstition, who saw an omen in every mystery and a god in every grove, would now become invitations to a scoffing and agnostic generation, whose eyes are blinded to that transcendental world, which enwraps and ultimately absorbs us all.'"

UPON Spiritualists devolves the task now of building up the great pantheon of progress—the development of the *Philosophy of Life!* This can not be done single handed and alone. It requires an united effort. It calls upon every man and woman who appreciates the truth of *Spiritualities* to co-operate for the purpose of going to the very foundation of visible things, and there search out the moving causes—the fountain of all life.

PEOPLE who have accustomed themselves to sensational reading, find the unvarnished truth too tame for them. Their morning's news is of no interest to them unless extravagantly told or supplemented with unfounded rumours, and, in some instances, with untruths or creations of a prejudiced mind. Even the daily thermometrical record does not suit them unless it can show extraordinary figures. Such is indicative of a morbid or sick spirit, and is generally an effect of deception or misrepresentation of the reader himself in ways of which he is perhaps innocent or ignorant. The only cure for such a case is self-study—introspection.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER IV.—Continued.

THE MUSIC LESSONS were a pronounced success, to which Lena's cheerful spirit and engaging nature, contributed in no small degree. The two girls grew exceedingly fond of each other, and but for the difference in their positions and Lena's other engagements, would have spent more time in each other's company. As it was, the two afternoons in the week became something for them both to look forward to with pleasurable anticipation.

It had become the custom for Hester to accompany Lena part of the way home, in order to see a little more of each other. On one occasion, a few weeks after the commencement of their intercourse, Lena noticed that her companion looked dreadfully ill. During the lesson her mind and attention had frequently wandered away from the music, and she was evidently labouring under some great excitement or trouble. This aroused Lena's sympathy to such an extent that, hardly able to restrain herself, she said: "Miss Sumner, you are in great distress. Do confide in me; perhaps I can be of use. At all events you will be relieved by allowing me to share your trouble."

They were passing by the end of the plantation, and Lena drew her companion under shelter of the trees, where they could converse unobserved.

Hester put her arms about her companion's neck, and sobbed out: "Oh! I am sure I shall go mad if I don't tell some one. You shall hear all, and judge for yourself whether I have not enough to make my life a burden."

She then went over the interview she had had with Lady Carrington, stating what had led to its taking place, and concluded by saying that the ghosts had again been on the previous night, and thoroughly upset and unnerved her.

"And no wonder," said Lena, sympathetically.

"Do you mind telling me what form the illusions took?"

"One was a lady in a green dress, the other a monk."

"When did you see them first?"

"I cannot remember the date, but it was the night that disturbance took place at the assembly-rooms. I remember seeing the local paper the next day."

"Thank you. Now I am going to give you some comfort. If, on that same night, two other people saw these spooks, or whatever they are, that would prove that they have an objective reality, and, therefore, your mind would be as sane as ever."

"But is it so, Lena?"

"It is; both my brother and Mr. Macpherson saw them pass one of the windows. It would be about the time you mentioned."

"Thank God! You have lifted a load from my mind. Oh, the mental agony I have suffered these last few weeks!" Then she continued, with a heightened colour in her cheeks, "It is not altogether for myself that I have been fretting."

"I understand, dear. There is a young gentleman in the case."

Hester drew a locket from the bosom of her dress, and, pressing the spring, disclosed the portrait of a young man. "We have known each other all our lives," she said. "If Lady Carrington's statement about my mother is correct, I shall have to write and break off our intercourse."

"Don't do anything without due consideration. Your aunt has either made a great mistake, or, what is more probable, wilfully deceived you. Please don't be offended, but will you answer me a question: Do you like and trust Lady Carrington?"

Looking quite embarrassed, Hester replied: "Do you know that is something I reproach myself with frequently. She has been very kind, but I never kiss her without a strong feeling of repulsion; and, to be honest, I could not trust her implicitly."

"Well, now," reasoned Lena, "the question is this: that these ghostly visitants are wandering about, cannot be denied; but what they are, and what they want, we have to find out. Did Lady Carrington ask you to keep the matter secret?"

"She did; strongly pressing upon me the desirability of doing so."

"Good! Now I have a proposal to make. Would you like me to pass the night in your room?"

"Ah! If you could only manage it, but my aunt would not—"

We won't ask her," put in Lena, coolly, "and I think it would be wise not to inform her ladyship that others have seen the spectres. The less we say, the better chance we have of solving the mystery. If Dick brings me up to-night, can you manage to smuggle me in, and out again in the morning, without observation?"

"Yes; I think so. If you were to use the gardener's ladder, you could easily reach the balcony, and get to my room. I might let you in at the servant's entrance, but the other plan is the better one, as there would be less risk of meeting anyone."

She then went on to give more detailed directions, so as to lessen any possible chance of discovery.

"Keep up your spirits, I won't fail you," said Lena, as they parted; "If my impressions are again correct, you have nothing to fear."

When Mrs. Ransom heard of this wild project of her daughter's, she felt inclined to forbid it, but on seeing how anxious Lena was to be of service to her pupil, and realising that the exigencies of the case demanded immediate action, she at last gave a reluctant consent.

"What do you think about it, Dick?" she queried, almost hoping that he would view the matter from the same point as herself.

"Well, mother, I can see what you would like; but, honestly, I think it is a capital idea, and worthy of being carried out. Lena, my dear, I admire your pluck. You desire a medal from the Humane Society. My humble services are entirely at your disposal. By the way, suppose we take Macpherson into our confidence. He knows the ground much better than I, and would, in consequence, be less likely to make a mistake. We can rely on his discretion."

So Andrew was sent for, and Lena gave him a full account of all that had transpired, saying that she would be greatly obliged if he would assist them with his help and advice.

During the narrative he sat open-mouthed, his hands on his knees, and his whole body working with suppressed excitement. At its conclusion he ejaculated: "The puir lassie! the puir lassie! It was nae wonder she screeched like she did. I was terribly frichted mysel."

"It's very mysterious, Mr. Macpherson, isn't it?" asked Mrs. Ransom.

Andrew shook his head gravely.

"Mrs. Ransom, the history of the Carrington family is a long record of mystery and wrongdoing. In past times, before the small townships existed, they were a source of terror to all the neighbouring farmers and their families. Most of their escapades are not fit to repeat, in fact, I can hardly credit some of them myself. On several occasions, owing to complaints which had been lodged, the police came down to investigate matters, but they were either bribed or threatened, for nothing ever came of it. People in the immediate neighbourhood dared not come forward publicly to make statements, although most of them had just cause to do so. One incident came under my personal notice. You have seen that old gable-fronted house in the Eastgate at Sedgecombe, Ransom?"

"Yes! they say it is haunted, don't they?"

"It is a good house," continued Andrew, "and the rent is merely nominal, but out of the dozen families who have taken it at different times, not one stayed over a week; in fact, most of them cleared out after a single night's experience."

"At the time of which I speak an old man and his granddaughter lived there. He was a Jewish money-lender, named Solomon, and was reputed to be enormously wealthy. He was extensively patronised by the younger sons of the county families, many of the farmers, and other local residents who stood in need of immediate relief. Our firm was building the hospital there—which, as you know, Ransom, is directly opposite to Solomon's house—and I had numerous opportunities of observing the old man's many clients. Amongst these was the late baronet, who called frequently, often accompanied by his son, the present owner of the Towers, who usually whiled away the time flirting with Solomon's granddaughter, while their respective relatives haggled and quarrelled

over money matters. Sir Edward would be about twenty years old, but he was already well versed in all kinds of wickedness, hand in glove with his worthy father.

"Well, one morning the whole district was startled with the news that the Jew had been murdered and robbed, and that the girl had disappeared. On the previous night our watchman, left in charge of the new building, had seen Sir Richard Carrington enter Solomon's house, and about an hour afterwards he heard the sound of voices, evidently raised in anger, followed by the piercing screams of a woman. Our man gave the alarm, and, in company with the police, burst open the door and entered the premises. The old man was sitting bolt upright in his chair, quite dead; but, strange to say, there were no marks of violence on his body. The floor and table were littered with receipts, securities, and similar papers.

"This occurred at ten o'clock. Sir Richard stated at the inquiry that he had called at the house at nine o'clock, but that he had left again immediately. His butler swore that his master was back at the Towers at 10-15, and this evidence, in the eyes of the law, cleared the baronet from an awkward charge, as he could not possibly have ridden from Sedgecombe to Malham in fifteen minutes.

"Now, mark this: Everybody knew that Sir Richard was deeply in the Jew's debt, yet not a single receipt or acknowledgment was found among the dead man's papers to prove this."

"That looks bad, Macpherson," remarked Dick. "Was anything else missing?"

"Yes; it was well-known that Solomons kept a stock of notes and gold on the premises. The notes were untouched, but the gold had vanished."

"What became of the girl?" queried Mrs. Ransom.

"Can't say, ma'am. She disappeared completely, and has never been heard of since. There is one more important point to add before I finish. When the butler swore that his master was at the Towers by a quarter past ten, I believe he lied. As it happened, on that night I had taken a stroll along the Sedgecombe-road. During my walk I heard the rattle of a horse's hoofs, and one being furiously ridden. The night was very dark, so I pressed myself into the hedge to escape being knocked down, as the road is rather narrow at that part. After the man had passed me, he set his horse at the hedge, and galloped across the fields in the direction of the Towers. I could not see the man's face, but the animal was Sir Richard Carrington's grey hunter. I recognised it immediately. The time would be about a quarter to eleven, *three-quarters of an hour after the Jew's death*, ample time for a good horse to cover the ground between Malham and Sedgecombe."

"Did you mention this at the time?" asked Lena.

"I told the Coroner about it, privately. He was struck with the circumstance, but, as he put it, the mere fact of recognising the horse would have been of no use as evidence. Personally, I firmly believe that father and son were both mixed up in the affair."

To be continued.

MR. BIBBINGS IN WALSALL.

HAVING all our Sundays full, we had to be content with a week-night lecture, on September 3. Our chairman was Mr. Locke, an earnest Scotchman, who has but recently come among us. The subjects chosen from the audience were "Does God answer prayer?" and "How is the existence of evil compatible with the existence of an infinitely perfect and loving God?" Mr. Bibbings is a man of intellectual accomplishments and oratorical powers, and greatly delighted the good audience. Several theological friends expressed themselves in these terms: "If this is Spiritualism, we want more of it; such teachings as these will raise men to a higher standard of spirituality." Everyone was delighted with our friend's first visit, and we hope to soon have him again. We are sorry nearly all our Sunday dates for 1897 are booked, but hope to have week-night lectures when Mr. B. is in the neighbourhood. It is really a pleasure to have such a congenial soul in one's home. We wish him God-speed in his labours in our movement, and have no doubt our friend and brother will soon be fully engaged. He has all the capabilities for expounding the spiritual philosophy, and should do a good work in the future.—J. V.

SPIRITUALISM IN THE GRANITE CITY.

VISIT OF MR. AND MRS. EVERITT.

EXTRAORDINARY MANIFESTATIONS. PROOF PALPABLE. DIRECT SPIRIT VOICE.

THE UNIQUE motto, "Bon accord," which embodies the Aberdeen City Arms, confronts the visitor everywhere, while, as one treads its spacious areas of commerce, the many-featured beauty of its myriad churches, with spires gleaming like diamonds in the autumn sunshine, arouse one to involuntary admiration. Viewed from a distance, as the East and West Coast express trains sweep through vast acres of sunny braes and golden sheaves, we fain would envy the Arcadian existence of these Highland children. We have here Nature and Art—the real with artificial—the crowds of genteel, comely women and sturdy, thoughtful men, moving to and fro, also impress one profoundly with their special idiosyncrasies. The historic thought occurs that their patron saint, the valiant John Knox, laid the basis of a sound National Education so remote as the Sixteenth Century, which, assisted by evolutionary processes, laid the base of cautious introspection and æsthetic culture, for which the educated Aberdonian is so marked. Notwithstanding their countless stone pictures, as revealed in church, school, and college, their legion of Auld Kirk and Free Kirk pastors, the ancient Calvinism has melted, and traditional theology is at present being subjected to much pungent criticism by the younger generation of kirk attenders, in fact, there is nothing here so unpopular as old orthodoxy. The new thought, revealing its influence in modern science, transcendental philosophy and ethics, is creating profound interest in all sections of the community. Such a condition I readily discovered from repeated interviews with many citizens. The Rev. Wm. Webster, Unitarian minister here, with his intelligent wife, by his many years devoted presentation of a rational theology, and his well-known interest in psychological problems, has done much to capture many of the younger and progressive minds. Fraternising as he does, with some of the prominent Spiritualists, his influence has indeed been striking. To a cultured, emotional, and intellectual nature he unites a keen perception of psychic possibilities, and with passive insight he seems to patiently anticipate still grander developments; his sympathy also with mediums is most noticeable. I am bound in justice also to notice the quiet initial efforts of Mr. James Robertson, of Glasgow, and Mr. Geo. Walrond, now in the United States, who was a valuable test medium. I find also that Mr. E. W. Wallis, of Manchester, lectured publicly in Aberdeen in 1884, and a noted Aberdonian, Mr. Joseph Stevenson, of Gateshead, during his annual holiday visits, stated his convictions from the open-air rostrum, and used his influence to open circle investigations. Later, Mr. Wm. Bain, Messrs. Finlay, Paul, Esson, and Giles, all converts, have taken special interest in the subject. From Aberdeen inquiries there has also emanated investigations in "Bonnie Dundee," 72 miles south. The friends there I failed to see, owing to inconvenience.

On Saturday, August 29, Mr. and Mrs. Thomas Everitt, of London, arrived at Balmoral Lodge, the residence of Mr. Bain. This cultured gentleman, with his amiable wife, are truly missionary mediums, and the series of seances (many improvised hastily) have created absorbing interest. As a "medium" for rappings and material movements, Mrs. Everitt was known so far back as 1854; her seance visitors and many friends include distinguished names in society, both literary, scientific, and religious. One can listen to Mr. Everitt's spiritual reminiscences, in which there is indicated also so much humility, gratitude, and devotion to the cause of truth, with almost spiritual ecstacy. Sincerely I hope that ere these God-called mediums ascend to their spirit home, the mighty wave of Spiritualism may receive an impulse from a published record of their authenticated experiences; it would form a literary treasure to the next generation of Spiritualists. During my Aberdeen visit, I received an invitation to meet Mr. and Mrs. Everitt for conversation and psychic manifestation, should such occur. Your space would preclude my referring to more than one of the series, which took place on the 3rd of September, at the home of Capt. O. C. Thompson, 20, Braemar-place.

In addition to Mr. and Mrs. Everitt there were five other persons, seven in all. We sat round a small table, on which was placed a Bible. Loud rappings at once occurred, the late Rev. John Wesley, announcing his presence, quick as telegraphy. Mrs. Everitt was requested to read suitable verses from Acts ii., 1 Cor. x., Romans x. We understood that these records were but symbolic and were to be read in the light of Spiritualism. A number of controls also indicated their character by the peculiarity of raps. Suddenly a shrill "Good evening" was spoken at the end of the room by a spirit-visitor, who announced his name as "Joseph." An interesting colloquy of ten minutes ensued, during which this spirit-invader had more than once to retire to regain power. Meantime, "Joey," another immortal, was determined to have an audience, his efforts for recognition were evinced by a peculiar voice, being supplemented in another corner by another "dear friend," whose musical sweetness was expended in an interesting and rather amusing fashion. But the well-known master of ceremonies, "Znippy," at this juncture chimed in with his alto and tenor, and thus startled some of the ladies by vehement efforts to be recognised. This powerful spirit utilised the remaining power by a thirty minutes confab with the friends, his wit and repartee being excellent. Here is a small sample, a paraphrase, said the writer to him ("Znippy"): "Sound the loud timbrell." "Znippy's" rejoinder:

"O'er England's dark sea,
The spirit's have conquered
The people are free."

Another, in regard to the well-known passage: "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" "Znippy's" opinion was: "Are they not all ministering spirits appointed to carry the glad tidings of life immortal to poor, submerged humanity?" The last words spoken, as this strong-willed spirit retired, were, "Give my love to the Berwick and Newcastle friends, and especially to Mrs. H., and, I may add, he was determined to let his voice be heard in the latter town.

Here ends a careful statement of one of the most unimpeachable proofs of spirit existence and return the ages have conceded to mortals. No faith, no speculation, no guess work. The evidential proof, the base rock of positive fact, upon which is imperishably built the grandest humanitarian philosophy the modern world has witnessed.

P.S.—Mr. Everitt, in addition to other arrangements here and in northern towns, has been kindly invited to occupy the rostrum of the Unitarian Church in Aberdeen on Sunday, the 6th., a report of which discourse, I believe, is intended to reach you later.

Newcastle-on-Tyne. — WILLIAM H. ROBINSON.

The *Aberdeen Journal* of 7th Sept. says:—Mr. T. Everitt, of London, gave an address on "Life in the Unseen Universe" in the Unitarian Church. Mr. Everitt at the outset stated that what he had to present were facts regarding communication between living beings on what was called "the other side," and this side, by means of mediums. He explained that the medium was one fitted by personal organism for the purpose of spirit control. He affirmed that it had been demonstrated to Spiritualists that beings who had passed away from earth into the unseen returned in bodily shape, and by word and touch made their identity known. To them immortality was not a theory but a fact. There was no dividing line between the spirit world and this; the spirit world was here; there was no departure into another world, but simply the passing out of the fleshy encasement into the freer state of spiritual being. Spiritualists declare that the body was not the man, but only his garment. The man wore that garment, but while his consciousness remained the same the body was continually changing. There is no break of personal continuity by death: death takes nothing from the man but the material garment; he passes into the unseen with his character, his memory, his selfhood intact. Mr. Everitt gave several instances of his experiences of communications from the unseen, of "direct voice" and "direct writing." He declared that he had spoken with persons in the spirit state, seen spirit lights, had fruits and other articles projected from the unseen by means of Mrs. Everitt's mediumship. He exhibited a specimen of direct writing in the shape of one of sixteen sheets filled with writing without mortal contact. The sheet, which was previously marked, was placed on a table along with a pencil, and both were whisked up into the air. Sounds of writing were then heard, and in a few moments the sheet was covered with close writing, written at the rate of about 150 words per second. This and other specimens of direct writing were examined with keen interest by a number of the congregation at the service. There was a large congregation. Mr. Everitt, it is understood, is not a professional exponent of Spiritualism, but is engaged in business. For upwards of forty years he has been investigating the subject, and has had sittings with most of the best mediums, but it is chiefly through the mediumship of his wife that his experience has been gained.

MISS MARRYAT ON MATERIALISATIONS.

STR.—Having been much away from home this season I did not happen to see your issue of the 8th of May (in which are published two very contradictory accounts of seances held with Mr. Goddard), until the other day. I do not propose to make any comments on these seances—one of which appears to have been so convincing, and the other so disappointing to the sitters—for not having been present, I do not consider that I am in a position to do so, but I think after such terrible doubts as are cast upon Mr. Goddard's honesty by the Burnley Society, that it is incumbent on those who have proved him to be an honest medium, to come forward and say so. I hope, therefore, that though you state the correspondence to be closed, you will permit me to say a few words on the subject. I have never sat with Mr. Goddard at a public seance, only in the private houses of my friends, all of them Spiritualists beyond suspicion. On these occasions I have known a spirit materialise twenty feet from the cabinet in a vacant chair between two sitters, and so completely materialised as to be able to speak and answer when spoken to, letting those either side of him ascertain that he was clothed in a suit of rough frieze, whilst all the gentlemen present were in afternoon dress. On the same afternoon, when my daughter Florence appeared at the opening of the cabinet, and I remarked that she could certainly not be mistaken for Mr. Goddard, she replied, "But here he is!" and drawing aside the curtain showed the medium asleep in his chair. On one occasion a niece of mine, who was a nun, showed herself in her conventual dress, which was very unlike the usual nuns' clothing. Florence also brought a little child of about two years old with her, and appeared simultaneously with her charge, the child being undoubtedly alive and very lively, as she spoke and took hold of my hands and jumped to kiss me. Many of my friends have recognised their relatives through the mediumship of Mr. Goddard, but I only speak of what was, beyond all question, honest materialisation, which could not have possibly been effected by the medium. I have sat at a table also with Goddard and seen the largest spirit lights that I ever witnessed, some of them were laid on the table, and one could see the spirit hands behind them. The table also was twisted out of our hands and carried to another part of the room. I am certain, therefore, whatever may have occurred at Burnley, that Mr. Goddard is a materialising medium, and has no need, whatever his controls may do, to resort to tricky art to produce manifestations, and I think it is only due to him to write you this letter, as the one you inserted is calculated to do him a great deal of harm. After all, I have not much sympathy with the failures which we see so constantly recorded in the Spiritualistic papers. Societies are supposed to be organised in order to ascertain the truth or falsehood of a matter which is of the utmost importance to all of us, and yet not one of them, as far as I have been able to find out, will go to the trifling expense of having a cabinet made, which would set all their suspicions and doubts at rest. A wire cabinet such as Willy Eglinton used, and which was no barrier to his materialisations, would only cost a few pounds, and then, if they would refuse to engage any medium who declined to sit in it, they would be better able to discern the false from the true.

They all seem to me to go on in the same childish manner,

knocking their heads against a wall, and crying out when they are hurt, instead of setting about their investigations in a practical way. I will send you a plan of Willy Eglinton's wire cabinet if you think it would be of any service to your various correspondents.—With kind regards, and hoping that you derived benefit from your visit to Switzerland, I am, yours truly,
26, Abercom Place, N.W., Sept. 2. FLORENCE MARRYAT.

ITEMS OF INTEREST.

PORTRAIT AND SKETCH OF Mr. Spriggs next week.

CROWDED OUT.—"Divine Revelations Examined," next week.

WILL you prevail upon your non-Spiritualist neighbour or friend to read our new story? Induce him or her to buy the paper regularly for that purpose.

THE "Lyceum Banner," for Sept., is again an interesting issue, presenting an excellent and varied bill of fare. It deserves the support of all Spiritualists.

THE ETERNAL WITNESS.—Next week we shall print a good trance discourse by Mr. W. E. Long on "The eternal witness." This should be especially welcome to our London readers.

"MALHAM TOWERS."—Our story is exciting a deal of interest, as we expected it would, and new readers will do well to procure the back numbers containing the early chapters. We can supply the six papers (one a double number) at usual rates, or, post free, for 8d.

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.]

HYMN TUNES.—Mr. R. O. Craven, of 16, Eshton-terrace, Olitheroe, has for disposal a number of copies of the four excellent tunes sung to the hymns at the Olitheroe Musical Festival, and will be pleased to send copies to any organists or others who enclose a ½d. stamp for postage.

RECEIVED LATE.—Reports from Stratford, Sheffield, Macclesfield, Barnoldswick, and Gateshead. Tuesday evening or Wednesday morning are too late. Reports must reach us by first delivery on Tuesday at latest, and should be addressed to 18, Corporation-street, Manchester.

NATIONAL FEDERATION.—Propaganda Meetings at Leicester, Millstone Lane Rooms, on Sunday, Monday, and Tuesday, Sept. 13, 14, and 15. Mr. J. Swindlehurst, organiser, speaker. Clairvoyance at each service by Mrs. Place, of Leicester. Questions invited. Collections at each meeting.

We rejoice that there is to be an effort made to organise a strong society in far-away Aberdeen, and are glad that Mr. and Mrs. Everitt have done such good work there. When once Scotland fairly gets hold of the new gospel it will spread and never be uprooted. Over a thousand people assembled to hear Mr. Everitt.

THE many friends of our old friend, co-worker, and comrade, J. J. Morse, will be glad to know that he is coming home again, and expects to arrive a few days before Xmas. We trust he will have a pleasant passage, and arrive strong and well. We shall be heartily glad to give him "welcome home" after his long absence.

We understand that a District Council is being formed in the Sheffield, Attercliffe, Parkgate, and Mexboro' district, and there are signs of an active campaign this coming winter. If the new council only organises the meetings through the whole district, and encourages the formation of new and bona-fide societies it will fully justify its existence, and other developments will follow.

MRS. BESANT is moving on towards the spiritual philosophy. Her latest lecture simply abounds with Spiritualism. The homoeopathic doses of Theosophy and Re-incarnation, in our opinion, marred what would otherwise have been a clever and acceptable presentation of the teaching from the spirit world *re post mortem* progressive existence. Truly the best part of Theosophy is its Spiritualism!

THE decrease in membership of the Wesleyan body has become so serious that a "pastoral" letter has been found necessary, and strong exhortations are made for more personal religion. The days of the creeds are numbered. Life and love, character and sympathy, goodness, purity, and wisdom, these are the outward and visible signs of religion, no matter where or by whom exhibited.

MRS. BRIGHAM'S very successful tour is rapidly nearing its close. She will lecture in Seghill, 12; Newcastle, 13 and 14; North Shields, 15 and 16; Barrow, 17 and 18; Birmingham, 20; Walsall, 21; Belper, 22; Derby, 23; Nottingham, 24; 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 (farewell address), 12; Blackpool (last meetings), 13 and 14.

MR. J. J. MORSE'S RETURN.—Mr. Morse will return to England in December next. Societies desiring his services for 1897 will please send their letters to the address at the end of this notice, when they will receive immediate attention. The first Sunday in each month, and the whole of June, July and August, of next year, have been arranged for. Send all applications to Miss Florence Morse, Florence House, Osnaurgh-street, London, N.W.—[Advt.]

MR. P. LEE'S CLASSES.—A sufficient number of students having expressed their desire to attend these classes a new session will commence on Monday, Sept. 21, at 7-30 p.m. prompt, at the TWO WORLDS office. Mr. Lee will attend at the above office on Tuesday, the 15th (not on Monday, the 14th), for the enrolment of members, and to explain the objects of the classes. Ladies will be especially welcome. Terms: 10s. for 13 weeks, which must be paid in advance.—Address, Mr. Lee, 45, Freehold-street, Rochdale.

ANOTHER VETERAN GONE HOME.—After a short illness, at the great age of 84 years, our old friend, Wm. Jenner Champernowne, passed behind the veil early on Sept. 8th. His mortal form will be interred at Kingstons Cemetery, on Saturday, the 12th, at 3-30. One of the early pioneers, a warm-hearted, kindly, sincere, and upright man, he was one of nature's noblemen. We have the happiest recollections of the seances which he arranged for our development, upwards of twenty years ago, and can heartily congratulate him upon his entrance into life.—Ed. T. W.

READERS should carefully peruse "Heaven Revised." Price 6d. Mr. G. H. BIBBINGS will speak on Sunday, Sept. 13, at Collyhurst. At Burnley on Monday, the 14th. Manchester, County Forum, Market Street, at 8 p.m., on Tuesday, the 15th. Sheffield, 16th (probably). Gateshead on the 20th. London, Spiritual Alliance, on Oct. 9. Birmingham Union, Oct. 25 and 26. He is open for week-night and Sunday engagements between Sept. 20 and Oct. 9, and Sundays, Nov. 22 and 29.—Address, c/o Editor, TWO WORLDS.

WHAT RIGHT HAS Canon Roberts to quote any text, against anything, from the Old Testament, unless he adopts the whole of it? Is he prepared to punish troublesome wives in the prescribed Old Testament fashion of "stoning"? or to subject all male children to a certain barbarous rite? If not, and Old Testament injunctions are inapplicable in their entirety to present-day conditions, then it is totally illogical and reprehensible to insist upon their validity in any one instance.—E. ADAMS.

PROFESSOR L. N. Fowler, whose death in New York has just been announced, left England with his family three weeks ago to attend a commemoration of the centenary of phrenology in the United States. He bore the voyage well, but died a few days after landing. He was a fellow student with Henry Ward Beecher, and after wide travel with his wife he settled in England in 1860. He had lectured in all our principal towns. He was aged 85, and had been a Spiritualist for very many years.

A STRANGE PHENOMENON.—"A Spiritualist" writes: "My wife and I reside in a manufacturing town in the North of England. Some months ago an old friend passed to the spirit world. A few evenings after that event he made us aware of his presence by casting his shadow on the wall in whatever part of the house we went. Since his first visit he has appeared every night, and will answer questions by moving up or down, right or left. Can any of your readers inform me of having witnessed a similar phenomenon?"

MR. R. COOPER had a good letter on "Psychic Facts" in the *London Echo* on Sept. 5, but the editor sought to weaken its force by the absurd assertion that 99 of these psychic facts occur in the dark, and that our witnesses belong to the past, not the living present—he evidently needs to have a list of living "authorities"; it will astonish him. But will he accept the logic of his own contention and agree that his Christianity is to be repudiated because the witnesses belong to the past—and the resurrection occurred while it was yet dark? The engineer is hoisted with his own petard.

TO CORRESPONDENTS.—Secretaries and mediums will oblige by noticing that all Prospective Announcements must be accompanied by the requisite stamps.—Shareholder: You are mistaken. You are under both moral and legal obligation to fulfil your agreement *re* your shares. You promised to pay £1 per share, if needed; on the strength of promises received "our paper" was started. Your liability is limited to the £1 per share; that you OUGHT to pay the calls now due, there can be no possible, probable shadow of doubt whatever. Will all shareholders in arrears please note?—and pay up.—R. Tyson: Too personal. Your objections should be expressed in committee meeting.

CARLISLE.—To avoid misunderstanding, would the public please note that we are not the only body of people promoting the cause here, by engaging platform speakers, and holding public meetings. There is another Society (not the original, which ceased to exist in 1894, and of which Mr. Vandeleur was never a member, the minute book being in my possession), from whose meetings Spiritualists and the general public alike have lately been conspicuous by their absence, who would like to lay claim to this distinction, but this is not correct, as we are holding our meetings publicly, as advertised in the "Platform Guide."—J. Couch, secretary, Carlisle Spiritual Evidence Society. [To "avoid misunderstandings" in future, we shall decline to publish such letters as the above, or the one by Mr. Vandeleur in our last issue. If people choose to split, and work in different spheres, they shall not advertise their dissensions through our columns, if we can prevent it.—Ed. T. W.]

RE PHOTOGRAPHS.—"As a result of my offer in the T.W. for August 14, p. 519, to send cabinet photographs of spirits to societies for the postage only, I have sent parcels of the photographs to the following: Barnsley, Burnley, Cambois, Colne, Dresden (Saxony), Leicester, Nelson, Slaithwaite, Stalybridge, Manchester (Tipping-street), and Whitworth. A large number of mediums and speakers also received two each, for postage only, which is 1½d., and a good number have been sold at 6d. each, post free. I will continue to supply societies with six photographs for 3d. postage, and mediums or speakers with two photographs. The £100, which I offered on Aug. 14 to any person proving any one of my photographs to be other than a genuine spirit photograph, has not yet been applied for."—J. O. STARLING, 156, Iverson-road, London, N.W.

THE NEW BIRMINGHAM SOCIETY.—The inauguration of the Spiritual Evidence Society on Tuesday, Sept. 22, promises to be especially attractive. Mrs. Britten will deliver an address, designed for the general public, entitled, "Life and death: What infallible proof have we of life beyond death?" This will be preceded by a short report of the preparatory year of the society's work, and will unfold its object. The unique position the society has taken up, in claiming that Spiritualists should challenge open personal criticism, will be vindicated. The address will be followed by an excellent exhibition, by lime-light, of spirit drawings, paintings, and photographs, which are being procured from the best sources. An excellent vocalist and pianist have also been engaged to render the conditions harmonious and pleasant. The grand assembly room at Masonic Hall has been engaged, so that the B.S.U. centre may be aided by the result. After inauguration, the society will hold three courses of instructive lectures at No. 2, County Chambers, and will assist in the development of the Bloomsbury Society, which is rapidly going ahead. By this course, no existing society will be overlapped, and the Cause will be considerably strengthened. All willing to help in making the meeting a success can aid the secretary by disposing of tickets, which can be obtained from Mr. A. J. Smyth, 77, Grantham-road, or from Mr. Brian Hodgson, 90, Marroway-street, Birmingham. Unreserved tickets half-price to Spiritualists, if purchased before the 22nd inst.—[Advt.]

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FRIDAY, SEPTEMBER 11, 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.

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CANON ROBERTS DENOUNCES DEALINGS WITH UNSEEN SPIRITS.

ANTIQUATED THEOLOGY. OLD TESTS MISAPPLIED. A STEP BACKWARDS. IGNORANCE AND PREJUDICE DISPLAYED BY A "LEADING LIGHT."

THE fact that Spiritualism has, of late, been so much before the public in South Wales, appears to have alarmed Canon Roberts, and he proceeds, like the silversmiths of Ephesus, to cry out against the new thing and uphold his own cherished fetish. We quote from the report in the *Western Mail* of the Canon's "impassioned discourse" in the Llandaff Cathedral, in which he says:

Now, it seems to me that much of the mystery and uncertainty which enveloped the openly practised enchantments of Egypt and the secret sorcery which lingered on so long in Israel, surrounds also that which is known in our days as Spiritualism. No one has yet risen able fully to explain either the one or the other. Nothing can be said against the researches of duly qualified scientific men into the operation of the physical laws of the universe. Wherever an imperfectly known law is supposed to be at work there are legitimate means of arriving at the truth, and it is the duty of those who have the necessary skill and knowledge to make use of them. But imposture and fraud, wherever practised and for whatever purpose, are wicked and sinful. And whatever may be the true explanation of Spiritualistic phenomena, this much, it seems to me, may be said: The desire and the endeavour to have dealings with unseen spirits, are things contrary to the revealed will of God.

This is simply lovely. Dear, good man, he means well, no doubt, but he would be wise, before he preaches his next anti-Spiritualistic sermon, to read up a little and dispel from his mind the "uncertainty and mystery" which he feels so acutely. For this purpose we recommend him to apply to Mr. Redway for copies of A. R. Wallace's "Miracles and Modern Spiritualism," and Desertis's "Psychic Philosophy, a Religion of Natural Law," and we shall be happy to supply him with S. C. Hall's "Use of Spiritualism" (especially written for the benefit of clergymen), or to lend him a few other works written by people who have "risen" to explain what Spiritualism is. We do not say "fully," because knowledge is always relative and progressive.

Will the learned Canon please explain why researches "into the operation of the physical laws of the universe" should be limited to "duly qualified scientific men"?

If "nothing can be said against" such researches "in the physical universe," why may not similar investigations be carried on in the more important spiritual realms? Why is it not the duty of men to use their "spiritual gifts" to arrive at the truth regarding man's spiritual nature and destiny?

What can be said against such efforts to add to our faith, knowledge? That imposture and fraud are always wicked and sinful is merely a truism recognised as much by Spiritualists as the preacher himself—it needed no Canon to tell us that. If he were well acquainted with his subject he would know that Spiritualists are equally as antagonistic to, and equally as ready to oppose and expose imposture and fraud as are their opponents.

"The desire and endeavour to have dealings with unseen spirits are things contrary to the revealed will of

God," says this gentleman, and that is really the sum and substance—bottom and top—of his "impassioned" discourse, but if God is "in all and through all," then the desire to have dealing with unseen spirits is both natural and (if the motive is good) of God, for God reveals himself by and through the spiritual yearnings of his children, and the agency of ministering spirits!

Of the unlawfulness of the desire and the endeavour, in my mind, there can be no doubt. The desire itself is the working of that rebellious spirit of curiosity which prompted our first parents in Eden to seek knowledge by forbidden means, and which brought such disaster and ruin on the whole family of man.

What an antidiluvian he is! The duly-qualified scientific men, by their researches into the operations of physical laws, long ago disproved the Genesis story of "our first parents in Eden." "Nothing can be said against" their researches, but what about the results of those researches? The Canon hugs his Bible as the last Will and Testament of God, and, ostrich-like, fondly imagines that because he will not see the pursuer he may escape capture. Modern research has made it impossible to believe in the Genesis story of creation, save as an allegory or a myth, and Canon Roberts will do well to admit the fact.

The desire for knowledge has been the secret of the progress of mankind. Every endeavour to extend the boundaries of intellectual, moral, and spiritual freedom has been met with the same childish cries, "It is unlawful," "Forbidden," "The spirit of curiosity brings ruin," etc., and one can but laugh at the futile attempts of this modern Mrs. Partington to sweep back the advancing wave of free inquiry with the mop of tradition! He further says, "We may be quite sure that the barriers which have been placed between us and the spiritual world are the work of infinite wisdom and love." What baby talk this is. The samesilly sentiments would apply to the efforts of Columbus, Morse, Fulton, Watt, Stephenson, Nansen, or Edison. The same assertions, if they had been heeded, would have prevented the birth of Protestantism, and we should all have been Roman Catholics. Difficulties have to be overcome; we try our strength and broaden our liberties by breaking the barriers, and the right to do so in the physical realm has had to be wrested from the bigots who proclaimed that ignorance was bliss, and knowledge was forbidden by God; and the right of free access to the spiritual realm is pretty nearly won already. Few people will be deterred now by the bogey of fear! He asks, "Can anyone be quite sure that Satan has no hand in them?" We ask in return, "Can anyone be quite sure that there is a Satan at all?"

He says, "We know that sometimes Satan is transformed into an Angel of Light!" Canon Roberts is the very man we have been looking for, and we hope he will help us. Will he kindly say how he knows that Satan is sometimes transformed into an Angel of Light? When did he see him? where? and how did the transformation take place? How did he know that it was Satan? By what means did he identify him? Canon Roberts is a spiritual guide, philosopher, and friend, and when he sets out to condemn the practises of others he should be careful that he is accurate in his own statements. He may believe many things, but when he claims to KNOW, we have a right to ask for the evidence. Further, he has much to say about unclean spirits, but he begs the question by assuming that the spirits who communicate with us are unclean. We emphatically dissent from the following:—

Our Lord, when He said that "if men hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," laid down the principle that a communication from a departed spirit, even if permitted, could be of no real service to men.

The preacher here most unwarrantably reads in an inference not warranted by the text. The same contention in the mouth of a Jew would make Christianity itself illegal, and limit us to "Moses and the prophets." The parable simply shows and the speaker asserts, the incredulity, the materialistic scepticism of the people, who would not "be persuaded though one rose from the dead." There is nothing to show that a communication from a departed spirit could be of no real service to man—but, if such was the purpose and idea of Jesus, experience has proved that he was altogether mistaken, for spirit communications have been a source of great comfort and joy, of spiritual regeneration and enlightenment to many thousands of people! Spirit manifestations have done more to vitalise the religious convictions of the people of the age, to roll back the tide of materialism which was setting in half a

century ago—and the churches were powerless to resist its encroachments—than all the preachments of believers who offered no proof, and Canon Roberts and his ilk will find it necessary to set up this “corner stone” of fact which they have unwisely rejected, or they will find their hold upon the people gone, and their temple of faith come tumbling about their ears like a house of cards!

We respectfully recommend the reverend gentleman to remove the creedal blinkers, and cut away from the theological traces, so that he can get out of the rut of prejudice in which he has been running, and see facts as they are, aye, and read his Bible in an unbiassed spirit! For, what is the very basis of his faith, “If he be not risen, your faith is vain,” and thus the very foundation of Christianity is the return of and communications received from Jesus—a departed spirit. Take Spiritualism out of Christianity and it is a lifeless creed, a dogmatic theology lacking proof. Listen to this:

The consequences which followed attempts to consult the dead also teach us what the will of God in regard to them is. Saul, who sought such counsels at Endor, the next day fell in battle at Gilboa.

Balaam, when he had induced Israel to join himself to Baalpeor, and to eat the sacrifices of the dead, the sacrifices—that is, which were offered in dealings with the departed—fell himself amongst the enemies of God, and the anger of the Lord was kindled against Israel, and there died in the plague twenty and four thousand.

Does Canon Roberts really believe that Saul committed suicide because he visited the Woman of Endor? Does he wish us to believe that God caused Saul to kill himself? Does he believe that “Thou shalt not kill” is a divine command? If so, will he yet affirm (and expect us to believe) that the very Being who gave that command grew angry, and killed 24,000 people? If Canon Roberts really believes that God could be guilty of such a mean, contemptible, inhuman, and unjust action, and become a wholesale murderer, all we can say he is perfectly welcome to his belief, but we do not agree with him. We decline to attribute to the Infinite Intelligence any such emotions or actions, and if such scepticism on our part is to ensure our eternal damnation we accept the alternative—we simply cannot accept and must protest against such views of the Supreme. But as regards Saul and the consequences of his interview with Samuel. Does Canon Roberts read his Bible? We think he must be unaware of its statements. Let him not only read what is said in Chronicles, but also what is set forth in Samuel, and he will find that Saul’s untimely end is attributed to a very different cause, viz.: That he was too tender-hearted—he did not exterminate the Amalekites, as he had been instructed to do. He saved some alive, and Spirit Samuel repeated what he had previously threatened, that because Saul did not kill them all he should lose his kingdom. 1 Samuel xxviii. 6, says Saul sought for spirit guidance by the usual and legal methods, according to the orthodoxy of his time, but “the Lord answered him not”; yet the writer in Chronicles gives Samuel the lie by saying that he “enquired not of the Lord.” Will Rev. Roberts attend to this, and please enlighten us as to which is correct, and why we should believe one more than the other? Our present idea is to attach no importance to either. The dead hand of the past shall not destroy our liberties. Spiritualism must be judged as to its legality and utility by present-day facts and results. The tree must be judged by its fruits. We claim the right to seek, to knock, to ask, to enjoy the companionship of ministering spirits, and the culture and employment of spiritual gifts. If Jesus thought fit to hold an interview with Moses and Elias, we are quite content to follow his example. If it is sinful to hold intercourse with spirits, why did Jesus do so? Aye, why did he, as a returning spirit, manifest to Saul on his way to Damascus, and become the spirit guide of Paul (see Acts xvi. 7, Revised Version, “the spirit of Jesus suffered them not”). We accept the lesson which Peter learned from the spirit’s visit to Cornelius, and his own trance vision, “What God hath cleansed call not thou common or unclean,” which sentiments we commend to Canon Roberts.

“OF ALL the faddy and hard to please people of my experience, ‘sensitives’ are the hardest. They seem to take on any kind of condition that happens to be about them. From what I can see, sensitives require sympathy—and plenty of it. I advise Societies and others to have meetings once a week for ‘mediums only,’ so that they can have a talk, and understand each other on their respective mediumship, and by so doing they could build each other up to resist the adverse feelings they have at times against each other. I have gone through the mill, and until I met those in affinity with myself, I felt very uncomfortable.”—B. L.

THE COUNTESS OF CAITHNESS—DUCHESS DE POMAR.

OUR readers will be pleased to see a portrait of the late Countess of Caithness, who passed to spirit life in 1895. Her ladyship was distinguished for her unbounded hospitality to the *élite* of Paris society, and also for her earnest and unwearied devotion to Spiritualism, in the promotion of which she was lavish in the expenditure of time, money, and talent. She believed that she frequently communicated with Mary, Queen of Scots, and gathered around her numerous beautiful and costly memorials of the unfortunate queen. One room in her charming residence, known as “the Sanctuary,” was devoted to weekly seances. Hundreds of people assembled, by invitation, to hear lectures on the prominent topics of the day, the lecturers including the most distinguished scientists and philosophers of Paris, some of whom are not ashamed to avow their belief in spiritualistic phenomena.

A writer in the “Gentlewoman” said of her that “What would at once strike a visitor who saw Lady Caithness for the first time is the singular combination of sweetness and strong-mindedness in her expressive face, the beauty of which had been little affected by the progress of years; the quiet, easy manner, too, would at once put the stranger at home, and Lady Caithness would at once begin to discuss one or other of the subjects which lie nearest to her heart.” In other words, her ladyship “would at once begin to discuss one or other” of the phases of Spiritualism, for these were really the subjects “nearest her heart,” and for the furtherance of which, her wealth and energies, whether publicly or privately, were directed. On these subjects she wrote much and published much; besides organising her lectures and Spiritualistic seances, she edited and published a monthly review called “L’Aurore du Jour Nouveau” (“The Dawn of the New Day”). Quoting once more from the “Gentlewoman,” “Lady Caithness, while holding what many people regard as peculiar views concerning Spiritualism, as the herald of the New Dispensation, . . . had a fund of common sense and clear understanding of the needs of everyday life which enabled her to manage her vast fortune with prudence, and to conciliate the conflicting claims which come upon her in what one may describe as her double nationality. Herself a Spaniard by birth, the daughter of Senor de Mariategui, she had English blood in her veins on the maternal side, being a great-granddaughter of the Lord Northampton; and, while still in her teens, she married the Duc de Pomar, the head of one of the oldest Spanish families, and spent a brief, but very brilliant, period of her existence in the gay society of Madrid. But she was left a widow very early, with only one son (the Duc de Pomar), and, as her father had gone to reside in England, she joined him there, and in this way made the acquaintance of the fourteenth Earl of Caithness, whose wife she in due course became, and, in becoming mistress of Barrogill Castle, entered upon a fresh phase of life, the English side of her character becoming more strongly developed.”

After her second widowhood Lady Caithness spent most of her time abroad, and usually passed some months of the year at Nice, where she resided at the Palais Tiranti, entertaining with the same liberality and good taste which marked her hospitality at “Holyrood.”

TRANSPPOSITION OF THE LORD’S PRAYER.

Our Father, who in heaven art,
 All hallowed be Thy name;
 Thy kingdom come, Thy will be done,
 On earth, in heaven the same.
 Wilt Thou this night fair pearls of light
 Drop deep within each soul?
 And with life’s wine, Thy love divine,
 Fill up each golden bowl?
 From out of evil’s path, Oh, God!
 Lead Thou our sinking feet;
 Forgive, and teach us thus, Oh, Lord!
 That to forgive is sweet.
 And Thine the kingdom, Thine the power,
 Shall be proclaimed to worlds afar,
 And chanted by angelic choirs,
 Whose echoes ring from star to star;
 While thus on earth life’s waves we stem,
 Hear this our prayer, Oh, God! Amen.

Molire, Ills., 1871.

ABBIE A. GOULD.

SPECIAL REPORTS.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.

The Quarterly Conference was held at Darwen on Saturday last, when a fairly good muster of delegates attended. Mr. Wm. Mason, President of the Lyceum Union, was cordially welcomed amongst us. During the past quarter, Rawtonstall Lyceum have joined the Council. The Secretary's report, showing an increase of one Lyceum, 10 officers, 91 scholars, making a total gain of 101, was unanimously adopted. The Treasurer's report was also unanimously adopted. The question of a United Demonstration was freely discussed, and it was decided that the delegates bring it before their respective Lyceums, and report to next Council meeting. Mr. Wm. Harrison, owing to family sickness, was obliged to resign his position as District Visitor; much sympathy was extended towards him. Mr. E. J. Whittaker, 11, Cobden-street, Burnley, was elected to the post for the remainder of the current year. Blackpool extended a hearty invitation to the Council to hold next Conference, on Dec. 5th, in their new room, which was accepted. After business, the inevitable tea meeting followed, which was ably served by our Darwen friends. A social evening was then agreeably spent. A hearty and unanimous vote of thanks to Darwen friends brought the Conference to a close.—THOS. WILKINSON.

MANCHESTER SOCIETY OF SPIRITUALISTS.

At Tipping-street, Ardwick, on Sunday, August 30, we held our harvest thanksgiving, Mrs. Hyde being the medium. We had an unlimited quantity of all kinds of fruits, flowers, and vegetables, which were set out to the best advantage, our new banner forming a background; this, without a doubt, being the most successful venture that has ever been held in Tipping-street Hall. On the Monday following, we had a fruit banquet, giving free distribution of grapes, plums, melons, apples, pears, etc., at intervals during the evening to all present, the hall being crowded, many unable to find sitting room, Mr. Simkin, Mr. Wolfenden, contributing to the success of the evening by suitable songs, Mr. Roughshead, Lancashire reading, making a very pleasant evening, after which the remaining fruits, flowers, and vegetables were sold, realising several pounds for the benefit of the society.

On behalf of the Committee, I would publicly express best thanks to those who gave so liberally of fruit, flowers, and vegetables, etc., quantity seeming no object, the place being more like a wholesale store. I might add that I personally never asked anyone but who contributed something, both Spiritualists and non-Spiritualists. Surely the day is fast approaching when everybody will recognise us.

GEORGE HILL, president of above society.

MR. BIBBINGS AND "CONTROL."

On Aug. 31, at the Lecture Room, Broad-st. corner, Mr. Bibbings gave trance replies to questions, followed by experiments in psychometry. The room was full even to a slight inconvenience. In briefly dealing with about six questions there was marked spontaneity, thought, and inspirational power, but the control seemed to labour under a slight difficulty of imperfect possession, with an occasional pause, apparently to gain power, necessitating absolute silence. The matter spoken was pertinent, sensible and interesting, but did not indicate close study or recent research. He exerts a strong influence over the audience, and probably knows how best to handle his subjects. It did, however, occur to some that in answering the question, "Are the messages of the so-called dead reliable?" that there were many factors involved in the communication other than "motives" and "honesty." It seems so difficult to obtain exact information, especially from spirits, as to how and to what extent they do control mediums, and place themselves in a position to convey "reliable messages." Here lies the stumbling block to most inquirers—they cannot separate spirit from medium. The errors and pre-conceived ideas entertained by the medium are (except in a few rare instances) taken on by the "control," and as a matter of fact effect a "control" of the spirit. We, therefore, want the true position of spirits, and their action upon and through mediums clearly defined and fully elucidated. We agree with Mr. Bibbings' control, that our baker and our butcher are "honest—sometimes," and that they are just as likely to play tricks at a seance as they are with their clients; but the unreliability or otherwise of spirit messages, I take it, arises more from the knowledge or ignorance of the complex operation of psychic forces and conflicting thoughts, with a lack of power to control and direct them, than from "dishonest motives." There is much confusion and misapprehension surrounding the matter of "control," and it is much to be desired that the spirits will cooperate in removing it.—A. J. S.

LONDON NEWS AND NOTES.

BATTERSEA PARK. Open Air Work.—Interesting meeting in the afternoon. Evening meeting somewhat marred by our opponents substituting noise for reason. One feature is worthy of notice, as showing the trend of popular opinion here. One speaker from the temperance platform made fun of the Spiritualists and got hooted for his pains. Messrs. Adams and Boddington and Mrs. Boddington addressed the meetings. Next Sunday at 3-15, "Temperance and Spiritualism," at 6, "Questions from the audience."

BATTERSEA RISE. 38, Keildon Road, S.W.—Full meeting. Mr. Peter's guide gave an inspiring discourse on "Future rewards and punishments," subject from audience, and answered questions. "Moonstone" gave tests in psychometry and clairvoyance.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. W. E. Long's guides continuing the series of addresses upon "Jesus, his mission and its fulfilment," dealt with the conversion of Paul. Filled with striking illustration and analogy, the continuous nodding of the heads of a number of strangers present, in grave appreciation, was an eloquent tribute to the value of the discourse. Mr. F. Challise, in a happy speech, conveyed to our members the many hearty expressions of fraternal regard he had been charged to convey from

the many societies he had visited during his tour in the North. *Prospective*: Sunday next, 6-30, Trance Address by Mr. W. E. Long, 20: 6-30, Mrs. V. Bliss will give clairvoyance and psychometry.

102, CAMBERWELL ROAD. Mrs. Clark's—Madam Lewsey Perry, medium. About 30 persons present. Some remarkable tests were given.

CANNING TOWN. 47, Hermit Road.—3: Address from Mr. Shaw's control, and clairvoyance by Mrs. Woodmeyer. 6: An address by Mr. Woodmeyer; remarkable clairvoyance by Mrs. Woodmeyer. Spiritualism is beginning to "hum" here, as the Yankoes say. We have already seventeen members for our new society, and a good many earnest investigators.

CANNING TOWN. 125, Barking Road.—2: Mr. Davis's lecture on "Phrenology" was appreciated by a large audience. 6: Successful clairvoyance by Mrs. Whimp's guides, also a death test, a touching scene to the audience. Mrs. Clague discoursed beautifully on the "Teachings of Spiritualism." A death test was given through Mrs. Barrell.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. W. T. Cooper very kindly took the place of our advertised speaker, and delivered an address, dealing with the general aspects of Spiritualism. Much appreciated. Mr. Corp ably presided.

DAWN OF DAY SOCIETY. 85, late 81, Fortess Road, Kentish Town.—Mr. T. B. Dale lectured on "Astral astrology," for the benefit of the medium, Mrs. Charles Spring. The attendance was fairly good. The highly intellectual lecture was delivered with a flow of eloquence and humour, which only the clever and studious can command. *Prospective*: Mr. T. B. Dale on the same subject on Sunday, Sept. 20, and will cast events for the audience, for the benefit of Mrs. Spring.

EDMONTON. Beech Hall, Hyde Lane.—Miss Marsh being absent, Mr. W. Walker gave an excellent address on "Our spiritual harvest," in union with our material one, the fruits of which were much in evidence, our small hall being gaily decorated with flowers, fruit, and foliage.

FINSBURY PARK.—Open-air work. The meeting was addressed by Messrs. Brooks, Davis, Jones, and Rodger. The discussion was with Christian friends.

ISLINGTON. Wellington Hall.—Mr. Rodger, chairman, spoke on "Endeavour." Mr. Brenchley gave personal experiences. Mrs. Brenchley gave successful clairvoyance. Messrs. Emms, Davis, and Brooks also took part in the service. It is proposed that the Sunday evening service, the first Sunday in October, be in the large hall, to fraternise with all the open-air workers, and to hear their experiences.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—2: Mr. J. Gibson gave a short address and good psychometry. 6: Mr. Johnson, of Hyde, dealt with "Some mistakes that Spiritualists make," and questions from the audience were very ably dealt with.

BRADFORD. Church Street.—A good day with Mr. Crompton's guides. Address on "The spiritual life of progression." Good psychometry.

COLLYHURST STREET.—Aug. 31 and Sept. 1: Mr. Manning gave us two nights, to the entire satisfaction of the sitters. 6: Harvest festival was very successful in every respect, Mr. W. Rooke giving grand lectures to very large audiences. The choir did good service in anthems, duets, and solos, etc.—*Lyceum*: Marching, calisthenics, etc., well done. Recitations by Ethel Wills, Maria Cowle, Ada Garner, Florrie Stoddard, S. A. Cowle, Ann Butt. Present, 110, and several visitors. Mr. Rooke addressed the children.

CHEETHAM. Ash Lodge, Halliwell Lane.—Aug. 31: Pleased to meet Miss Foster, whose clairvoyance was very clear and remarkable. Sep. 3: A good night with Madame Henry, who gave psychometry for sickness. 6: Mr. G. Smith took questions from the audience. Afternoon, "Who are the Mahatmas? and are they the teachers of truth to humanity?" Evening, "The earth life and spirit life of the control" was very interesting, five other questions being left over for Monday. Invocation and clairvoyance by Miss Chadwick, of Bury. Mr. Smith had also the pleasing ceremony of naming a baby, the son of Mr. and Mrs. Pain; earth name, Harry; spiritual name, "Victor."

GORTON. I.L.P. Room, Ainsworth Street.—6: Madam George gave a good address on "Spiritualism, the key that unlocks every door," excellent clairvoyance and psychometry. Good psychometry by Miss M. Morris. A Lyceum will be commenced at 2-30, Sept. 13, all children welcome.—J. H. L.

HULME. Junction Street.—2: Clairvoyance by Mr. Connolly. 3: Psychometry by Mr. W. Lamb. 6: 6-30, Address by Mr. W. Lamb, and clairvoyance. After-circle well attended. Monday: Miss Smith gave a good address and psychometry.

LONGSIGHT. West Gorton, 24, Grey Street.—1: Mrs. Porter gave very good addresses and remarkable clairvoyance. Mrs. Wright's guides gave psychometry. 6: Miss Jackson, of Bury, discoursed well on "What Spiritualists teach the people." Good clairvoyance by Mr. Law. *Lyceum*: Pleased to see a good muster of children. Mr. Law conducted.

OPENSRAW. George Street.—The speaker did not come, so we had very pleasant circles. Mr. Walker's guides gave a nice address, assisted by Mr. Shaw. Evening, Mr. Hall and Mr. Roberts. Mrs. Booth gave very good clairvoyance.

PATRICROFT. New Lane.—Lyceum re-opening, 5th. About 50 friends did ample justice to a good ham tea, and about 30 children were provided for free. A first-class entertainment of songs, duets, electric battery, phonograph, and other amusements followed. Sunday: A very enjoyable day with Mr. Kitson, who, we were sorry to see, was far from well, and hope he will soon be restored to his wonted vigour. 10 a.m., Lyceum session. Mr. Kitson conducted. About 30 members, and a good number of visitors. Stirring addresses afternoon and evening to good audiences. Special hymns by the choir pleasingly rendered. Mr. Isherwood has our best thanks for presiding at the organ.

PENDLETON.—3: Our brother and fellow worker, Mr. Massey,

conducted the public circle for the first time, and was very successful with clairvoyant delineations, giving 15, all recognised. Onward and progress should be our experience if success of this kind attends our local efforts. 2 and 4: Mr. John Taylor, physical medium (report next week). 6: Mrs. Dixon's guides gave short addresses and remarkable psychometrical descriptions, which gave great satisfaction.—F. Johnson.

SALFORD. Chapel Street.—4: A grand address by Mrs. William's guides. Good clairvoyance by Mr. J. Hayes. Large audience. 6: Pleasant evening with Miss Knight, very successful clairvoyance, 22 descriptions, 20 recognised. Mr. Davis, chairman, gave a splendid address. Solo beautifully rendered by Miss R. Davis, "Angels ever bright and fair." After-circle at 8-15; fair attendance, conducted by A. Bracegirdle. Good clairvoyance by Master J. Hayes and A. Bracegirdle.

SOUTH SALFORD. 4, West Craven Street.—3: Mr. Kay, with his usual intellectual ability, replied to an attempted exposure at Horwich. He analysed the statements made, and vividly brought out the contradictions, and clearly defined Spiritualism to be a brighter and better system than all creeds that can be found existent. Strong discussion followed. 6: Mrs. Uren upon "Who are the lights of the world?" was highly appreciated by a good audience, who expressed their desire to hear her again. Excellent medical psychometry. After-circle: Excellent clairvoyance by Mrs. Uren, healing by Mr. Lewis. Clairvoyant tests by Mr. Nuttal and Mr. Bennett.

SPECIAL NOTICE.—At the County Forum, Market-street, on Tuesday evening, 15th inst., at 8 o'clock, Mr. G. H. Bibbings will deliver a lecture on "Has Spiritualism the power to bless?" Those who have not yet heard Mr. Bibbings should take advantage of the present opportunity, when we can confidently predict an intellectual treat. After the lecture, time will be allowed for questions or remarks upon the subject from members of the audience, to which Mr. Bibbings will reply.

PLATFORM RECORD.

ACCINGTON. St. James' Temple.—Aug. 31: Miss Butterworth gave a host of clairvoyance and psychometry, all recognised. Sept. 6: Miss Jeffreys gave very nice addresses. Miss Whiteley gave good clairvoyance. Good audiences.

ACCINGTON. Whalley Road.—Miss Cotterill's guides gave good addresses on "The life beyond the grave," and "The voyage of life." Circle, clairvoyant descriptions by Mrs. Lambert.

ARMLEY. Theaker Lane.—Mr. Frank Colbeck's first visit, but we hope not the last. His discourses on "The present ordeal," and "The three bases of Spiritualism," were listened to with great attention. Good audience.

ASHTON.—6: Addresses through Mrs. Newton on "Joy-bell ringing," and "Be not weary of well-doing." Clairvoyance and psychometry. After-circle conducted by Mrs. Fitton and Mrs. Cropper. Clairvoyance very good.

ATTERCLIFFE. Vestry Hall.—Aug. 30: Madame Henry's excellent addresses highly appreciated by large audiences. Clairvoyance very good. Sep. 6: We sympathise with Mr. Beeley in his serious illness, and trust he will soon recover. Mrs. Summersgill gave good addresses and excellent psychometry. We thank her very much.

BIRMINGHAM. Bloomsbury.—1: Mr. Bibbings' first visit. We were pleased to hear so gifted a speaker. We expected much of him, and we got it. Audience delighted with the way in which he handled the subject, "Are you?" Hope to have him in our midst very often. 6: Mrs. Walker delivered a trance address, "Spiritualism, the need of the age," in her usual good style.—C. H.

BIRMINGHAM. Masonic Hall.—Sunday morning and evening, Mrs. Groom gave trance addresses, followed by clairvoyant descriptions that were very accurate.

BLACKBURN. Northgate.—Saturday, picnic to Hesketh Bank, very enjoyable afternoon. Sunday, Mr. W. Edwards gave excellent addresses and good psychometry.

BOLTON.—Mrs. Duckworth, of Shaw, gave discourses upon "The teachings of Spiritualism, a comforter," and "The teachings of the return of the spirits," both attentively listened to. Clairvoyance and psychometry very good.

BOOTLE. (Liverpool)—Mrs. France addressed fair audiences on "Angels ever near," and "Spiritualism, a religion." Clairvoyance very acceptable.

BRADFORD. Boynton Street.—Mrs. Clough's guides gave instructive addresses on "Voices of progress," and "Mediums and their influence." Clairvoyance given with good effect.

BRADFORD. 421, Manchester Road.—Mr. Collins gave instructive addresses on "What must I do to be saved?" and "Truth," to good audiences. Clairvoyance by Miss Marsden very good. [All prospectives must be prepaid.—Ed. T.W.]

BRADFORD. Walton Street.—6: Lyceum successfully opened. Mr. Bradbury, of Morley, gave an excellent address upon the Lyceum movement, and hoped they would join the Federation, and wished them great success and prosperity. He conducted the marching, and the calisthenics were conducted by Mr. Robinson, also of Morley. A hearty vote of thanks was given to Mr. Bradbury.—G. L.

BRIGHOUSE.—Good day with Mr. W. Ripley, very nice address to the children. Evening subject, "Life after death." Clairvoyance very good.

BRISTOL. 136, Grosvenor Road.—Splendid meetings, many strangers present. Mr. Hooper gave advice and clairvoyance. Other mediums making good progress.

BURY.—Wednesday: Mrs. Rennie gave excellent clairvoyance and psychometry. Sunday: Mr. Swindlehurst on "The Story of a sacrifice;" listened to by an intelligent audience. Evening: Written questions, answered in grand style—a treat.

CARDIFF. 100, Cowbridge Road.—6: Trance address by Mrs. Williams on "God with us." Mrs. Preece, controlled by an old friend, spoke strongly on the terrible sin of suicide. Good clairvoyance by both ladies. Splendid meeting. Tuesday evening, glad to see so many friends.

CARDIFF. Psychological Society, St. John's Hall.—Propitious circumstances procured us the pleasure of again listening to Bro. Geo. H. Bibbings, on the 6th inst. In order to give an opportunity for our friends to listen in the morning to Mr. Walter Howell, who was speaking in Cardiff, under other auspices, it was arranged for Mr. Bibbings to speak in the afternoon and evening. The afternoon address upon "Self-reliance" was a most lucid, practical, and inspiring effort. Mankind have been all too long confined in the prisonage of traditional custom, belief, and ecclesiastical dogmatism. If we would enjoy the full measure of the Father's love and wisdom, and realise the true dignity of an emancipated manhood, then must the jailor of "Conformity" be overcome, and our lives ordered and moulded by a cultivated, calm, and strong self-reliance. In the evening, to a crowded audience, Mr. Bibbings gave a powerful address upon "Spiritualism; is it sinful? A reply to Canon Roberts" (who preached from Exodus viii. 9, in Llandaff Cathedral, on August 30, dealing ably with the many dogmatic and incongruous statements of the Revd. Canon, and, in a stirring peroration, he portrayed the practical nature of Spiritualism; its adaptability to the growing rationalism of the age; its comforts and consolations; its enlightened views of life and its issues, its deep spiritual teaching and realisations, and its vastly nobler conceptions of God, the All Father. If all of this be "sinful," pray God we have more of it. We are delighted to learn of the gratifying results of Mr. Bibbings' initial efforts northwards, and the extent to which his services are already in request for next year.—E. A.

CAMBOIS.—Mr. R. Rostron, of Heaton, lectured in the Mechanics' Hall, subjects: "How I became a Spiritualist." "What do we know of truth?" And also gave clairvoyance. Mr. Murday presided.

CARLISLE. Temperance Hall, Caldewgate.—Mr. Lashbrooke's first visit. He kindly gave his services for the benefit of the cause. Two earnest, eloquent, and instructive addresses on "The expansion of religious ideas," and "The things that are seen are material, but the things that are unseen are eternal." Audiences well pleased. Strangers remarked, "If you can always bring such good talent you will be certain of success." T.W. all sold, could have sold more.

CARLISLE. 36, York Street.—Aug. 31: Addresses and clairvoyance by local mediums. Sep. 6: A splendid evening with the guides of Mr. W. H. Penman, the celebrated healing medium, whose work here is meeting with remarkable success. A beautiful address on "There are angels hovering round," and replies to questions. Good clairvoyance, 6 out of 8 recognised. Crowded audience.

CLITHEROE.—6: Mr. J. C. Macdonald paid us another welcome visit, and in the afternoon gave a good address on "Spiritualism, the saviour power of the latter days." In the evening, a number of written questions from the audience were ably dealt with.

DARWEN.—Mr. W. J. Leeder delivered good discourses on "The moral and religious teaching of Spiritualism," and dealt with questions from the audience, "As science advances, does Atheism increase?" and "Which is the true and right religion for man to follow?" in a masterly manner. Very good clairvoyance.

DERBY. 67, Upper Dale Road.—Aug. 30: A splendid meeting. Mrs. Foster's guides gave a stirring address from "Love worketh no ill to his neighbour." Psychometry very good. 6: Mrs. Foster's controls spoke on "The deliverance of Peter from the Jews." Clairvoyance very good.

DERBY.—6: Mrs. Place's guides gave interesting addresses on "What is God?" "Where is heaven?" and "Victory over death." Very good clairvoyance.

DEWSBURY. Bond Street.—3: Public circle, well attended, a happy time. 6: Mrs. Midgley's good addresses and clairvoyance, all recognised, much enjoyed. Room full, all delighted to hear our old friend.—A. S.

FELLING. Hall of Progress.—Aug. 30: Mr. T. Henderson answered several important questions, and gave some good psychometry; well pleased with his visit. 6: A reception. Mr. Hall gave good clairvoyance. Mr. Harland's personations were extraordinary. One lady's mother, who was paralysed for 30 years, manifested very clearly, which made her weep bitterly; a good company, all well satisfied.—J. D.

HOLLINWOOD.—Discourses delivered to good audiences, and successful clairvoyance. Mrs. Brooks gave clairvoyance, all recognised.

HULL. St. George's Hall, Story Street.—2-30, No 3 room: Improvement class, Mr. Birks presided. Mr. Martin introduced a subject and a profitable discussion ensued. 6-30, No. 4 room: Mr. Thompson, chairman. Mr. Birks gave a very earnest address on "The fatherhood of God and the brotherhood of man" to a large and attentive audience, and her guides described spirit friends.

HUNSLET. 3, Bottom of Joseph Street.—Mrs. E. Wood's guides gave very good addresses on "Nearer, my God, to Thee," and "Scatter seeds of kindness." Good clairvoyance, all recognised. Good after-meeting, crowded audience.

HUNSLET. Goodman Terrace.—Sept. 1: Mr. H. Owen lectured on "The human system," much appreciated. 5: A grand tea, provided by Mesdames Maple, Fish, Rands, and Miss Towers, to whom great praise is due. £1 2s. 6d. was realised for the funds. 6: Mrs. Hunter gave good addresses on "Death, the change of life," and "Who are the angels?" Miss Sarah Hunter gave excellent clairvoyance and psychometry.

LEEDS. Progressive Hall.—A good time with Mr. H. Wood, "What Spiritualists think of Jesus," and "Spiritualism *versus* Christianity." Good clairvoyance and psychometry. Good intelligent audiences. Monday, another good time with Mr. Kidd and Mrs. Levitt.

LEEDS. 8, Myer's Court, Castle Street.—A most eloquent address by Mrs. Camm's guide on "There's a beautiful land on high." Striking tests in clairvoyance.

LEICESTER. Liberal Club.—2 and 3: Miss F. Cotterill's control delivered remarkable addresses to crowded audiences, many unable to find standing room. Psychometry given. 6: Our local medium, Mr. T. Muggleton, gave a very interesting address and psychometry.

LEICESTER. Crafton Street.—Monday, Mrs. Yeeles gave excellent psychometry and clairvoyance; also named a child, spirit name "Etherial," afterwards acting as auctioneer at the sale of fruit;

good results. Wednesday, after a few well-chosen remarks, another treat of clairvoyance. 6: Short address by Mrs. Yeeles on "Spiritualism demonstrated by facts." Successful psychometry. A child named, spirit name "Sunbeam." Subjects from the audience dealt with in good style. Successful clairvoyance. Good audiences. Mrs. Yeeles has our heartiest thanks.

LEICESTER. People's Hall, Millstone Lane.—6: The control of Mrs. Jowett, of Bradford, dealt with "Spiritual teachings, and what have they done for humanity?" followed by psychometry and clairvoyance. Good appreciative audience.

LEIGH.—Miss Smith's guides gave short addresses and clairvoyance, mostly recognised. Hall well filled, everyone satisfied, hoping to hear her again soon.

LIVERPOOL. Eaton Hall, Breck Road.—Meetings have been discontinued. On Tuesday, Sep. 1, Mr. Walter Howall delivered the closing address. The large audience listened attentively to a splendid discourse on "Spiritualism as a science, philosophy, and religion." We regret there are not more shorthand writers in our movement, for many discourses, if put into type, would find their way to that greater audience, "the reading public." Mrs. Butler gave several clairvoyant descriptions, which were recognised. Mrs. Butler's work has been highly appreciated here.

MIDDLESBOROUGH. Progressive Church. Nearly 40 members and friends had their first annual picnic at Middleton, in brakes. A camp was formed, fires lit, kettles boiled, and tea enjoyed. After a ramble in the plantation, a circle was held, and a lady was controlled by a spirit, who played the violin for us. The guides of Mesdames Brown, Johnson, Robinson, and Thomson, delivered short addresses. Mrs. Johnson's control gave clairvoyant descriptions, mostly recognised. Mrs. Naylor's guide described a moderately tall gentleman, standing behind a tree. He had gray hair and moustache, and appeared to be about 60 years of age. She said he had been found dead in the wood. Perhaps some reader can throw light on the above; if so, we shall be very pleased. We distributed two dozen copies of the Two Worlds.—W. S. [Too late last week.—Ed. T. W.]

MILLOM.—A pleasant evening with our local mediums, good addresses given by Mrs. Richardson, Mr. Todd, and Master John Todd, a reading by E. Dixon, and a recitation by James Dixon.

NELSON. Ann Street.—Mrs. Johnstone's guides discoursed well on "The teaching of Spiritualists," and "There is no death in God's wide world." Good audiences.

NELSON. Bradley Fold.—Mrs. Hyde's guides spoke very nicely on "A thankful heart is a receiving heart," and "Gather your hands full while you may." Clairvoyance after.

NELSON. Pendle Street.—Good addresses from Mr. Ward on "Borderland," and Mr. Murray on "Man's responsibility." Good clairvoyance from Mrs. Taylor. Room again crowded, many turned back.

NEWPORT (Mon.). Arundel Villa, Barrack Hill.—6-30, an address by Mr. Wayland's guides on "False conceptions of the deity." Clairvoyance at after-meeting by Miss Alice Wayland. Glad to meet all friends at these services. All welcome.

NORMANTON.—Mrs. Griffin discoursed well from "Spiritualism" and "Spirit life real," to crowded room. Mrs. Griffin's mediumship is fully appreciated, for 70 intelligent persons stayed to the after-circle, many of whom never stayed before. These circles are a great benefit to our Society, besides keeping a good congregation together. Normanton Society, we are pleased to say, is on the upgrade. Mrs. Griffin gave recognised clairvoyance.—E. B.

NORTH SHIELDS. 80, Saville Street, opposite General Post Office.—2: Mrs. Young gave very satisfactory clairvoyance. 6: Mr. Jas. Stevenson gave an excellent practical address on "Cranial psychology" and two character readings, which were very satisfactory. Large audiences.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—Mr. J. S. Grey's guides dealt very ably with three subjects from the audience: "God, man, immortality," "Conceptions of God, past and present," "The possibility and probability of spirit return." Afterwards answered questions to the satisfaction of all.

NOTTINGHAM. Masonic Hall.—A grand time with E. W. Wallis. Morning lecture admitted on all hands to be one of the finest heard by our people. Questions in the evening indicated a sensible desire for information about Spiritualism, and the large audience evidently appreciated the fine answers given.

OLDHAM. Bartlam Place.—Pleased to meet our old friend Mr. J. B. Tetlow, of Pendleton, who gave good addresses and clairvoyance.

OLDHAM. Temple Society, Coronation Street.—Mr. T. Postlethwaite maintained his reputation as an excellent platform speaker. He gave two addresses, and also psychometry.

OSSETT.—Mr. Todd spoke on "Experience," and "A hard sum," in a good and lucid manner. Hope to have him again. Circle at night, when twenty stopped.

PARKGATE.—6: Our harvest festival somewhat marred by the failure of Mr. Fielding to fulfil his engagement. Local friends came to our help, however, and the day passed off very well, considering. Our heartfelt thanks are due to all who have subscribed so liberally to make our harvest festival a success.

PRESTON. Weavers' Hall, Walker Street.—Madame Henry's guides gave excellent addresses, and had the pleasure of naming a baby H. Lillian, the first in our present hall. "The dual nature of man" was lucidly treated, and "White robes were given to every one of them." Guides tried to show that the robes of spirit friends are produced by the same supreme power that clothes the flowers with their gorgeous beauty.

PRESTON. 37, Plimington.—Enjoyable meeting; Miss Ryan gave a nice address, and exhorted all to develop their talents, and spread the truths that Spiritualism is revealing. Mr. Sargeant gave clairvoyance.

ROTHWELL.—Evening meeting: Mrs. J. Robinson's guides spoke well on "What must I do to be saved?" Clairvoyance very good.

SEGHILL.—Mr. C. Campbell gave a very satisfactory address on subjects from the audience, "How shall we be guided?" and "If man die, shall he live again?"—W. L.

SHAW.—3: Mrs. Johnstone gave very good clairvoyance, all

fully recognised, also good psychometry. 6: Mr. John Young gave a short address, and good clairvoyance and psychometry. Startling tests given to a packed house.—O. P.

SHEFFIELD. Hollis Hall, Bridge Street.—6th and 7th: Mr. Inman, local medium, replied to questions from the audience, while under influence, followed by clairvoyance. Good attendances, highly satisfactory.—W. U.

SKIPTON.—Mr. R. C. Craven, of Clitheroe, spoke on "Our critics" and at night drew a clear contrast between Spiritualists and the so-called Christians. His discourses were very interesting, and his psychometry very true, and well acknowledged.

SMETHWICK. Central Hall.—6: Our esteemed and talented friend, Mr. Griffin Hodson, delivered an inspired address on "Our heavenly home, and spiritual kindred"; afterwards reading a beautiful poem, "Home in heaven." Our hearty thanks given to him for his fine effort. See "Prospective Announcement" for anniversary on 13th.—D. F.

STOCKPORT.—Mrs. Peters delivered grand addresses on "The science of spirit" and "The human mind, its origin and destiny," the latter being very instructive, and delivered with great force. Miss Miranda Richardson gave excellent clairvoyance, her descriptions being clear and easily recognised.

WALSALL.—On Sunday last Mrs. Gregg gave a pleasing address in the morning on "What do we know of God?" Many clairvoyant descriptions were recognised. We were pleased to see such a good audience in the morning, and often think there is most real spiritual blessing felt in our morning service, and hope this will continue to grow. A large audience at night. Mrs. Gregg gave a soul-stirring address upon "Spiritualism, its use and power," which was much appreciated.

WAKEFIELD. Barstow Square.—An excellent day all round with Mrs. Roberts. Addresses, clairvoyance, and psychometry. Audiences all good.

WAKEFIELD. Queen Street.—Mrs. Russell's guides, splendid addresses upon "After Death! What?" and "Who are the angels?" Much appreciated by large audiences. Clairvoyance, all recognised.

WEST HARTLEPOOL. 26, Richard Street.—Mr. Todd, under control, gave a splendid address on "Who are the Christians?" Showing how the orthodox people disregard the best teachings of Jesus, how the most ignorant sectarians are generally the most sincere, and wherein they are objectionable to one who really thinks. A most harmonious meeting. Sincere inquirers invited.

WEST HARTLEPOOL. 20, York Street.—3: A fruit banquet. Several friends sang, also a bit of music; all enjoyed themselves well. 6: Mrs. Robinson's guides gave a good address on "The ages of the past and the future," by Cromwell.—R. M.

WHITWORTH.—Sunday last our room was closed for "Wakes."

PROSPECTIVE ARRANGEMENTS.

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

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.

BOLTON.—Sunday, Sept. 13: Harvest Thanksgiving Services, speaker, Miss Smith, of Manchester. Afternoon 2-30, and 6-30 evening. All are invited. "Happiness comes from noble doings." Come and fill the hall.

CHEETHAM. Ash Lodge, Halliwell Lane.—Thursday, Sept. 17, Mr. Wilfred Rooke will deliver a grand illustrated lecture, subject, "Mediumship." Poetical clairvoyance at the close.

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.

GATESHEAD. 1, Team Valley Terrace.—Wednesday, Sept. 16, Grand Coffee Supper, at 8 p.m.; tickets 6d. Friends, come and spend a social evening.

HOLLINWOOD.—13: Harvest Festival. Evening, a Service of Song, "Joyful Harvesters," will be rendered by the Choir, assisted by a good band; Reader, Mr. F. W. Law. 20: Mrs. Hyde. 27: Mr. W. E. Leaver.

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 at 7; admission 3d. All welcome.

LIVERPOOL. Daulby Hall, Daulby Street.—Sept. 13: Mrs. J. A. Stansfield. 20: Mr. T. Wild. 27: Mr. J. B. Tetlow. Oct. 4: Mrs. E. H. Britten. 11: Mrs. M. H. Wallis. The services are now held at 3 p.m. and 7 p.m., but on and after Oct. 4 they will commence at 2-30 p.m. and 6-30 p.m.

LIVERPOOL. Eaton Hall, Breck Road, Everton.—Sunday, Oct. 4: A Memorial and Flower Service will be held in memory of Mr. Miles and Mr. M. Duke, who have recently passed over; Madame J. M. Smith, Trance and Clairvoyant, will conduct the services at 2-30 and 6-30. Soloist, Miss Ada Standing, assisted by an efficient choir. The hall and platform will be tastefully decorated with flowers by Mr. R. Diggle. Silver collection at the door. Tea will be provided.

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sept. 13: Mrs. Brigham, at 10-45, "The Bible in a Spiritual light"; 6-30, "The Physical and Spiritual Resurrection." Monday, 14th, in Good Templar Hall, 2, Cloyton-street, at 7-30, Relevant questions answered. Sept. 20, Mr. G. H. Bibbings, at 10-45 and 6-30. Sept. 29, Mr. Walter Howall.

SKIPTON. Temperance Hall.—Sept. 21 and 22, Mr. J. Swindlehurst will lecture, at 7-30, on "Biblical and modern mediums," and "Spiritualism and its critics." Mrs. L. Griffin will give clairvoyance, and Miss Shakleton will sing. Questions invited. Admission 2d., reserved seats 3d.

SMETHWICK. Public Hall.—Sept. 13: Seventh Anniversary Services, Mr. F. Hepworth at 11 and 6-30. Mrs. Groom at 8.

Herr Wedekind and Son, zither players. Chairman, Lieut.-Gen. Phelps. Collections. Do come.

STOCKPORT.—Sunday next, Sept. 13, Harvest Festival. There will be a grand display of Nature's products. Mr. Rooke will be the speaker. Specially composed hymns and solos will be rendered by the Lyceumists. Tea will be provided at a nominal charge. Hearty welcome extended to friends from Hyde, Openshaw, and surrounding districts. The hall will be open Thursday, Friday, and Saturday evenings, so that friends may leave their gifts of fruit, etc. Monday evening at 7-30, a Fruit Banquet and Entertainment will be held, admission 3d. Friends, rally round, it will be a treat.

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.

WAKEFIELD. Queen Street.—A public Meat Tea, at 5 p.m., and Entertainment, at 7 p.m., on Saturday, Sept. 12. Tickets: Adults 9d., children 6d. Chairman, Mr. J. Armitage, of Dewsbury. Sunday, Sept. 13, Anniversary Services. Addresses by Mr. J. Pawson, of Batley.

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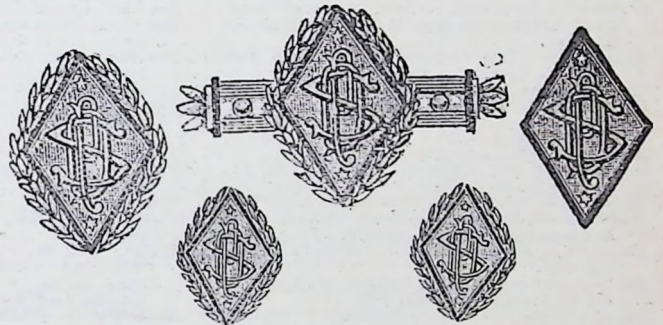
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[From "Borderland."]

Mr. W. T. Stead on Mr. Wilde's Test Horoscope:—

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of Pearson's Weekly, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

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

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum. 10-30; 2-30 and 6, Mr. G. Smith, 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, Y. U. Conference. Mon., 2-30, developing circle. 7-30, Service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mrs. Russell. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5.
Athercliffe—Vestry Hall, at 3 and 6-30, Anniversary.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Miss Barlow.
Barrow—Pharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness—Psychological Hall, Dalkeith-st. 11 and 6-30.
Bailey Carr—Town-st., Lyceum, 10 & 2-30; 6, Closed. 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, Mr. G. Featherstone.
Birmingham—Bloomsbury, 6-30. Mr. Brian Hodgson
Birmingham—Masonic Hall, Union, 11-30, 6-30.
Smethwick: Central Hall, Caps Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. F. Hepworth and Mrs. Groom.
Blackburn—Old Grammar School Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Hyde. Harvest Festival.
Booth, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Miss F. Barlow. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street. Lyceum, 9-30; 2-30, 6-30, Miss E. A. Smith, Harvest Festival.
Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Brook.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Bunsley—Hammerston-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.
North-st., 9-30, 2-30 and 6, Miss Cotterill.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6. Mrs. Horrocks. Wed, 7-30. Mrs. Hulme.
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. G. Smith.
Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mrs. Gartside Fletcher.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mr. R. C. Craven.
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. T. Wilde and Mr. W. France. 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. Summersgill. Tues., 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. W. Inman. Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 2-30 and 6-30. Mr. J. Swindlehurst, and on Monday, 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. J. A. Stansfield 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.—125, Barking Road, Sunday, 7 Mrs. Barrell. T.W. on sale. Wed., 8. Mrs. Baker.
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. Mr. W. Johnson.
Manchester—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Green. Tues., 8, Choir practice. Wed., 8, 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. Bibbings, B.A. Tuesday, 8, Public Circle.
Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Tues., 8; Wed., at 8, Miss Foster.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. Macdonald. Thurs. 8, Public Circle. Mrs. Green.
Salford: Co-op. Stores, Chapel-street, 6-30, Mr. Mayoh. Circle 8-15. Wed., 8. Madame Henry.
Millom—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7
Nelson—Bradley Fold, 2-30, 6, Mr. Walton.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Tempers' Hall, 2, Clayton-street, off Blakett-street. Lyceum at 2-30; 6-30 p.m., Wed., 7-30.
Nothingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Groom.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham—Temple Society, corner of Coronation-st. Mumps, at 3 and 6-30. Tues., 7-45.
Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. C. Shaw.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Messrs. Gibson and Son. Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mr. Young.
Royton—Lyceum, at 10 and 1-45; 2-45 and 6-30, Miss Halkyard. Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Harvest Festival, Mrs. France.
Slough—Lath Lane, 2-30, 6.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6.
Stalybridge—Progressive Society, 3 and 6-30, Mrs. Johnstone. Weds., Miss Smith, Thurs., 8. Members' Developing Circle.
Stockport—Hall, Wellington-road, nr. Heaton Lane, Lyceum at 10-30; 2-30, 6-30, Harvest Festival, Mr. W. Rooke. Mon., 7-30, Fruit Banquet.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsail—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mr. E. W. Wallis.
West Vale—Green Lane, 6, Mr. Asa Smith.
Wisbech—Lecture Room, Public Hall, 6-45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Mr. B. Plant. 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. Roberts.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Birstall—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn.—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mrs. Whittaker. 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. Midgley.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Firth. Mon., 2-30. Wed., 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mr. W. Ripley.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.
Odey-road, Lyceum, at 10-30: at 2-30 and 6, Miss Hall. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mrs. Crossley. Wed., at 7-45.
Walton-street, Hall-lane, 2-30, 6, Miss Patefield. Monday, 7-30.
West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Lyceum Session. 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. F. Colbeck. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Darnley—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-rd., 2-30 and 6-30, Mr. J. N. Bowmer, and on Mon. 7-30. Wed., 7-30.
Dewsbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mr. R. A. Brown, Anniversary, Thursday, 7-30.
Dunfermline, N.B.—Gillilan Hall, Wed., at 8.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. J. Shillitoe. Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walk, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Mr. G. James.
Foleshill—Edgwick, 10-45 and 6-30. Monday, 8.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halifax—Winding-road, at 10-30, 2-30, and 6, Mrs. Stair. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Berry.
Heckmondwike—Thomas-street, at 10, Lyceum. 2-30, and 6, Mrs. Rowling. Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30, Harvest Festival.
Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mrs. Rennie.
Hull—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Peter Miller. Wed., 8, Members' developing circle, Thur., 8, both at No. 8 Room Friendly Societies' Hall.
Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Open. Tuesday and Saturday, 8, Public Circles 3, Bottom of Joseph St.: 2-30 & 6, Mrs. J. Crossley Harvest Thanksgiving. Circles, Tues. at 7-30, & Saturday, 7-30.
Keighley—Heber Street Spiritual Temple, 2-30, 6. School Anniversary. Mon., 7-30.
Leicester—Craftern-street, at 11 & 6-30, Mrs. King, Wed., 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15, Mr. Pilkington.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mrs. Robinson. Mon. 7-30, Public circles. Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. J. Wilson.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Rowan Vincent "Inger-soll and the Spiritualists," followed by clairvoyance. Solo: Mr. F. Butterworth. Free.
Edmonton—Beech Hall, Hyde-lane 7. Mr. G. A. Lovell.
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.—Opendash Gránville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Open Session. 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, Alter-circle at 8. Wed. Circle at 8, Thurs., 8.
Mexborough—Market Hall, 2-30 & 6.
Middlesborough.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.
Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.
Morley.—2-30 & 6-30. Monday, 2-30, 7-30, Mr. Parker, Harvest Festival.
Nelson—Pende-street, Lyceum, 10-30; 2-30, 6, Mrs. Best. Opening of New Organ. Tues., 7-30, Mrs. Griffin.
Nelson.—Ann-street, 2-30 and 6, Mr. Lever.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—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. M. H. Wallis.
Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30, Jephill—2-30 and 6, Mrs. H. T. Brigham, of New York.
Shaw—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.
Sheffield, Langsett Street—3 & 7. Mr. E. Marklew. Mon. and Thurs. 8.
Shipley—Westgate, 2-30, 6.
Shipton—Lecture Room, Temperance Hall, 2-30 and 6, Mr. J. C. Spencer.
South Shields—16, Cambridge-st., 6. Tues., 7-30.
Spennymoor—Central Hall, 2-30, 6. Thurs., 7-30.
Sunderland—Monkwearmouth, Miners' Hall, Koker Avenue, 6-30.
Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. and Miss Hunter. Wed., 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 and 6, Mr. J. Pawson, Anniversary. Wed., 7-30.
West Pelton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Miss Smith.
Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. A. Marshall. Mon., 8, Members' Circle.
OTHER MEETINGS.
Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6. Mr. Normanton and Mrs. Webster.
South Field Lane Mission, Monday and Wednesday, Circle at 7-30.
Bristol—134, Grosvenor rd., Sun. 7. Thurs., 8 sharp
Burnley—102, 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. Monday, 7-30.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro-terrace, at 6-30, Thurs. at 7-30.
1, Tean Valley Terrace, at 6-30, Mr. Easthorpe. 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. Weds. Mrs. Levitt. Sat., 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman-terrace, 2-30, 6, Mr. W. Smith. 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: Break-rd., 6-30, Tues., 8
London—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.
Camden Road, N.W.—5, Osney Crescent, Circle Wednesday, 7-30.
16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.
113, Edgware Road, Mr. H. Hunt at 7. Tues., 8.
47, Hermit-rd., 7, Miss Finlay. Tues., 7-30, private circle. Thurs., public circle.
38, Keildon Road, Leathwater 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, Fortess-road N.W. 7-30 p.m., Monday, 8, Development. Thurs., 8, circle, 2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington—43, Cambridge Gardens, Mon days and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Purseys.
Nothing Hill Gate, W.—51, Ladbroke-road. Mr W. Goddard; seance, Tues. & Fri., 8, sharp
Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month.
Stockwell—4, Slaney-rd., Tues, 6-30, Free Healing
32, Regent's Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.
Walthamstow—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.
Manchester—Bradford: Church Street, 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. Mr. R. Bradshaw. 8.15, Public circle. Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon. 8, Mrs. Newton. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Hallwell Lane: Sunday, 2-45 & 6-30, Mrs. Newton. Monday, 8, Thurs., 8, Mr. Rooke.
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—Ballie-st.: 2-30, 6. Public Circle, Wed.
Rothwell—2-30 and 6, Miss Hunter.
Sheffield—Midland Cafe, 8. Tuesday and Thursday 8-30.
Windhill—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6, Mr. J. Armitage, Anniversary

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