

# THE TWO WORLDS.

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## "THE ETERNAL WITNESS."

BY W. E. LONG.

Delivered at Surrey Masonic Hall, Camberwell, Sunday, Aug. 23, 1896.

"Lo, I am with you always, even unto the end of the world."

THE Gospel according to St. Matthew is a book in which the sayings and doings of the Nazarene are recorded. The last statement is our text, "Lo, I am with you always, even unto the end of the world." There are many who believe that this is true, because it is contained within the pages of the Book. There are few who endeavour to understand how it is to be made the living truth—the gospel of humanity. Jesus taught that the people should worship God, not in Jerusalem only (the holy city), not in Samaria, but in spirit and in truth. That is how man should understand the words "Lo, I am with you always, even unto the end of the world." It could not have been the body of Jesus, the flesh and blood and tissue of humanity that spoke thus. That body had passed away—returned to the dust from whence it came, but the same spirit, the same truth in which man must worship, and by which man has an abiding and attesting witness even unto the end of the world, the same truth that was made manifest in Jesus of old is made manifest now, if truth be present at this day. Truth is a manifestation of God, and where the truth is declared there is God manifest in the flesh. Whether we will or no, there is an abiding truth to the man whose spiritual eyes have been opened. Matter is beautiful, whether we take the flowers, the hills, the valleys, rivers, or seas. Whatever we see in nature gives some expression of the truth to the soul of man, to the holy of holies of his life. There is yet something greater to be discovered. Among humanity the gospel is to be declared, and to-night we wish to draw from these past records the abiding truths that will bear witness to the words of Jesus: "Lo, I am with you always, even unto the end of the world."

We have endeavoured on the last few occasions to trace the manifestations of Jesus, his birth, life-work, and practice. We have endeavoured to prove that there has been the witness of the truth, the spirit manifest in the flesh. Led by the spirit, guided by the spirit, Jesus was ministered to, helped, comforted in his grief, and strengthened in his weakness by those ministering angels, who came at the moment when he needed them to help him to bear what he knew, with the eye of the spirit, was before him. He knew that those who were his followers and whom he loved, would at the eleventh hour desert him and deny him. This was the pain and anguish with which Jesus had to contend. With the eye of the spirit he was acquainted with this coming agony; with the eye of the spirit he could read the thoughts and desires of his disciples, he could tell their wishes, he knew their reasons for asking, and what prompted their questions.

Now, let us take up the thread of to-day and see how these truths are being out-worked. Jesus promised those who were about him that when he should go he would send them the Holy Spirit, the Comforter, who should be with them, and inspire them what words to utter. They were to take no thought as to what they were to say, for the Holy Spirit would guide and instruct them. They would be derided by the world as their master had been derided. Man would assert that they worked by the power, and with the help of the Evil One. He knew that in spite of this, they would be abiding witnesses to the truth, for the eternal comfort and benefit of mankind. The command to tarry at Jerusalem until the Holy Spirit should indeed come upon them, was also accepted and believed with all trust by those who had followed him during his ministry on earth. Yet, as to-day men do not believe one another, these disciples did not believe each other's testimony.

Let us trace first the desertion and denial by the

followers of the Nazarene. Let us see how he was tormented, persecuted, and finally led out to a fearful death, forsaken by those who had witnessed his works and daily listened to his words. Those who had derided him with the chief priests and scribes, who were his bitterest enemies, endeavoured to bring down to ruin the Spiritual Temple which Jesus had founded on earth; but Jesus had left behind him witnesses who would remain and testify for all time unto us and unto our children, and to-day, while one soul lingers in doubt, the declaration that man should receive life and immortality is still true. The promise must be fulfilled. Man, a living soul, endowed with the attributes of his Creator, is fitted for life that, commencing here, is continued in the Great Beyond. We have said the followers of Jesus were derided by the world. This was only to be expected from those without the pale of his apostles, from those who did not know "the way, the truth, and the life." The Jews fully believed that though hundreds of years had elapsed, the law of Moses was still the truth by which they were to live. The revelation from the lips of Jesus, the attesting signs of the Holy Spirit, were as nothing to them, but the manifestation of the power of the Evil One. The position to-day is exactly similar. The Church accepts the revelation of the time of Jesus, accepts the whole of those things which they do not understand, while the attesting signs in their midst are derided and attributed to the power of the Evil One. The Church to-day is holding the revelation of the past as a beautiful truth from God, and we maintain that we shall better understand the spiritual meaning of the records of the past when they are read in the light of the revelation of to-day. Jesus proclaimed that his Father was greater than he. He endeavoured to teach the people that he was doing the will of the Father, and his Father's will on earth meant the kingdom of heaven in the souls of men.

Jesus, during his agony, asked that the bitter cup should pass from him. He suffered the pain of mortal life and the fulness of the death penalty. He was left to die, not the victim of the people, but the victim of the hatred of his enemies, to whom his testimony was vain. They could not understand nor believe in his resurrection. Paul, the apostle, founded his faith upon that resurrection, and the spiritual manifestation of Jesus after his death upon the cross. Jesus appeared unto Paul in the spirit in order to use him as an instrument to preach the gospel and explain it to the world, and yet his humanity is revealed to us in his great agony, and how our souls go out to the son of man at the cry of "My God, my God, why hast Thou forsaken me?" Many of his disciples had forsaken him. Side by side with the definite humanity is manifested the spiritual nature. The appeal of Jesus to the Father, God, the bitter cry of human agony are entirely disregarded, and men to-day, despite these utterances, will persist in making him God the Son.

Jesus, the *Son of God*, came to do the will of his Father, to teach mankind how to live as children of God. He came as our elder brother. To feel that the spirit is ever with us, even to the end of the world, is there nothing in that which appeals to us? We have the right to examine these records of the past, and to search out those truths which are hidden from our view, so we may place them in their right meaning before our fellow men. Thus their fulfilment is ever continuing, and it is for us to assist in this fulfilment. When we stand round the grave of our dear ones, when our friend is in the arms of death, the same spirit says to us, "He is not here, he is risen." Let us try to realise the truth of these words, and remember that our testimony to that truth is needed. We have to declare that we know that our dear ones are still round us. We have to invite humanity to seek in the past that which to-day is finding its fulfilment. They are not here, they are risen; the grave no longer contains them; they

are in life, and not in death; through death they have passed from the tomb to eternal life. The human soul never dies, and if our eyes be opened like those of the women at the tomb, with the eyes of the spirit we shall see our risen ones. The women found the tomb empty, but the immortal words, "Why seek ye the living among the dead? He is not here, he is risen," attest the victory of Jesus over the grave, and these words remain in all their truth to-day.

The women returned to their people, and were disbelieved by those who had yet to learn the fulfilment of the resurrection promise. On the road to Emmaus also we read that Jesus appeared to two who had known him on earth, yet they knew him not until their eyes were opened by the spirit. Jesus had taught and accomplished much, but the really attesting work on earth commenced after he had passed through the ordeal of death, this being the means whereby what he had begun should be continued by his disciples for the benefit of humanity.

Yes, yes, we believe Jesus did rise from the dead and came back to earth, and was present with his followers, as recorded in the Bible. We read he was still in communion with those he left on earth, with those who were to continue his work, still present to advise, to guide, to help them, and as it was true of Jesus, so this is certainly true of those who have passed away from us in our day. This is borne out by the records of the past, which we endeavour to read with a clearer understanding, a deeper purpose, and when the light once enters our souls, and the true meaning is made clear, we have the key that will open all doors, and enable us to see that what was true then is the basis of man's life to-day.

Paul had never seen Jesus in the flesh, yet was chosen to be one of the chief preachers of his teaching. Compared with his labours, the work of many of the apostles who had known and been with him daily, fades into comparative insignificance. Paul was guided in the work of the spirit, and to-day the spirit takes us in divers ways in order to lead us all to the same end, the knowledge of the truth.

The whole life of Jesus, his death, resurrection, and triumph over the grave teaches us that we also, by the same spirit, shall triumph over death. This is the rock of our salvation, it was the rock upon which Paul preached the Gospel. In the Resurrection we have a record of something tangible, clear, and certain, which can be understood wholly in the fulness of that knowledge which is ours to-day. What was true of Jesus was also true of Moses and Elias, and we have the various records of the evangelists, to the truth that after he had overcome death Jesus appeared on earth. Also, we are told that many of the saints, who were sleeping in their graves, rose from their tombs and appeared unto many in the city. The same truth is with us still. Death is merely the dissolution of the outer garment, the physical body, but the spirit remains to be seen and recognised. The things of the spirit are made manifest to the spirit. It was not the multitude that beheld the descent of the dove. Jesus alone saw the vision and heard the voice. (The heavens were opened to him.) Yes, spiritual matters can be only spiritually discerned. In the spirit of prayer then let us take the Book and keep it, not as something to be read at stated times and with regularity, but as you take the newspaper which you eagerly read even though time be valuable. You buy your paper in order to understand how the world moves and what is being done around you. Spiritual truths must be as carefully studied, marked, and learned, so that a right and clear understanding upon spiritual matters may be yours. Everyday life sinks entirely into significance when compared with the eternal life, which is indeed more real.

The spiritual world is still afar off to many, its truths have not yet been revealed to mankind as a whole; this remains still to be accomplished, and all doors must be opened. Around us is the real life, visible to those whose eyes have been opened. The divine truth that those who have gone before can still comfort, guide, and assure us of the right way, because having trod that way they are best fitted to teach us, is to be proclaimed. God manifest in the flesh. This truth opens out a new world, the discovery of which is the means of the salvation of humanity. When Columbus set out on his famous voyage he knew not where he was bound, nor when he would reach the New World, or whether he would be successful in his

endeavours; so to-day we start out in faith to discover also a new world, but we have a record of the past to guide us, and truth is ever the same. Before we start on this voyage of discovery, and venture upon the waters of doubt, let us see that we thoroughly grasp the revelation that has been given in its interior meaning, which still proceeds from the living God through His ministering angels, who are needed as greatly to-day as in bygone times. They ministered unto Jesus, and surely the needs of humanity are now as great as ever, and God is still the same loving Father, who knows our wants. The angels have the same divine power, they are clearly present, so as to aid us in all our difficulties, and to bless our efforts for good. The mission of Jesus is not yet accomplished; each of us has some share to perform. Remember that you may be the means to-night of helping some soul to a fuller and better conception of God, as well as a nobler recognition of His duties to humanity. You may guide some friend to the Way, the Truth, and the Life, helping to accomplish the fulfilment of God's will.

We thank God to-night that we are permitted to do so. We thank Him that we are ministered unto by those who are nearer to him in spirit. We thank Him for having manifested unto us the divine in the human. God will come unto the people, not as something afar off, and as vengeance alone, but as Love, and His power will guide us if we but worship Him in Spirit and in Truth.

### AN HOUR WITH MODERN MYSTICS.

BY E. B. JACKSON.

IN the early part of the present century, a great many people, especially in the South of England, were much attached to the doctrine and teaching of worthy Jacob Boehme, whose works, not so generally read at the present day, were of a serious character, chiefly meditations upon God, death, and eternity. Jacob was advanced in years when he began to write "as the spirit moved him," and then he wrote under considerable difficulty and persecution. He was a mystic, but not a medium. All mystics are not mediums, neither is every medium a mystic. The difference consists in this: mystics originate and create a school of spiritual philosophy, the medium only repeats what the control wills. If the medium be illiterate or of low mental culture, the control will be correspondingly limited and cramped, as our modern experience abundantly proves. However, even to this rule there are also exceptions, which only serve to prove the rule. Mystics create or evolve a phase of spiritual philosophy, more or less exalted, according to their mental and moral status, the age in which they live, and the people to whom that philosophy is addressed. Each one has a distinct and independent individuality, and they impress themselves upon all their writings. Plato is different from Socrates, whose pupil he was, and so on, down the long roll of names. Apollonius Tyanæus was different from either Plato or Socrates, and from Moses, Elijah, St. John, Mahomet, Peter the Hermit, Joan of Arc, or Michael Scott. These were mystics, and left their name deeply graven on the page of history. The wild eloquence of Peter the Hermit gave to the world the Crusades and their consequences, while Time bears on his tablets many others whose names and deeds are no less remarkable. The extraordinary founder of the Jesuits, Ignatius Loyola, who went to the Pope and offered himself and his companions, declared he would conquer the world with only *ten men*, whose will was the will of one person, and that person was Loyola himself.

In his life story we perceive what a man of a highly refined nervous temperament can achieve under the ecstatic illumination, when that ecstasy is superinduced upon a cultured mind. To-day the "company of Jesus" counts its hundreds of thousands of followers, with the wealth of the civilised world at their command—the life work of one man, one mind. We may contrast the life work of this Spanish mystic, to whose beatific vision it was given to behold the "Virgin Mother," the humanity of Christ, and even the first person of the Trinity Himself (these visions took place on three different occasions, and in the midst of poverty, suffering, and privation), with Luther, the little chorister boy, who also had visions, and while searching the Scriptures for "more light," wrestled with the arch-enemy of mankind in mortal conflict in his cell—not only the devil and the flesh within, but also those worse demons without, clothed in all the pomp and

splendour of earthly power. Loyola saw in ecstatic vision the "Blessed Mother of God," on the eve of the Annunciation, 1522. At that time the young friar, Martin Luther, was summoned before the Diet of Worms, there to defy the Papacy and Catholic powers of Christendom. Both these men were needed, Loyola to rebuild and support a dissentient Church, for Rome, in her needs, has always found the ten righteous men to save her from destruction. Luther, the iconoclast, to break up her idols and sweep out some of her abominations—he was the God-appointed instrument to break the Papal yoke over the minds and souls of men! Both were epochal men, both were mystics of an exalted type. Strange and inscrutable design of Providence, supplying profound matter for reflection to the mind capable of rising above all creedal differences! The minds so constituted can but perceive in the opposing contrast of these two diversely organised men, Martin Luther and Ignatius Loyola, the harmonious workings of "one stupendous whole" in the divine scheme of things.

Later, and nearer our own times, we have the inspired Newton, the mystic philosopher, who gathered the precious gems of physical philosophy from the shores of the great ocean of Truth. Sir Isaac's great powers of concentration and construction, contributed in no small measure to his lucidity, we might more correctly say his clairvoyant powers. In his periods of super-exaltation, his mind grasped at a bound the whole successive stages of a demonstration. Euclid is a feat of mathematical calculation, seldom, if ever, equalled. It was during his most absent fits that his greatest, brightest conceptions and most brilliant discoveries were achieved. It was no unusual thing for him to sit for hours on his bed, half-dressed, meditating on some abstruse mathematical problem, or on some scientific phenomenon, not properly wrought out by satisfactory methods or experience. This proneness to abstract meditation is a proof of the great natural concentration of the philosopher's mind, fortified by a long course of profound study, and it culminated in ecstatic illumination, to which illumination the civilised world is a debtor to-day.

This gift of abstraction, of internal concentration, or absorption, is the common attribute of great minds—the gift of genius to the mystic brotherhood. In such rapt moments the duly attuned mind perceives cause and effects, by flashes, by leaps and bounds, dispensing with the slower processes of laborious reasoning from experimental analogy. Such minds as Newton and Swedenberg saw the primary causes and effects intuitively. These men were eminently scientific mystics; their mission was not to create any transcendental school of philosophy, but to promulgate scientific truths, not merely speculative theories or probabilities. These are some of the class of minds whose interior illumination has so enlightened the ages and benefited humanity. The mental cast of Sir Isaac Newton was not, as in many cases, theological, natural science was his mission, and most nobly he performed his arduous task. In his hours of deep abstraction the whole Arcana of Nature was revealed to his ken. Newton was a mystic, and was the ecstatic expounder of inductive science. He laboured with giant energy for the accomplishment of its wondrous promises. Lord Bacon, with prophetic eyes, foresaw in Induction the genius of the *a posteriori* method.

*To be continued.*

ALFRED R. WALLACE writes to an editorial contemporary that he believes that the individual human spirit is developed *in and by means* of the body, and that the mental powers and faculties of the spirit are developed along with, and by means of, the brain. "When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and that of a philosopher the mind of a philosopher. The statement that 'size of brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement, that it is 'spirit alone that feels, and perceives, and thinks'; though, so long as the spirit is in the body, it does so by means of the brain and nervous system, which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledge. But all the facts, and all the teaching of spirit phenomena, show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it had reached here."

### MR. GEO. SPRIGGS.

NEARLY twenty years ago we met Mr. Geo. Spriggs at Cardiff. A quiet, retiring, modest young man, working at his trade as a shoemaker, no one would have suspected that he would become a world-renowned character for some of the most marvellous displays of spirit presence, power, and identity that have ever been witnessed or recorded; yet so it proved. Mr. Rees Lewis, one of the early Spiritualists in South Wales, a Materialist who had become convinced of the reality of the future life through spirit manifestations, commenced holding what was called "The Circle of Light," and in Mr. Spriggs a suitable medium was found for most striking phenomenal demonstrations. The strictest conditions were exacted from the sitters, who had to prepare *themselves* for their "hour's communion with the dead" by being as pure in heart—and body—and sound in head and desire as possible. It was no parlour amusement, no child's play, but downright sincere and earnest investigation, with a due sense of the sacredness and momentous nature of the quest upon which they had entered. Under these conditions, and with the right mediumistic conditions presented by Mr. Spriggs, success was achieved of a most marked character, and the spirits succeeded in giving the most tangible proofs of their power to temporarily assume objective form, and for the time live once again upon the earth. There was no possibility of fraud, no room for doubt—the evidence of the duplication of form and the independence of the spirit from the medium was demonstrated over and over again beyond all possibility of cavil.

Every member of the "Circle of Light" not only abstained from alcoholic drinks and tobacco, but also from meat; indeed, they were all vegetarians during the period over which the sittings lasted. The seances were held on three nights each week, and on those days they fasted from breakfast until the sitting was over in the evening, and each member was expected to take a bath before going to the seance, which was held in a room religiously set apart for that purpose.

These preparations had the effect of impressing the sitters with a sense of the solemnity of the proceedings, and helped to prepare the psychic conditions necessary for the successful manifestation of wise and intelligent spirits. Rational precautions and pure desires, clean thoughts and clean bodies, shrewd common sense allied to earnest aspirations presented by the sitters, is it any wonder that remarkable results ensued, or that they found the gates not only ajar, but, at times, flung pretty wide open by the people of the other world? Mr. Spriggs thinks that abstinence from intoxicating drinks is most necessary, especially for phenomenal mediums, who, when depleted and exhausted after a seance, are often unwisely tempted by well-disposed but unthinking "friends"? to "take something," who will hardly take "no" for an answer, little dreaming of the harm they may do to the sensitive.

Mr. Spriggs went to Australia a good many years ago now, and at first continued to hold materialisation seances there with much success. He then held private seances, and as a trance-test medium, did a great deal of good, and for some years has been most successful as a medical medium. He now has quite a large practice, and has done exceedingly well both to his patients and for himself. He has paid several visits to the old country and made hosts of new friends. His hearty, genial, and kindly disposition commends him at once, and we had the pleasure during his last visit of listening to the "direct voice" of "Ski," his Indian guide, whose shrewd observations were extremely interesting. One of the best tests of spirit identity we have heard of through Mr. Sprigg's mediumship, was that told by Mr. Hugh Junor Browne, of Australia, some years ago at Bradford, Yorkshire, when he was over here, at the Conference of the National Federation. Mr. Spriggs tells the same story. Thus:

"One of Mr. Browne's sons bought a yacht, and accompanied by his brother and a man in his father's employ, went out from Melbourne for a Saturday to Monday sail. Mrs. Browne experienced unusual apprehensions about this trip, and begged the boys not to go, but her fears, which were so strong as to be almost prophetic, were taken little account of, as the man who accompanied her sons was an experienced sailor, with a mate's certificate. The yacht not having returned, and the mother being ill with foreboding, Mr. Browne asked me to give them a sitting on the Tuesday evening, not

mentioning anything about the yacht or the boys' absence, and merely saying that his wife, whom I had attended in my capacity as medical clairvoyant, was not feeling very well. I went into a trance, under the control of Swiftwater, who said at once, "Oh, I perceive it is all about the sea. Give me something belonging to them,"—no mention of anybody having so far been made—"and I will endeavour to trace them." The absent boys' pocket-books having been placed in my hands, Swiftwater proceeded to trace them, from the time of their leaving home, till nine o'clock on Monday morning, when, as he said, the yacht foundered through the jib-halyard fouling in a squall, as the occupants were putting the vessel about on another tack. All three were drowned, and the yacht, having sunk in deep water, would not be recovered. I sat again with the Junor Brownes on the following day, when both of the sons, and the young man who had lost his life with them, spoke through me, and corroborated the details already given, the latter begging Mrs. Browne's forgiveness for taking the lads out, the sons stating that they experienced no bodily pain or shock in drowning, the one feeling which deadened all sense of physical suffering being that of remorse, when their mother's disregarded words of entreaty came vividly back to them as they found themselves in the water. A few days after this, the body of the younger son was washed ashore with one of the arms bitten off by a shark. Almost simultaneously, came a letter to Mr. Browne from another medium, a great personal friend of his at Adelaide, six hundred miles away, stating that the elder son had come to him, and had mentioned that part of his right arm had been torn off, and his waistcoat also swallowed, by a big fish, which might have been a shark, but was different from those he was acquainted with. Now comes the remarkable corroboration of the story, which, so far, had come only through myself and another medium. Two days after the receipt of the letter, an immense white deep-sea shark, quite different from the blue sharks that infest the bay, was caught near Melbourne, and in its body was found the right arm of Mr. Browne's elder son, bitten off at the elbow, and also part of his waistcoat, containing in his pockets his gold watch, keys, and several coins. The watch had stopped at nine o'clock exactly—the hour I had stated the accident occurred. The articles were handed over to Mr. Browne by the local magistrate, and all the facts published in the Melbourne Press. Subsequently, I believe, Mr. and Mrs. Junor Browne frequently, but not through me, talked with their sons, and saw them in materialised form at seances, both in Australia and in the United States."

Mr. Spriggs reached his home in Melbourne early this year, and was accorded a hearty reception by the Spiritualists there, and, should he return to his native land, he may be sure of a warm welcome, and the hearty good wishes of his old friends and co-workers. In the meantime we wish him every success and happiness, assured that the movement in Australia will gain by his mediumship, influence, and advocacy.

"STRANGE AND TRUE."—Mr. Joseph Hatton, writing in the *Liverpool Weekly Mercury*, says:—The authors of this new holiday book missed one interesting thing at Laacher See. They did not come upon that mysterious monastery in the woods by the lake, which had been closed since the Bismarkian decree of expulsion. It was fastened up door and window; you will remember my description of it, with the weeds and flowers choking the doorway, like Holman Hunt's picture of the human heart, at which Christ was represented as the light of the world. "Behold, I stand at the door and knock." It was one of the most pathetic and romantic things I saw in the Eifel country. My companion photographed the scene at my request. When he had done it I told him a story I intended to write around that solemn building with its wood-strewn basement. The conclusion of my fable represented a photographer, on developing his negative, finding a weird travel-stained monk standing at the door as if awaiting some unseen hand to open to him. We had seen nothing of the kind, but a few hours before, in another part of Laacher See, we had encountered a pale-hooded priest, hurrying on his way over a forest path. I put the fact and the fiction together, and made the camera see what we had not seen, the monk returned to his home from distant lands, to find it silent, desolate, the garden overgrown with weeds, the monastery doorway blocked with hemlock, tall grasses, woodbine, and thick climbing brambles. Some two months after this, my friend called upon me with his negative developed, the picture of the weed-grown doorway, into which I had imagined the mysterious figure, unseen by human eyes, but detected by the camera. "You will never believe that it is genuine?" he said, "but here is the picture, just as the camera has given it to me!" And lo and behold there is an unexplainable white figure in the foreground. This is no legend; it is a true story, and my own. The approach to the fulfilment of my fanciful notion is curious, not to say remarkable; make of it what you will.

## THE MYSTERY OF MALHAM TOWERS.

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

### CHAPTER V.—LENA'S MIDNIGHT ADVENTURE.

AT half-past eleven, Lena announced that she was ready, and that it was time to set out. As Andrew's wife had avowed her intention of sitting up until her husband's return, Mrs. Ransom proposed that they should keep vigil together, as this would lessen the dreadful monotony always accompanying a long night watch. The two men and Lena, maintaining a strict silence, and keeping a good look out, set off briskly in the direction of the "Towers." When they arrived at the end of the plantation which ran along by the building, they held a hurried consultation, finally deciding that Lena should wait beneath the shelter of the trees, while the other two made the arrangements for her entrance into the house. The servants' quarters were situated in the east wing. The other principal bedrooms were in the central portion of the building, some facing the front and the others the rear. Hester's room was one of these latter, about a dozen yards from the deserted west wing. A small iron balcony ran along the wall on a level with the windows, so that any one scaling this had easy access to any room which opened on to it.

"The tool-house is in the kitchen garden," explained Andrew to Dick, "just behind the far wing."

To this part he led the way, keeping well within the shadow of the building and outhouses.

"Here we are," he said, as they reached a long, low, wooden shed.

"What if it is locked?" questioned Dick. "Miss Sumner said that it was generally fastened with a hook, but that may have been altered." His fears proved to be groundless, for on trying the door it yielded at once, and they crept quietly inside.

"I think we may risk a light now," said Andrew, producing a small lantern from beneath his coat. They soon discovered the ladder, which was hanging on two hooks driven into the side of the shed. As they were lifting it carefully down from its place, Dick imperilled the success of the whole proceedings by dislodging from its position on a shelf a large flower-pot, which fell with a terrific crash to the ground. Owing to the death-like stillness which prevailed, and the tension to which their nerves were strung, the noise made by the falling pot seemed much louder than it really was.

"Hech, mon! Now ye've done it," exclaimed Andrew; continuing in an excited whisper: "Shall we run for't, or remain and chance it?"

"They may not have heard it," said Dick, at the same time anathematizing his carelessness. "Let us wait, and risk it."

Ten minutes slipped away, as the men, with their hearts in their mouths, and their ears strained to their utmost capacity, expected every moment to hear the sound of approaching footsteps.

"Suppose we are caught, Macpherson?" said Dick.

"I don't want to suppose any such thing," returned Andrew, in tones of extreme gravity. "It would mean twelve month's incarceration for trespass; as they would doubtless put it, with felonious intent. Why, ye gomeril, what are ye laughing at? Deil tak ye! It's no' a time an' place for—" then the comical side of the affair struck him, and he began to chuckle until he was in serious danger of rupturing a blood-vessel in his violent efforts to restrain himself from making too much noise. In after years, when he was recounting his adventure, he always added at this point:

"I can never quite see where the humour cam' in, but it was a meerical I didna choke wi' laughing."

As the time passed by, and all remained quiet, they ventured forth, one at each end of the ladder, which was of considerable length. Retracing their steps, they counted the windows, and placed the ladder in accordance with Hester's directions. Lena was greatly relieved when they rejoined her in the wood, as she had begun to be uneasy at the unexpected delay. Dick explained the cause of this, and then said the ladder was in position, and all ready for the next step.

"Are you nervous, dear?" he asked.

"Feel my pulse," she said.

It was perfectly steady, at which Andrew marvelled, adding that her talents were thrown away in the musical profession; she ought to have been a detective. Then

giving her a small whistle, he requested her to blow it if she should be in immediate danger or required assistance.

"Come along," she said; "I am late as it is." They crept along by the west wall and made their way to the ladder. Then having kissed Dick, Lena shook hands with Andrew and commenced her ascent to the balcony. She clambered over this with as little noise as possible, and disappeared from view. After the space of a few seconds a white handkerchief fluttered to the ground, the pre-arranged signal that she had found the window open, and Hester waiting her appearance. The two men then went back to the plantation, and prepared to while away the time until three o'clock, the hour at which Lena was to return.

Hester had been on the watch since eleven, the hour she usually retired. She had seen Andrew and Dick come round the corner of the west wing and steal across to the kitchen garden. As her ears caught the sound of the falling pot, she held her breath, and with a throbbing heart watched for their re-appearance. By-and-bye came the faint sounds of footsteps on the ladder, followed by Lena, whom she received with a welcome hug. Taking her hand she led her into the room behind, secured the window, and drew the blind. Then again embracing her companion, she whispered: "Oh! I am glad to see you. I have been dreading that something would prevent your coming."

"All right, dear," said Lena. "Now, undress and get into bed. What time do you expect the—er—visitors?"

"Between one and two," replied Hester, hastily disrobing.

Looking at her watch, Lena found she had time for a look round the room. It was a very large one. The small night-light on the dressing table only serving to intensify the darkness in the far corners, where its feeble rays utterly failed to penetrate. The bed was a large, old-fashioned four-poster, with dark, sombre hangings.

"That's enough to give one the blues," commented Lena. "Looks just like a hearse."

Then her eyes fell upon a large wardrobe, almost opposite to the bed. It was a massive piece of furniture, reaching nearly to the ceiling. The panels were beautifully carved, representing Biblical scenes. To obtain a better view of these she took the light, and made a more minute examination. "Must tell Dick about that," she murmured; "something in his line."

Finding that Hester had got to bed, she examined the door and tried the window fastenings. They were perfectly secure. Returning to her companion, she asked in a whisper where the figures made their appearance?

Hester pointed across the room to where the wardrobe stood. Lena nodded, and then said: "Don't speak again, and above all, don't do anything that would lead anybody to think that a person was concealed near you."

Passing behind the bed she arranged the curtains in such a manner that a good view of the room was obtained without the risk of exposure to herself. In the almost unearthly stillness she could distinctly hear Hester's heart beating. It sounded like the dull muffled tick of a clock. Then her own pulses began to quicken and throb, and, in spite of her boasted composure, the dreadful expectant feeling that something was about to happen grew so strong that she could have screamed aloud for very relief. Next came the thought: "After all, nothing may occur. Lady Carrington told Hester that illusions of this kind generally came several nights successively, but that is no criterion to go by."

One by one the minutes dragged slowly by, and she was beginning to think her task would turn out a failure, when a smothered exclamation attracted her attention. In an instant she was on the alert, every fibre of her being thrilling with fearful anticipation. From the direction of the wardrobe, a pale, thin, green ray was shining. This grew larger and brighter, until at last it gleamed with intense brilliancy, making a broad stream of light right across the room. Dazzled by the strong glare, Lena could discern nothing behind, though she strained her eyes until the effort became painful, and she had to relinquish the attempt. Then, from out of the darkness glided a lady, clad in a green robe. Her hair, coal black, fell below her waist; but the strangest thing in connection with this being was the face. How Lena managed to control herself and refrain from screaming, she never knew. It was horrible. The eyes were sunken and the

brows drawn together, giving the features a scowling menacing look. The rest of the face, including the lips, was perfectly bloodless, a peculiar deadly white, the whole presenting as ghostly and hideous-looking an object as it was possible to conceive.

As if this was not bad enough, to lend additional horror to the scene, a second figure came into view, a ghostly cowed monk. He wore a long black robe, encircled at the waist by a girdle. As he took his stand by the side of the lady in the green dress, his arm rose slowly until it attained a horizontal position, and then, with out-stretched finger, he pointed at Hester, who made no movement, but lay moaning piteously.

Lena could never tell whether the figures remained ten seconds or ten minutes. Her feet felt as though they were glued to the ground, and the rest of her body seemed perfectly inert. A strong feeling of revulsion came next, yet, against her wish, the scene compelled and riveted her attention. Stories of birds fascinated by snakes crossed her mind. She had often wondered how it was that the poor creatures did not use their wings, and make good their escape; but now she began to realise what the word fascination really meant.

In the midst of her wondering the two figures suddenly widened the space between them, and gliding out of the glaring pathway, passed from view. The stream of light then began to grow smaller, and seemed to recede until only a faint glimmer remained. This finally disappeared, leaving the room once more in darkness, save where the small night-light shed its feeble gleam.

*To be continued.*

## SO-CALLED DIVINE REVELATION EXAMINED.

WHY IT SHOULD NOT BE TAUGHT IN OUR SCHOOLS.

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

*Continued from page 564.*

NOW, reverend gentlemen, you have much to say against blasphemy. In fact, gentlemen of the cloth, there is not a section of the community which has so much to say about it. We would seriously and earnestly ask you if the crime of blasphemy can be committed, if those who thus speak and write of the Deity are not guilty of that crime? Is it not true, that instead of God creating man in His image, it is man who has made God in his image? The Jews were a cruel, ignorant, barbarous, and ferocious people, and they represented the Deity as cruel, partial, and unjust. Can there be anything more monstrous than the following passages representing God as a God of anger, wrath, and fury. Why, rational men are never angry; and revenge is a passion that dwells only in little minds. He is spoken of as a bear, a lion, and as a leopard. Of course, you may say, "Oh, it is only metaphorical language." Granted, but very coarse and ugly metaphor. In Jer. xxi. 5, "I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and fury, and great wrath." Lam. iii. 10, "He was unto me as a bear lying in wait, and as a lion in secret places. Hosea xi. 10, "They shall walk after the Lord, He shall roar like a lion, and when He shall roar, the children shall tremble from the West." Hosea xiii. 7, 8, "Therefore I will be unto you as a lion, as a leopard by the way will I observe them; I will meet them as a bear that is bereaved of her whelps; I will rend the caul of their hearts, and there will I devour them like a lion, the wild beasts shall tear them." To comment on these glorious passages is needless. Jer. xiii. 13, "Thus saith the Lord, Behold I will fill all the inhabitants of this land, even the kings that sit upon the throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness. [What say you, Christian Temperance advocates?] And I will dash them one against another, even the fathers and the sons together, saith the Lord. I will not pity nor spare, nor have mercy, but destroy them." James v. 11, "The Lord is very pitiful and of tender mercy, and His loving kindness is over all His works."

But you object, advocates of the "biblical ramrod," and say, "These are all passages from the Old Testament, and written under the old dispensation. Well, we like to be generous, even to an opponent. Suppose we look into the New Testament for sublime descriptions of the Deity. In the first place, however, what is the meaning of the word

Testament? Why, it means a will. Therefore, the Old Testament means the old will of God, and the New Testament means the new will of God; therefore, He has two wills—but then He is *unchangeable*, in Him is no variability nor shadow of turning. We shall, however, be pleased to find something better in the New Testament, if only for the children's sake, if you succeed in your attempts in legal compulsion. In the 18th chapter of Luke, 1st to 9th verses, we have the parable of the unjust judge. The Deity is represented by the unjust judge. The widow spoken of in the text it seems had an adversary, of whom she wanted to be avenged. She applied to the unjust judge; he would not take any notice of her, but for a time treated her with contempt; the widow, however, was determined to have revenge, and was very troublesome and vexatious to the judge. The judge says to himself, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continually coming she weary me." He did so. "And the Lord said [mark that] hear what the unjust judge saith: And shall not God avenge His *own elect* which cry unto him day and night. I tell you He will avenge them speedily." Here we have a Deity representing a weakness in character shared only by little minds. Here you see that the unjust judge avenged the widow of her adversary; not because he was doing justice by doing so; not because the widow deserved redress; not because her so-called adversary had injured or done anything wrong to her; he never inquired into that. The person might be perfectly innocent; the widow, merely from spitefulness, might have gone and told the judge a parcel of lies and misrepresentations; but the judge inquired not into these things—he never looked into the justice or injustice of the charge, but solely for personal ease, to prevent being troubled by the importunities of the widow, avenged her of her adversary. Is this the type of the Deity which you desire to teach to our children! This, your divinely selected specimen of the moral perfections of God. This is the way, according to the text, in which the Almighty will act towards his saints or elect, and what they term their adversaries. Luke xix. 27, "But mine enemies which would not that I should reign over them, bring hither, and *slay them before me*." Luke xiv. 26, "If any man come to me, and *hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple*."

*Conclusion next week.*

#### RE COL. INGERSOLL ON SPIRITUALISM.

Sir,—I turned eagerly to the interview with Col. Ingersoll in your issue of Sept. 4, but after reading it, I felt woefully disappointed. I had hoped to find the Colonel was thinking of investigating Spiritualism, but instead we have the sorry spectacle of a man who has, undoubtedly, very fine abilities in his own way, sheltering himself behind "I do not know," and displaying unaccountable ignorance of the investigations that have been going on for years in the realms of mental, psychological, and spiritual phenomena. If he does not know, *why doesn't he know*? He admits a lot of things are taking place among Spiritualists, and "thousands of well-educated, intelligent people are satisfied with the evidence" obtained, yet he is content with saying, "I do not know." Oh, Colonel! what *shall* we say to you? Why does he not join in with the "thousands of well-educated, intelligent" persons, and investigate? He will be in good company, and what thousands of persons believe in, must, to say the least, be worth inquiring into. Again, he says, "I know that for thousands of years people have believed in mediums—in Spiritualism." How is it the Colonel has not got to know something about it then? Is he so infatuated with his position as an Agnostic that he shelters behind "I do not know." Does he dread the revulsion of feeling that would take place if he were to prove the truth of Spiritualism? Here is a man who wants evidence before he believes, who professes a lively regard for the happiness of his fellow-creatures, who says, "If immortality could be established, the river of life would overflow with happiness!" He, himself, is being carried on that river of life towards the tomb, when the truth must be revealed. Let him pause and think. He professes ignorance of one of the most stupendous movements in the history of the world. Let him for a brief moment contemplate the result of remaining ignorant of the facts Spiritualism has to offer. His influence in the world is great; if he is anxious for the welfare of only a few of his fellow creatures, let him, in the name of truth and honesty, investigate Spiritualism. Let him establish immortality in his own heart, and make the "river of life overflow with happiness" by raising his voice for the cause of truth. He thinks "longing for immortality, the desire to meet the loved and lost, the horror of endless death" account for some spiritual phenomena. Yes, we have longed for immortality, to meet the loved and lost, and have a horror of endless death; and Spiritualism is here to tell us our longing will not be in vain. The hitherto unrelenting gloom is illuminated by a galaxy of glorified spirits, who have rid us of the "horror of endless death." Thank God we have not longed in vain, but instead of sheltering behind "I do not know," we *do know* that the tomb is the gateway to immortality.—Sincerely yours,  
6, Charnley-grove, Blackpool, Sept. 6, W. J. LEEDER.

#### SPIRITUALISTIC PHENOMENA.

Sir,—I have read Mr. Slater's letter on "Materialisations" with the very greatest pleasure, for it deals with a point which, if sufficiently emphasised, would for ever wipe off the supposed stigma which, in the materialistic mind, adheres to Spiritualism, viz., of being a mixture of humbug and knavery. No one can have a greater interest in providing real and convincing tests of the genuineness of phenomena than the Spiritualist, for his object is to exhibit the truth. I should like to see reasonable tests drawn up by a committee of Spiritualists for all mediums who appear in public. Such tests should be neither friendly nor unfriendly, but impartial and scientific verifications, made in the interests of the greatest of all causes—the propagation of spiritual doctrine, which is the first and foremost consideration with all real Spiritualists. This committee would be able to put a direct veto upon all attempts that were based upon the principle often acted upon by those who desire to test a medium—that the whole thing is either a delusion or a fraud. Such tests are not only revolting to any man who respects himself, and who is conscious of his own integrity, but are detrimental to the best interests of the medium, and, therefore, should never be submitted to.—Yours fraternally,  
88, Hillfield-road, West Hampstead,  
London, N.W., September 7.

ARTHUR LOVELL.

#### VISIT OF MR. BIBBINGS TO NOTTINGHAM.

Sir,—When writing home, Mr. Bibbings can quote the words of a celebrated "globe trotter," when he arrived on these shores, viz., "I came, I saw, I conquered!"

Now is the time for those who have heard Mr. Bibbings to bear testimony to his ability, and as there are many who may be eagerly looking for reports, it is with considerable pleasure I write to say that we here consider he has justified all that has been said in his praise. On Tuesday he gave a trance address, which was remarkable for sound, practical advice, and earnest exhortation, delivered with considerable eloquence. This was preceded and followed by a recitation, given with much feeling and dramatic effect, and calculated to produce a harmonious and sympathetic attitude in the audience. About 80 were present, and all seemed to have arrived at the same conclusion—that in Mr. Bibbings we have added to our all too small list of capable and worthy advocates of the gospel of Spiritualism. He is eloquent, and rivets the attention. There is depth and weight in what he says, and I should imagine will never turn out to be one of those speakers who say a lot of nice smooth nothings that lull you to sleep, and leave you none the wiser or better. On the contrary, I judge that both Mr. Bibbings and his control could be severe and emphatic in their condemnation of hypocrisy and all that is unspiritual, and that is what we want and look for in one who holds such a responsible position. We want *more* mediums of strong, marked character, who make more than a mere passing impression. Mr. Bibbings' Spiritualism is sound and healthy, and penetrates to our every-day lives; it has the right ring. The spirits have prepared him as their mouthpiece, and now all that remains is for all of us to give him a hearing. I heartily wish him success.—Yours sincerely,  
J. FRASER HEWES,  
President Nottingham Spiritual Evidence Society.

1 KING'S xiii. 27, "He spake to his sons saying: Saddle me the ass. And they saddled *him*."

"UNCLE TOM'S CABIN."—In the "Atlantic Monthly" there is an account of the history of this epoch-making book, by Mr. Charles Dudley Warner. One of its early publishers, Mr. Jewett, of Boston, objected to the length of the story, and wrote to the author that she was making it too long for a one-volume novel. Mrs. Stowe replied that she did not make the story, that the story made itself, and that she could not stop it until it was done. There is also in the "Century" a sketch of Mrs. Harriet Beecher Stowe, by Mr. Richard Burton, who says:—"In the making of her mightiest book she regarded herself as a medium, in the noble sense of that much misused word. 'Are you not thankful, Mrs. Stowe,' said a neighbour of late, 'that you wrote Uncle Tom's Cabin?' With a flash of the old fire, she replied, 'I did not write that book. God put the pen into my hand. He wrote it.'"

THE VACCINATION REPORT.—One of the saddest sights of modern days is the last rally of the old (irresponsible) champions of vaccine compulsion round their fast falling cause. After the exhaustive labours of seven years, the Royal Commission have issued their final report—an epoch-making document, which the opponent says can be justly claimed as a victory all along the line for the anti-vaccinators. Despite the fact that the investigating body was packed with pro-vaccinators, and those who had been inflicting fines, they have helplessly damned the doctrine for which they contended with singularly faint praise. "The full text of the document shows that the anti-vaccinators have prevailed," says that keen advocate of compulsion in vaccination, the *St. James's Gazette*. What are the main practical issues on which the Commissioners are absolutely unanimous? The report, it should be observed, was not unanimously adopted; the admissions and recommendations of the majority, therefore, need special emphasis. All disapprove the legal compulsion of conscientious recusants, and recommend the cessation of criminal treatment for those who refuse to comply with the law, and the exemption of the objector from all prosecution of any kind; all admit that the prophylactic power of vaccination has been much exaggerated; all agree that its perils have been dangerously under-estimated, "injury and death having resulted from vaccination"; all regard the present system of vaccination stations as being often mischievous, and sometimes cruel. In considering how to avoid the evil results of vaccination, they favour calf-lymph, because they think it would "wholly exclude the risks," as regards both syphilis and leprosy. But, as regards all the other dangers, whether as to severe illness or temporary inconvenience, the two forms of lymph, calf lymph and humanised lymph, appear to stand on the same level, so the Commissioners observe. They also tell us of "some of the best qualified witnesses believing that the advantages of calf-lymph are more imaginary than real."—J. C.

ITEMS OF INTEREST.

PORTRAIT and Sketch of Mr. Parsons, of Rochdale, next week. "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 seven papers (one a double number) at usual rates, or, post free, for 9d.

BROCKLEY, LONDON, S.E.—W. D. would be pleased to join a private circle in this district. Can any reader help him? Address W. D., c/o Editor T. W.

TO CORRESPONDENTS.—*A. Messenger*: Regret we are unable to publish it. *A. A. L.*: Not yet up to requisite standard. *R. Driver*: Will use shortly. *S. A. Griffin*: Too late; we cannot re-open the subject now. *W. H. Lote*: See the secretary's report.

MR. G. H. BIBBINGS will speak at Newcastle, 20th; Glasgow, 27th; London, Spiritual Alliance, on Oct. 9. Birmingham Union, Oct. 25 and 26. He is open for week-night and Sunday engagements between Sept. 27 and Oct. 9, and Sundays, Nov. 22 and 29.—Address c/o Editor, TWO WORLDS.

ANOTHER WORKER GONE HOME.—Mr. Thos. Brooks writes: "I regret indeed to have to inform you of the sudden passing on of our Brother A. M. Rodger, of North London Society. It appears he was speaking at a meeting in the Unitarian Chapel, Islington, this Sunday afternoon, when he sat down and passed out of the body, through apoplexy."

"ART and literature and the things that make life beautiful, and a paradise on earth possible, are of no account as against the newest device for murder on a large scale, and the poet and the painter sink into insignificance by the side of the warrior and the statesman who holds in his hand the fuse that may set the first gun of a mighty war thundering down the ages."

GROWTH A NECESSITY.—Open the doors of the mind to new impressions, receive the thoughts of others, spoken and written, then think about them. Bring your own reasoning powers to bear; if you agree, know why; if you disagree, be equally clear as to your reason for dissent—but keep an open mind and be progressive, wiser to-morrow than you are to-day—and better.

MRS. BRIGHAM'S very successful tour is rapidly nearing its close. She will lecture in Walsall, Sept. 19; Birmingham, 20; 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.

"THE claim of a class of mediums that they are writing or speaking under the control of some spirit, once eminent in the earth-life as poet, philosopher, or seer, has been too freely admitted by uncritical Spiritualists. It cannot be too emphatically enjoined upon the inexperienced that one of the most difficult things to be satisfied of is the identity of a spirit. . . . That cases of identification do occur I am well aware."—*Epes Sargent*.

SCOTLAND WAKING UP.—The visits of Mrs. Brigham and Miss Cushman, Mr. T. Wild, Mr. and Mrs. Everitt, and Mr. W. H. Robinson have caused a shaking of the dry bones, and a lively correspondence is going on in the newspapers. To take advantage of this opening, Spiritualist correspondents should bear in mind that Editors find a difficulty in printing long letters. Better send two or three brief ones than one long one. Mr. Stevenson is keeping the ball rolling well in the Glasgow papers.

MANCHESTER SPIRITUALISTS, in a crowded meeting, at the County Forum, on Tuesday night, had a very pleasant time with Mr. Bibbings, and enjoyed the strong utterances of this promising speaker. A very lively discussion took place, in which Mr. J. B. Tetlow, Mr. Corstorphine, and Mr. Bibbings did first-rate service. The debates next month will be lively times. Arrangements are pending for a meeting on Tuesday, Sep. 29, with Mr. Swindlehurst.

DR. PEBBLES, in the *Banner*, says: "This is a camping season, and Methodists are mad because Spiritualists have largely 'stolen' their camp-meeting thunder. Our Spiritualist camp-meetings are great centres of spiritual force. They are oases in the oft dreary desert of life. They are tents where angels often come as guests. They are crystal fountains where the waters of life freely flow. And, wisely, unselfishly conducted, they bring to those in attendance beautiful baptismal influence from the residents of the higher spheres of existence."

THE *Dundee Courier* for Sep. 9 gave a good report of the meeting held there on the 8th, when Mr. T. Wild gave names and addresses and other particulars re deceased persons, and several persons in the hall admitted the accuracy of his statements. Miss Belle Cushman gave a recitation, and Mrs. Brigham gave a fine address on the "Glad tidings of Spiritualism," and improvised poems upon a number of words, in her own pleasing style. A society has been formed in Dundee, and it is hoped that the coming winter will be one of successful propaganda work in Bonnie Dundee.

MR. P. LEE'S CLASSES.—The second series will commence on Monday next, the 21st inst., at 7-30 p.m. prompt, at the TWO WORLDS Office. Fee for 13 weeks, 10s., to be paid in advance. The objects of the classes are the study of spiritual phenomena, the development of mediums, and their general culture for public or private work. Intending students should join at once, as entrances will be positively closed after Monday, the 28th inst. Application at TWO WORLDS Office, 18, Corporation-street, Manchester; or to Mr. Lee, 45, Freehold-street, Rochdale. Lady students are specially invited.

A FACT. (Friday night, 8 p.m.)—Young Enthusiast: How do you do, Mr. —. Thirty Year Old Spiritualist: Very well, considering I am getting on in years. Young Enthusiast: Have you read the TWO WORLDS of late; I think it is very much improved, and well worth reading regularly. Thirty Year Old Spiritualist (of independent means): I never bother purchasing it, for I generally see it when I go round the corner to get shaved; the hairdresser has always one lying about for the use of customers. Young Enthusiast walks away deep in thought, and wonders how these old Spiritualists expect to compel recognition except by the power of the Press, which they are backward in supporting.

READERS should carefully peruse "Heaven Revised." Price 6d. HAVE you noticed Mr. Gott's Advertisement on the back page of the cover?

IT LOOKS as though many of "Note-takers" suggestions re Spiritualism in London, made in these columns last year, are bearing fruit, and we trust there is a season of vigorous work just ahead in the great metropolis.

SPIRITUALISTS in Canning Town have found it necessary, apparently, to have two homes instead of one—each to his own sphere. We trust friendly feelings will prevail, and the great cause of humanity and the truth be benefited.

POST CARD "REPORTS" will be welcome if well and clearly written; and not too crowded. They will save the cost of postage to cor. secs., and save us time and trouble. Put name of town first, and be as brief as possible.

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.]

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

NATIONAL FEDERATION.—Two very successful propaganda meetings were conducted last Monday and Tuesday evenings in the Bolton Spiritualists' Hall. On the Monday evening Mr. Joseph Knight presided over a numerously attended meeting, Mr. J. Swindlehurst, organising agent, being the speaker. Mrs. Gartside Fletcher, from Horwich, gave her services, and ably assisted by giving clairvoyant descriptions. The meeting on the Tuesday took the form of written questions from the audience answered by Mr. Swindlehurst, many and varied being the questions for his elucidation. Good audiences, good collections, and good sensible enquiries after the truth.

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?" 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. may be aided.

A HORRIBLE THING, a terrible thing indeed! At the present time London contains a hundred thousand paupers! Our civilisation is a terrible sham, and our Christianity a failure and a mockery, while we thus fail to "do as we would be done unto." Everybody's business is nobody's business, and so the horror goes on. It is enough to drive a thoughtful, sympathetic soul mad to think of the intolerable misery, the continuous woe of the sufferers in the hell-on-earth. If there are a hundred thousand, in London alone, who are actual paupers, how many are there in the whole United Kingdom? and how many are there who are daily on the verge of starvation, sinking lower and lower in penury and hopeless despair! Good God, what is to be done? Who will do it? Our whole system is wrong under which such evils are created and increased.

SCIENCE AND MIRACLES.—"Pall Mall Gazette," Aug. 26, says: Whatever may be one's personal feelings on the subject of "Spiritualism," after reading Mr. Wallace's book ("Miracles and Modern Spiritualism"), there are certain points which candour or common sense compel us to admit. These are (1) that "Spiritualism" in the nineteenth century has been greatly fortified by the adherence of men of superior intelligence, and particularly men of science; (2) that the tendency of those who go in for a thorough study of the phenomena is to become converted; and (3) that, on paper, the evidence in favour of "Spiritualistic" manifestations is so distinct and so overwhelming, that if the whole thing be delusion or fraud, then no amount of human evidence can ever be accepted as worth a cent. By these three admissions we stand in no way committed. It is probable that at heart we are all, hereditarily, believers to a greater or less extent in "ghosts." We are accustomed to identify "ghosts" generally with deceased personalities. It is only when we descend from the general to the special, and are confronted with the statements of witnesses as to alleged particular manifestations that our mental gorge rises at the thought of phenomena untested by ourselves. It is doubtful whether we can ever trust implicitly to the judgment of others, when it is in favour of accepting the miraculous, although the converse is easy enough.

FOR some time past Spiritualism has been to the fore in the Cardiff papers, and, despite the fact that the letters of Mr. E. Adams have been delayed and mutilated before being published, good work has been accomplished. The reality of psychical phenomena has been admitted. A trance medium has been unearthed by the representatives of the *Western Mail*, whose sincerity they are unable to impugn, and the fact that she goes into the unconscious trance has been admitted. A self-assertive individual has constituted himself the champion of the opposition, and writes as if he is of opinion that wisdom will die when he shuffles off the mortal coil, and that all Spiritualists are dolts, imposters, or fools. By repeated assertions he apparently expects to blind his hearers, and, ignoring all replies, boastfully asserts that his opinions are unchanged and his assertions unrefuted. His opinions are of little moment to anyone but himself, although the advertisement of them through the press may give him desired notoriety, to which he is fully welcome so far as we are concerned. Probably some day he will realise that negative experience cannot outweigh positive—that it is foolish in the extreme to attempt to measure the facts ascertained by others by his own inability to obtain similar evidences; and that to denounce Spiritualists who know, because he has failed to provide the requisite conditions or receive identical proofs, is worse than foolish; it is irrational.

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FRIDAY, SEPTEMBER 18, 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.

### CONDITIONS.

INVESTIGATORS, and even Spiritualists, are apt to forget that a good many factors enter into the problem of successful phenomenal mediumship, and they blame the medium for unsatisfactory manifestations, or the spirits that they do not act more decidedly, whereas, not infrequently, the causes of failure are to be found in the sitters themselves. The phenomenon of "Physicalisation of the spirit form," so as to render it objective to the senses of the observers, is a most remarkable one—dependent upon most subtle conditions, which are affected by mental and physical forces to an extent that we can only begin to suspect—not fully realise. But we are certain that very much more depends upon the frame of mind, the state of body, and quality of psychoplasm, of the sitters than is generally conceded, for the reason that the psychic auras which the spirit-operators use, must, to some extent, be drawn from the sitters as well as from the medium, and the efforts of the spirits may be aided or marred by the sympathy or antagonism, the hostility or hospitality of thought and feeling, existing in the minds of those persons who compose the circle.

A number of hopeful, sincere, and earnest people may sit and wait for materialisations for months, but unless one, or more, of the members possesses the requisite mediumistic temperament, by means of which the spirits can obtain power to clothe themselves with the body as with a garment, the circle may sit in vain. Mental, moral, and even spiritual conditions may all be harmonious, but the pre-requisite of mediumistic psychoplasm for that particular kind of manifestation not being forthcoming, they will be doomed to disappointment, and, if they are determined to have "form manifestations" or nothing, they get nothing.

While mediums are necessary for success, and while their organic conditions and mental states unquestionably affect results, yet they cannot command success; indeed, it frequently happens that their anxiety for, and desire to obtain, favourable results (under special conditions, or with important sitters) acts as a disturbing influence, and militates against the efforts of the spirit-operators. We have seen the members of a circle so affected by the presence of a "distinguished visitor," that instead of being natural, sociable, and harmonious, they have become stiff, constrained, and anxious, with the inevitable result that the seance has been a comparative failure.

Further, many people are apt to assume that every spirit possesses the knowledge and power to perform what we wish or what they desire. But experience has taught us that however well disposed and anxious they may be to gratify our wishes, or satisfy the demands we so unthinkingly make upon them, the spirits do not all know how to go to work. They are often sanguine, and promise great things, which they fully expect to perform, but when they endeavour to fulfil their promises they discover that they are beset by more difficulties than they imagined, both on their own side of life and ours. The consequence is that they have to learn by repeated experiment, or obtain the aid of more experienced spirits, or retire defeated and disappointed. We believe far too little atten-

tion is paid to these aspects of spirit intercourse. We expect too much, spirits promise too much—and on both sides patience and perseverance, study and sympathy, are indispensable if we are to secure more reliable results.

### BEYOND THE HORIZON.

BY GEORGE H. HEPWORTH.

WHAT a difference there is between a house in which a family resides and a house that is empty! And yet it is the same house. Or rather, it is not the same house at all.

Suppose you visit it on some festive occasion. The rooms are brilliantly lighted, there is the hum of many voices, or the rich melody of merry laughter, and the very air pulsates with buoyant life. There is neither nook nor corner in which good cheer is not found, and as you mingle with the throng you are impressed by the prevailing exuberance. Everything as well as everybody seems to be thoroughly alive, and even pictures and furniture tremble and throb with the general joyousness.

But cross that threshold after the house has been deserted for a few weeks. You are met by an ominous sort of gloom. The rooms are as they were, the pictures and furniture are all there, but something more than the family has apparently departed. The spirit of the house, so to speak, has gone, and the gathering dust and the hollow echo of your voice remind you that a remarkable change has taken place, and that an impressive element is wanting.

In like manner, what a difference between a body with a soul in whole-hearted possession of all its functions and a body from which the tenant has removed. It is the same body, and yet it is not the same at all.

When the man who owned it was in occupation, how warmly the hand was thrust out to give you welcome, what generous words from the lips either in congratulation or in condolence, and how flashed the eyes as though each were a hearthstone filled with blazing logs. The body was subject to the will of the tenant and obeyed his slightest behest. It ran or walked, danced or sang, knelt or climbed with a glad willingness.

But something has happened. There lies that body, but it stirs not. It is neither hospitable nor kind. You recognise every feature, but still your friend is not there. You speak, but the ear is dull for the first time. You take the hand, but there is no responsive pressure. The eyes refuse even to open, though they were never guilty of such discourtesy before.

What has occurred? Only this, that your comrade has moved out of his old home and gone elsewhere to live. You did not see him go, and you cannot say exactly where his new residence is, and for that reason you are mystified and perhaps greatly troubled. What we do not understand is apt to disturb us. But the only difference between the first illustration, the empty house, and the second, the empty body, is that when the family moved they left word as to their destination, and the sufferer who moved did not.

It doesn't follow that because you do not know where your friend is he therefore is not, and yet that is the illogical assertion which doubt reiterates to our constant dismay. We often drop a tear on a grave, whereas if we could see things as they are, we should whisper our congratulations to the air in the hope that the dear one might hear them.

The soul is too important to die, and the body is too unimportant to exist for more than a few decades. It is a very curious fact that every man is in love with his own soul or personality. He prizes the something which he calls his real self above all other possessions. He would not exchange himself, even though conscious of many a weakness, for any other human being on the earth. He may find fault with fate and deem himself harshly used; still he would rather be himself with poverty than any other man with wealth.

Not so with the body. That is quite another matter. No one thinks of his body as himself—only as a minor part of himself. He would be glad to have another body, just as we would be glad to move out of a wretched hovel into a well-built mansion. We by no means have the same pride in body that we have in personality. We might be happy to get rid of the one, but nothing could tempt us to part with the other.

And what reason do you suppose God could have for destroying a soul? Nothing else in the universe is

destroyed, and why should the greatest of His creations suffer a fate not meted out to the meanest? The body exhausts its possibilities and then falls back to dust. It reaches its climax, and longer duration would add nothing to the perfection of its functions. But does a man's intelligence, does his spirit exhaust all possibilities? The mental and spiritual appetites are merely whetted by our earthly experience; we simply acquire a keen relish and then the house falls into ruin and we must leave it.

Another body, another life, another environment! That is what the soul has prophesied for itself as a consequence of God's goodness and wisdom. And then comes ringing through the ages the Voice which checks our tears at separation and transmutes them into the hope of re-union, saying, "I will go to prepare a place for you."

"I know not where heaven is, and scarcely care to inquire; but it is somewhere, and the thought is to the heart of a man what the falling rain is to the parched fields."  
—*New York Herald.*

### GUARDIAN ANGELS.

THE MOST BEAUTIFUL pivotal teaching in the philosophy of Spiritualism is that of guardian angels. It is a sunlit truth in a gospel of sublimity of love. It concerns the deathless dead and the pilgrim living. It is of us and them gone before; of the children of earth who die and the sadder souls who tarry—till their time be come. In death we are not divided. Loves are unlost and souls unchanged. All that is beautiful survives. Those who loved us in the seen, love us still, beyond—unseen. God is Love. Love is eternal. Love is God's vestal fire in the soul of man. The Lord of Life breathed into man and he became a living soul. Thus living and loving, the unlost souls of those gone before are unsevered, unsevered from our interests. They are very near us, still related to us, forever the angels of our home. They go away, but they come back.

We Spiritualists know that they come back and place themselves very near by our sides as ministering spirits. And wherefore not? On earth they watched over us, tended the sick, made home happy. In heaven the same law obtains. They guide, guard, stimulate and encourage, influence and help us still. How beautiful is that love which has burst the bonds of death, and is a sleepless, silent vigil over us. Could our own beloved die and then forget us? Need death, of necessity, freeze them into ice? Would heaven be heaven disconnected with the dear earth? Would our angels be happy imprisoned far-away? No! A thousand times no! And it is our glad gospel which proclaims anew to-day that the gates of the heavenly worlds are ajar, and set near the mystical portals of death. We proclaim in God's name everlasting love. We announce in the name of this New Dispensation the truth of a statement in the Old—God giveth his angels charge concerning us. Affection is deathless. The golden bowl is never broken. Thought and feeling all survive. The dead are with us still.

This comforting assurance and doctrine is to be found firmly grafted in the religious beliefs of all mankind. It is a universal truth, a universal hope, and a universal comforter. Spiritualism proclaims afresh to the Western nations new evidence for a belief in the "Communion of Saints." No Christian sceptic can justly deny us our interpretation of this passage. Ungarbed of its mere word-dressing, the quotation means nothing more, nothing less than a "communion" between bodied and disembodied souls. "The 'saints' are our sanctified dead; our own beloved people in heaven. We Spiritualists, with one voice, and of one accord, bear our witness before all men to the truth of the foregoing. Looking up to God through the ranks of the so-called dead, we proclaim boldly as our mission, the truth to-day of that truth of old: life everlasting and communion of saints.

This is a gospel of beauty in itself. Think upon it at the altar of your homes. I have seen large Bibles in many a cottage which were prefaced with blank pages for records of births and deaths. I have seen therein names of the dead written in a trembling hand. These sacred pages were closed and clasped tight to the sacred volume. Thus were firmly knit the names and hopes of the dead. From the names of the departed, the living would turn anon for the promises of the Word. And what does it say to these? All that I have said and more. Of the

communion of angels with men, of a continual and unbroken communication between the two worlds, of prophecies concerning a great outpouring of the spirit and gifts to all and sundry, the rich and poor, the humble and the lowly in the latter days. In this record of an ancient Spiritualism, the prophets, or seers, or mediums, spoke many a comforting truth to the people of their times, which is still revered as words of light and leading in our own day.

Our friends look back again at the written names of the dead in their Bibles, and as they close the book there are tears in their eyes. Tears never wholly wiped away. Poor anguished souls! They mourn without the better thought and full TRIUMPHANT KNOWLEDGE that there is no Death. Would that the earthly eyes which filled with tears, parted as naturally with the scales of mortal blindness. What a rapture would take the place of pain!

Our dead are better off we say anon. Maybe we have dreamed it, or it has been spoken soul to soul to us when we were calm. How true! Naught troubles the arisen dead but *our trouble*. In their sympathy they stand near by, whispering always, "Do not mourn me," till their earnest message is borne in upon us. There is presently a peace and lightness upon the brow, as though some caressing hand were there stemming the burning, anguished thought. The mourner marvels at the stillness of his soul and his new-born trust in God. He sees another's pilgrimage finished before his own. His soul flashes a message to the beyond of the grave, "I shall meet you some day."

Few realise the noble fact, even while they accept the teaching, that there are ministering spirits sent forth to minister. If they adopt this as a true belief, they do not all question who and what are the spirits, and yet they be but souls "of mortals lifted higher." Who are the nearest and dearest of these? who would understand us best? who would offer the first prayer to the Divine for mission and permission to be our guides? The question is solved in the hearts of us all: our own beloved, our sainted dead. Heaven is peopled from the earth, and the divine law above and below is that we help one another. He giveth His angels charge concerning us.

No unsympathetic cold and icy spirit, with stern, set countenance and gleaming sword will point the way, but tender, glowing souls who have trod the earth, and have known its trials, pains, and temptations. "God understands," and we know that the arisen of this world are HUMAN. Our good angels are with us still. Spiritualism demonstrates this and more. It opens up the way to direct proof and open knowledge of the fact that angel ambassadors are ever passing between upon the highways of life, as ministering spirits and guardian angels to men.

A. F. COLBORNE.

### MESMERISM THE STEPPING STONE TO SPIRITUALISM.

THE following experience may be as interesting to your readers as it was to me:—

I and a few friends meet at another friend's house on Good Sunday afternoon, just as good as any other afternoon; that is as we wish to make it. Evidence of truth we sought, no matter from what source the evidence came. A young girl about 11 years old was put into the mesmeric condition by a friend of mine, in whom I had implicit confidence. After the girl had been in that state about ten minutes, my friend lost all control over her. Some of the friends began to feel somewhat concerned. We questioned her, but obtained no answer, nor could we get any response for some time. By watching the expression of her face we saw a smile come over it, and her right hand passed over her left hand, as if she wanted paper and pencil. These were handed to her at once. She then commenced to write upon the said sheet, and handed it to me.

The communication was as follows: "I am William Asquith, who has passed over to spirit life." After that was read over to us, she began to manipulate her fingers as in the deaf and dumb alphabet. Only one of our friends understood the above alphabet, so he was our interpreter. The little medium and our friend held a dialogue with each other, which was taken down at the time in writing. I want you, dear sir, and your great mass of readers to understand that the little girl knew nothing about the deaf and dumb alphabet in her normal condition, nor do any of the members of the family. I may say none of us knew anything of the above name when given. When all seemed to be over, a quiet conversation took place amongst us on the subject of "Mesmerism versus Spiritualism." After awhile, one of our friends bethought himself of a man bearing a similar name to the one which had been given, but this person, for anything he knew, was living. He could not think it was him trying to report his presence through the little girl. A week transpired, during which inquiries were made, and my friend found it true. His friend, Wm.

Asquith, had passed over—had been dead, so-called, and buried at Barnesley, ten miles away, although none of us knew the facts at the time. I think, Mr. Editor, this figures, under the conditions, as a splendid test of spirit-presence; no thought-transference theory will cover the ground of the facts. The above can be verified by ten living witnesses beyond suspicion. You can have the names if you wish, as the writer was an eye-witness to the same.

Temperance Hotel, Ossott. C. HALLGARTH.

## SPECIAL REPORTS.

### SPECIAL SEANCES AT COBDEN STREET.

SEPT. 2, 4, 9, 11. Mr. John Taylor, of Farnworth, gave physical manifestations of a varied character on each of the above dates, consisting of the lifting of the table, with and without contact, with and without heavy weights upon the table, the lifting of table with chair with contact only on the top of chair, the enclosing of each hand in a glass and lifting table with same, the moving away from the table and causing it to follow wherever the medium chose to go. Other phenomena occurred, and helped to make up a most pleasing experience, each sifter expressing their great satisfaction for the opportunity thus provided of witnessing Mr. Taylor's manifestations. Mr. Taylor deserves a closer acquaintance, and I am pleased our spiritual friends at Blyth have engaged him for three seances.

F. JOHNSON.

### STOCKPORT.

THE harvest festival of '96 equalled, if not excelled, its predecessors. There was quite a galaxy of choice fruits, flowers, plants, and gigantic specimens of useful kitchen vegetables, which were arranged, with artistic skill, by the members and friends. All around the hall and entwining the pillars was ivy, relieved at intervals with the Lyceum flags, and an abundance of exotic and other plants on brackets, together with neatly arranged bundles of wheat, etc. The platform, where the vegetables were arranged, looked very picturesque, especially at night, when the varied coloured fairy lamps, which had been placed here and there amongst the plants, cast their glittering gleams around. Mr. Rooke, who is an orthoepist speaker, discoursed on "The field of labour" and "The beautiful harvest home," which were well received. Clairvoyance excellent. The Lyceumists rendered beautiful hymns and solos, which had been composed for the occasion by Mr. Wych.—P. N.

### COLLYHURST STREET.

SEPT. 7, fruit banquet, great success; 120 friends were entertained by Messrs. G. Whyte, jun., T. Ranghridge, Welsh, Master Daniels, Miss Pollard, Mr. T. Taylor, Mr. A. Smith, accompanied by our veteran organist, Mr. Philip Smith, and their efforts to amuse were not in vain; they received round after round of applause. The scene to me was like a sea of happy faces. Mr. and Mrs. Lawrence added greatly to the happiness and comfort of all by their indefatigable labour in the catering line, which gave general satisfaction. The committee feel deeply and truly grateful to our members and friends for the noble manner in which they seconded their efforts. It shows a unity of purpose, and sows the seeds of peace and concord; long may it continue. 8th: Miss Cotterill displayed wonderful powers in psychometry and clairvoyance; present, 57. 13th: Mr. Bibbings is an unassuming man, yet commanding, and held his audience throughout the services. His elocution is of a high order. He strikes at the heart and pierces the soul with language simple and effective, that appeals to our better nature, our reason, and conscience, displaying the spirit power of mind over matter, the concentration of developed will force. In making the conditions good, our choir rendered great service by the spirit they infused into their singing.—THOMAS BARNETT, 91, Spittal-street Dwellings, Oldham-road, Manchester, new cor. sec.

### SPIRITUALISM IN SCOTLAND.

#### GLASGOW.

THE Glasgow Association of Spiritualists took a bold step when they engaged Mrs. Helen T. Brigham and Mr. Thos. Wild for Sept. 6th, to educate the Glasgow public on the philosophy and phenomena of Spiritualism, but the result justified the daring optimism of the committee. The grand hall of the Waterloo Rooms was taken, and the audiences, which, at the evening service, would not be far short of 1000, showed how deep and widespread is the interest which is being aroused. Even our newspapers have shown more interest in the movement than hitherto, and special mention may be made of the *North British Daily Mail*, whose report of the meetings has given considerable satisfaction on account of its manifest desire to be fair. Mrs. Brigham's addresses, listened to with rapt attention, were well calculated to lift the minds of her hearers to a higher plane of thought and aspiration, and many non-Spiritualists felt the stimulating freshness of her ideas, and enjoyed the aptness of her similes and the cultured manner in which they were expressed.

Mrs. Brigham's style is eminently suited to those whose religious instincts crave for a deeper and fonder satisfaction than is afforded by the uncompassionate theology of the Church, and in Scotland, where the minds of Christians are seething with unrest, her visit was opportune. The impromptu poems were very highly appreciated, but, unfortunately, even our "own" reporter failed to give them a permanent place in literature. A collection of these poems would be a decided acquisition to the literature of the movement. The one given at an extra meeting on Monday evening was the best, particularly the last portion on "The joy of knowing," which was marvellous for intricacy of measure and melody of rhythm.

Mr. Wild, of Rochdale, provided the clairvoyant and clairaudient part of the services, and while the appearance of the spirit was not always described, yet in every case full names and addresses were given. The length of time since the spirits described passed over varied from 60 years to a few months. A number were recognised at once, and others were found to be correct by investigation. In no case yet investigated has there been failure.

There is a diversity of opinion among Spiritualists as to the propriety of giving clairvoyance or phenomena of any kind in public. Experience, I think, justifies the utility of it when well-developed mediums are used. Good trance and inspirational addresses are of infinite value to the receptive hearer. The ideas sink into his mind and result in his own conversion, and perhaps that of a friend or two with whom he has influence, and thus the leaven works surely if slowly. On the other hand, phenomena, by their startling revelations, have the same effect on some minds, on others they raise a determined spirit of opposition. The unwary critic rushes into print, and in this way affords an opportunity for disseminating information on the subject which would not otherwise be afforded.

In our desire to rise on the crest of the flowing tide we were fortunate in having on the platform this morning (Sep. 13), Mr. Everitt, of London, who, refreshed by his victorious campaign in the North, gave a very large audience an account of those marvellous direct and automatic writings that have come through the mediumship of Mrs. Everitt.

In the evening the hall was crowded, many being unable to get seats. Mr. Everitt presided, and gave a stimulating address by way of introduction to "Harbinger,"—one of the controls of Mr. David Anderson, our local medium. On the subject, "Spiritualism: natural, rational, and religious," "Harbinger," at the outset, rivetted the attention of the large audience, and kept it unflagging for over 35 minutes. It was an address well suited to the circumstances, and showed Mr. Anderson to be a medium worthy of a wider field.

The service was appropriately closed by an inspirational burst from our president (Mr. Robertson), whose eloquence and magnetic force could not fail to impress the audience.

With Miss McCreddie on the 20th and Mr. G. H. Bibbings on the 27th, we expect to give indifference in Glasgow such a shock that recovery will be impossible.

#### DUNDEE.

DURING the past week we have been favoured with a visit from Mrs. Brigham, Miss Cushman, and Mr. T. Wild. On Tuesday, Mrs. Brigham was introduced by the writer as President of the Dundee Society, and she spoke on "The glad tidings of Spiritualism." A finer discourse we never heard. It was followed by poems on subjects selected by the audience. On Wednesday, Mrs. Brigham answered several questions from the audience, and treated them in her usual eloquent manner. Mr. T. Wild gave clairvoyance at each meeting, and nearly all his descriptions were correct and recognised, especially one given to our friend, Mr. Bain, of Aberdeen, who, along with his dear wife, had come over specially to attend this meeting. Miss Cushman also favoured us each evening with a recitation, which we all enjoyed.

We had also with us during these meetings Mr. and Mrs. Everitt, of London, who I was pleased to entertain, and we have had the most wonderful manifestations during the visit, including the direct voice "Zippy," giving the writer good advice as to future movements for the spread of the cause of the truth in Dundee, and we all enjoyed a good chat with one from the "Summerland." A number of spirit friends also indicated their presence and character by the peculiarity of their raps, one especially, "J.W.B.," who gave a representation of the saw, centre-bit, and the hammering of a nail, which was clearly heard by all. We had also a written message given from "James Burns," our old friend and co-worker, through the hand of Mrs. Everitt. Space forbids me giving further details of several manifestations, and I consider we have had *positive proof* of spirit return. Spiritualism will "light" such a light in Dundee as, I trust, will never be put out.

J. W. JAMES.

President, Dundee Society.

## LONDON NEWS AND NOTES.

BATTERSEA PARK.—Open-air work. Our temperance meetings were eminently successful. The evening meeting presented the unique spectacle of a solitary but animated crowd of people under umbrellas, the speakers being protected by the tree under which we stand. Two strangers, who proved to be temperance advocates, also addressed our meeting after the usual speakers. Over 300 Lights and Two WORLDS, with M. A. Oxon's "Hints to inquirers" enclosed, were distributed. Next week at 3-15 and 6. Usual workers.

BATTERSEA RISE. 38, Keildon Road, S.W.—A very full meeting enjoyed an evening with Mr. Peter's guides. An instructive discourse on "Possession," subject from the audience. Several tests in clairvoyance and psychometry by "Moonstone." The next control, a teacher on earth, pointed out the responsibilities of life in an inspiring manner.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. W. E. Long's guides continued their series of addresses on "Jesus: his work." There is a sweet reasonableness pervading these discourses which, while feeding the intellectual and critical faculty, does not shock the devotional side of our natures. "Peter's prayer, trance, and vision," was ably treated. The incidents recorded were illustrated by facts of to-day. *Prospective*.—Sunday next, Mrs. Bliss will give clairvoyance and psychometry. Those who desire a seat are advised to come early.—[Adv.]

CANNING TOWN, 125, Barking Road.—9: Mrs. Baker being indisposed, Mr. Sloane kindly gave an address, and psychometrised articles from the audience. 13: A crowded audience welcomed our vice-president, Mrs. Barrell, whose stirring speech, under a new control, was received with much enthusiasm, "Sunbeam" afterwards giving successful clairvoyance to complete strangers.

CANNING TOWN, 47, Hermit Road.—10: Address by Mr. Weedemeyer and Mr. Shaw. 13: Splendid evening with Mrs. Basan and Miss Finlay, of Stratford. Mrs. Basan ably presided. Miss Findley's control gave a beautiful address. Very successful normal psychometry, for the first time in public. We hope to have them again soon.

CANNING TOWN SOCIETY looks like becoming one of the largest in London. Our room will not hold the people at the Sunday night meetings, and the committee have decided to start a building fund,

electing Mrs. Barrell, 94, Clarence-road, one of our ablest members, as secretary and collector. It is our desire to obtain a hall to hold 400 or 500 people, and it could very soon be filled, for we have some fine speakers and mediums taking great interest in our work. We shall have a tea and concert for the funds, and earnestly trust that those who can will help us.—A. H.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Miss Rowan Vincent delivered an able address on "Ingersoll and the Spiritualists," followed by successful clairvoyance. Mr. W. T. Cooper presided, and Mr. Frank Butterworth sang "The chorister" in good style.

EDMONTON. Beech Hall, Hyde Lane.—Mr. Lovell gave a most interesting address on "Faith cure," to the satisfaction of a good audience. 7: 80 persons sat down to tea, and later in the evening the hall was crowded for the very successful concert. We thank the following ladies and gentlemen for their kindly aid: Mrs. A. Brailey, Miss Ray, Miss Nice, Mr. Gozzett, Mr. H. Pavey, and Mr. H. Greenwood; also a number of our members who took part.

KENTISH TOWN. 81, Fortess Road.—Mrs. Spring gave tests and clairvoyance at the end of the service, conducted by Mrs. Ashton Bingham, who gave a short address on "The philosophy of everyday life."

NORTH LONDON. Spiritualists' Society.—The heavy rain prevented any meeting in the Park on Sunday morning. In the evening, at Wellington Hall, Islington. Mr. Jones, chairman, read from F. W. Evans' "Healing by Faith," when a messenger came in announcing the sudden passing on to the higher life of our beloved and much esteemed fellow-worker, Mr. A. M. Rodger, late of Liverpool-road, King's Cross. The sympathy of the friends present goes out to the bereaved wife and family, as also to our brother, who has so suddenly exchanged life for immortality, though for him it is a great gain, yet it is a great loss to us as a Society and to Spiritualism, for no more earnest worker was there in London, and there are very many who bless the day when his cheery words were the means of starting them on the path of progress. Words of sympathy from Messrs. Jones, Brooks, and Emms were spoken, and words of comfort through Mrs. Jones, under control. The meeting in the large hall on Sunday, Oct. 4, will now take the form of a memorial service.

STRATFORD.—Mr. Ronald Brailey's guides dealt with a subject from the large audience, "Spiritualism versus Christianity," in a masterly manner.—*Prospective*. 20: Several speakers, Lyceum, and Public Circle at 13, Fowler-road, Forest Gate. Members' Developing Circle at 54, Edmonton-road, Forest Gate, every Monday. Thursdays at 8 p.m., Mr. Ronald Brailey at Workman's Hall, Stratford.—P.S. Look out for Mrs. Wallis, of Manchester, on Thursday, 24th Sept., at 8 p.m. Come and give this grand medium a good welcome.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—9: Mrs. Hesketh gave some of her experiences in Spiritualism, with clairvoyance. 13: Mrs. Green gave nice addresses, afternoon and evening, with very fair clairvoyance. *Prospective*: The committee desire all friends to note that the first grand social of the season will be held Sept. 21, when a fine time is expected. Tickets, 3d., can be had at the above hall at any meeting.

BRADFORD. Church Street.—Mr. Crompton's guides named an infant, John William, spiritual name "Faithful and Onward."

CHEETHAM. Ash Lodge, Halliwell Lane.—7: Mr. G. Smith took questions from the audience, one being especially interesting, "Can you explain the hidden meaning of the story of the Garden of Eden?" Much food for thought. 10: Miss Smith gave good clairvoyance and psychometry. 13: Mrs. Newton gave very spiritual addresses from the hymns sung, "Cherish faith," and "Work for the night cometh." Clairvoyance.

COLLYHURST STREET.—*Lyceum*: 12: a very large audience assembled to hear our children's concert and dramatic entertainment, a genuine success. Singing all that could be desired. 13: Mr. Bibbings addressed the Lyceum, giving them great praise for the marching and calisthenics. Recitations by Rachel Wills, Ada Garner, Clara Kay, and A. Stanistreet; present, 84.—P. Smith.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—Pleased to listen to Mr. R. Bradshaw's good address on "I thought on my ways." He will be welcome again. We thank him for his free services. Good clairvoyance from Madam George.

LONGSIGHT. 24, Grey Street.—8: Mrs. Wright gave pleasing addresses and good psychometry. 13: Miss Emily N. Booth discoursed on "Lead, spirits bright." Clairvoyance and psychometry. Good after-circle. Good tests by Mrs. Thompson and two ladies. Healing by Mr. Todkill.—*Prospective*. Will Manchester speakers, who will give Tuesdays for expenses, correspond with H. Thompson, 39, Alderman-street, Ashton Old-road, Ardwick? [Advt.]

396, OLDDHAM ROAD.—*Lyceum*, 10-30, very good attendance. Recitations by Violet and Lily Crutchley, and Esther and Hannah Rogerson. Whole course gone through well. 6-30, Mr. Haggett discoursed well on "Unbelief." Very satisfactory clairvoyance by Mr. H. Tift. Members of Dramatic Society are requested to meet Wednesday evenings for rehearsal. *Prospective*.—Sunday, the 27th inst, we propose having a Harvest Festival. All gifts of fruit, vegetables, etc., will be very thankfully received.—[Advt.]

OPENSHAW. Granville Hall, George Street.—13: A red letter day with the Lyceum Open Sessions, conducted by Mr. H. Booth. It did him and all connected with it great credit; marching and calisthenics very good. Recitations by Misses Booth, Rossington, Barlow. 130 scholars on the books; we have room for more.

PATRICROFT.—13: Mrs. Hulme's guides gave excellent addresses on "Welcome, messengers of God," and "Lead, kindly light." Successful clairvoyance and psychometry.

PENDLETON.—10: A goodly number came to the public circle to welcome Mr. J. B. Tetlow, whose guides gave a nice address, followed by telling clairvoyant descriptions. Mr. Tetlow gave his services for the benefit of the funds, as did Mr. Massey and Mr. Moulding the previous weeks. 13: The veteran worker and speaker, Mr. J. C. Macdonald, gave an eloquent educational address, followed by clairvoyant descriptions, and in the evening answered written

questions from the audience, covering such a large area that it would take up too much space were it fully reported.

SALFORD. Co-operative Stores, Chapel Street.—9: Madam Henry gave good psychometry, excellent advice given to some friends. 13: Mr. Mayoh's guides answered questions from the audience, "By what means is the clothing worn by our spirit friends shown to clairvoyants?" and "What think ye of Christ?" The answers were an intellectual treat, eliciting high praise. Mr. Davis, chairman, gave a vivid picture of child slavery in mines and workshops, as practised 40 years ago in England, comparing the laws and regulations then with present time, shows more favourable conditions. After-circle, good attendance, clairvoyance by A. Bracegirdle. *Prospective*: Sunday, Sept. 27, floral service. The cantata "Angel of the harvest" will be performed by an augmented choir at 6-30 p.m. Gifts of flowers will be thankfully received by the committee on Saturday evening, the 26th inst., who will attend the church for that purpose. A hearty invitation is given to old members and workers.

SOUTH SALFORD. 4, West Craven Street.—Mr. Kay discoursed eloquently on "Thought, inspiration, and prophecy," bringing ideals of the psychological influx upon humanity from an external source, which source renders the prophetic strain as bright and as reasonable as in years gone by, which was illustrated by the magnetic affinity of exanimate and incarnate beings. After-circle crowded to excess. Excellent psychometrical and clairvoyant tests by Miss Knight and Mr. Cassar. Miss Knight gave warnings to several of the audience of a serious nature.

## PLATFORM RECORD.

ACCRINGTON. St. James' Street.—Madame Henry's guides gave a splendid treat, two excellent addresses, and plenty of food for thought. Clairvoyance.

ACCRINGTON. Whalley Road Tabernacle.—13: Mr. B. Plant's guides gave very interesting addresses on "Practicable resurrection" and "Is man influenced by other planets?" Clairvoyance good.

ASHTON.—12: In the absence of Mrs. Russell, through illness, Mr. John Sellars, Mrs. Fitton, and Mrs. Cropper, local mediums, conducted the services very well.

BARNOLDSWICK.—Good addresses by Mrs. Emmot on "Work" and "Right's right." Clairvoyance and psychometry afterwards.

BIRMINGHAM. Bloomsbury.—Miss Carpenter's guides discoursed on "Are they not all ministering spirits?" Very good psychometry and clairvoyance, all recognised.

BLACKBURN. Northgate.—Harvest festival, rooms beautifully decorated. Mr. G. H. Edwards gave good addresses. Miss Howarth gave striking clairvoyance, all recognised. Miss Florrie Robinson's beautiful rendering of the "Promise of Life" was well received. Successful fruit banquet on Monday night. Committee thank all who assisted to make the services a success.

BLACKPOOL.—Last meetings in Liberal Club. Sept. 12: Mrs. Midgley gave good addresses, followed by clairvoyance. Our President made strong appeals for support and help for our new church, and created a record collection. Next Sunday's meetings in our New Church, Albert-road.

BOLTON. Bradford Street.—Harvest festival very successful, members and friends contributing large quantities of flowers, fruit, and vegetables. These being tastefully laid out, made the hall very pretty. Miss E. A. Smith quite excelled herself; her addresses were reasonable and good, her clairvoyance very remarkable, some astonishing tests being given, out of 21, 20 were recognised. Pleased to see and welcome many friends from surrounding districts. Our thanks are tendered to all helpers and generous givers.—J. Knight.

BOOTLE (Liverpool).—Miss F. Barlow gave excellent addresses on "True nobility" and "Spiritualist articles of belief." Clairvoyance very acceptable, and mostly recognised.

BRADFORD. 421, Manchester Road.—Mr. Normanton, for the first time, gave excellent addresses. Good clairvoyance by Mrs. Webster, to good audiences.—J. A.

BRADFORD. Walton Street.—*Lyceum*: Good attendance, conducted by Mr. Naylor, of Rebecca-street, Bradford. Afternoon and evening, Miss Patefield's guides gave addresses on "Fraternity" and "The so-called dead." Clairvoyant descriptions good.—G. L.

BRIGHOUSE.—Mrs. Brook, of Dewsbury, spoke on "The true religion." She was very successful in clairvoyance.

BRISTOL. 136, Grosvenor Road.—Many present at circles. Good clairvoyance and advice by Mr. Hooper, all recognised, all welcome.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow lectured on "Passion, sympathy, and love," in a nice manner. Written questions from the audience, also clairvoyance and psychometry to fair audience, considering the bad weather.

BURY.—Wednesday, Miss Barlow gave excellent clairvoyance. Sunday: Mrs. Horrocks' discourses were listened to by appreciative audiences, clairvoyance and psychometry good.

CARDIFF. St. John's Hall.—13: Mr. S. Longville gave an able address, in which he contrasted the teachings of Christendom and Spiritualism upon various fundamental tenets. Mrs. Dowdall ("Snowflake") kindly followed with clairvoyant descriptions.—E. A.

CARDIFF. 100, Cowbridge Road.—In Mrs. Williams's trance address on "Now we see through a glass darkly, then face to face," she transposed the now and then and drew vivid pictures of the difference of range of vision into the beyond, which marked the two eras, earnestly exhorting her hearers to take full advantage of the clear face to face knowledge of to-day. Clairvoyance by Mrs. Preece. Good seance on Tuesday last.

CARLISLE. Temperance Hall, Caldewgate.—Mr. G. Smith commenced a fortnight's mission. Splendid discourses on "Progression and retrogression," and "The pyramids of Egypt," listened to with rapt attention. Good psychometry, successful meetings. Hope to have grand times during Mr. Smith's visit.

CARLISLE. 36, York Street.—13: Service at 6-30, conducted by our own mediums. Interesting lecture by the guides of our promising young medium, Mr. W. Rushforth, on "Jesus, man or God?" and convincing clairvoyance.

**CLITHEROE.**—7: A very successful surprise party and social, promoted and conducted by the males in aid of the Furnishing Fund. Songs, games, and dancing were freely indulged in. The fund was increased by £6 10s. It is hoped the ladies' social will be more successful, so that the males can have another try. 13: Mrs. Gartside-Fletcher gave addresses on "After death, what?" and "Quench not the spirit." Clairvoyance.—T. W.

**DERBY.** Normanton Road.—Good time with Mr. J. N. Bowmer, who gave interesting and truly scientific inspirational addresses to good audiences, upon "The philosophy of death" and "The star of hope." Good psychometry. Societies booking mediums would do well to give Mr. Bowmer a trial.—J. Roo.

**DERBY** friends have received another stimulus and great encouragement to further action by the visit of Mr. G. H. Bibbings, who delivered a trance address on Sep. 9th, to a very intelligent audience, subject from the audience, "Man: what? whence? and whither bound?" It was a most intellectual treat, and everyone was delighted. Such an oration we have seldom heard; we wish him every success, and look forward with pleasure to his next visit.

**DEWSBURY.** Bond Street.—9: Public circle well attended, good tests given by Mrs. Crawshaw and Mr. Wimpenny. Short address by a friend. 13: Anniversary service, in the Town Hall. Mr. A. Kitson, in the morning, gave a short address on Lyceum work. Afternoon, Mr. Kitson spoke exceedingly well on "Does the Bible condemn Spiritualism, or thou shalt not suffer a witch to live." Evening, Mr. R. A. Brown spoke ably on "Human redemption, from a Spiritualist standpoint, or the gospel of humanity." Very good audience.

**FOLESHILL.**—Aug. 30: Our friend, Mr. W. H. Grant, was controlled by a lady, who gave a very nice address on "Just over the river," from a hymn just sung. Sept. 6: Short addresses by Messrs. Mason, Coalman, Goode, Grant, and Wilkerson. Very interesting meeting. 13: Mr. Mason read some instructive passages by a well-known American authoress, with comments. *Prospectivæ*: 20: Harvest festival. Mrs. Walker, of Northampton, at 10-30 and 6-30. Monday evening, tea meeting, 6 sharp. Afterwards, sale of fruit and entertainment.—[Advt.]

**GATESHEAD.** 1, Team Valley Terrace.—Saturday, 12: Usual circle, largely attended, splendid results. 13: A nice audience heard Mr. Easthope, of Newcastle, followed by good psychometry. We hope to have our young friend again shortly.

**HOLLINWOOD.**—Harvest festival a success. Good audiences. Afternoon: Mr. G. Richardson gave a splendid lecture. He is a promising medium, and in the evening we had a service of song, ably rendered by the choir, assisted by a string band.

**HULL.** St. George's Hall, Story Street.—2-30: No. 3 Room. Mr. Birks presided, reading from T. W. and discussion thereon. 6-30, No. 4 Room. Mr. Thompson presided. Mr. Peter Miller gave a very good address, "The future of Spiritualism," to an appreciative audience. Mrs. Riley rendered two solos in her usual pleasing manner.

**HUNSLLET.** Goodman Terrace.—8: Mr. Kidd's experiences in Spiritualism much appreciated. 13: Mr. Smith's guides gave good addresses on "Roll on dark stream" and "Who are the world's heroes?" Good psychometry, good after-meeting.

**LEEDS.** 8, Myer's Court, Castle Street.—Short address by Mrs. Beecroft's guides on "Nearer my God to Thee," much appreciated. Clairvoyance, good audiences. 14: public circle, well attended; good results.

**LEICESTER.** Peoples' Hall, Millstone Lane.—Mr. J. Swindlehurst, in a masterly way, dealt with six questions from the audience. Evening subject, "Spiritualism: its phenomena and teachings." This inspired medium being so well known, no praise of mine is needed. Would that we had many more like him. Clairvoyance by Mrs. Place was truly good. Solo by Mrs. Lord well appreciated. Crowded audience.

**LEICESTER.** Crafton Street.—Splendid discourses through the organism of Mrs. King on "What makes a man a Christian?" Good clairvoyance, much appreciated by a good audience.

**LEIGH.**—Enjoyable day with Mr. Jas. Pilkington's guides, subject: "The analysis of thought," was indeed a treat. Evening subject: "From a child to an angel," rendered in his usual masterly manner. Everyone delighted; many wish to hear him again.—S. D.

**LONGTON.**—Harvest Thanksgiving Festival. The room was beautifully decorated, showing that willing hands had been busy. At night the room was full; Mrs. College, of Leicester, spoke on "The earth is the Lord's, and the fulness thereof is man's" and "Death, a name for change." Discourses listened to with great attention. Miss Plant recited two poems, "The spirit of nature" and "The law of life," very effectively. The singing was hearty and enjoyable. On Monday a Fruit Banquet was well attended, and a very enjoyable evening spent. The proceeds go to reduce the debt on the church furniture.—A. B.

**MACCLESFIELD.**—A good day with Mr. W. Johnson, of Hyde. **MEXBORO'.** Market Hall.—Very good day with Mrs. Hunt, of Bradford, who discoursed on "Who is the Great Jehovah?" and "Five wise and five foolish." Clairvoyant descriptions all recognised.

**MILLOM.**—13: Evening meeting, Mrs. Richardson's guides gave a good address upon "What shall I do to be saved?"

**NELSON.** Ann Street.—Mrs. Taylor's guides spoke excellently on "The teaching of Christianity and the teaching of Spiritualism" and "God, where is He?" Wonderful clairvoyance; hope to hear her again soon.—J. R.

**NELSON.** Bradley Fold.—Miss Walton's guides gave us excellent discourses on "Thy kingdom come" and "Spiritualism the religion of the future."

**NELSON.** Pendle Street.—8: Mr. Sanders gave wonderful tests. 12: Mrs. Taylor gave great satisfaction. 13: Opening of New organ. Mr. Murray's guides gave discourses upon, "Life is like an organ" and "Harmony." Mrs. Best gave wonderful clairvoyance. Good audiences. We are doing good work, our circles and meetings being crowded.

**NEWCASTLE-ON-TYNE.**—6 and 7: Mrs. J. A. Green delivered short addresses, followed by experiments in clairvoyance, in which she was extremely good. A very pleasant experience on the Sunday evening after the meeting, a lady coming forward and certifying that

a description given her on Mrs. Green's last visit was exactly correct. A lady friend had passed away in a foreign land. The lady who got the description not knowing until a month afterwards, although she had passed away previous to the description being given.

**NEWPORT.** Mon. Arundel Villa, Barrack Hill.—6 30, address by Mr. Wayland's guides on "Spiritualism, a soul sustaining religion." Clairvoyance at after-meeting by Miss Alice Wayland. All friends welcomed.

**NORMANTON.**—Another good day. Mrs. Griffin's guides discoursed well and appropriately on "Spiritualism, what is it?" We never heard her to better advantage. A crowded audience, many anxious to know what Spiritualism is. Mr. Johnson gave remarkable clairvoyance. Mrs. Griffin stayed to the circle, 74 persons showing their appreciation of Mr. Johnson's and Mrs. Griffin's wonderful clairvoyance.

**NORTHAMPTON.**—6: Harvest thanksgiving. Mr. D. Ward, of Wisbech, gave good addresses to large audiences; at night all could not get in. Monday, public tea and concert. Mr. Ward gave good advice, and urged the society to start a Lyceum in the town. Enjoyable time. Society benefited £5. 13: Mrs. Walker, our local medium, gave good addresses to good audiences.

**NORTH SHIELDS.** Oddfellows' Hall.—13: Mr. T. Bennett, of Newcastle, gave a very nice discourse on "How I became a Spiritualist, and why I remain one." Good psychometrical delineations, all highly appreciated.—J. F. M.

**NOTTINGHAM.** Morley Hall.—13: Morning circle successful, with three young mediums. 6-30, Mrs. Barnes being ill, Mr. Gibbon's control spoke on "The Bible," and Mrs. Alderidge, under spirit control, spoke and gave clairvoyance.

**OSSETT.**—A good day with Mr. Williamson, who spoke in a strong and lucid manner on "I am a stranger, a rover, and a wanderer." Clairvoyant descriptions recognised.

**PRESTON.** Weavers' Hall, Walker Street.—Mr. J. Gibson's guides gave addresses on "As Spiritualists, how to educate," and "Spiritualism, a social revealer to the world." Psychometry very good. Mr. Gibson, jun., also gave clairvoyance very nicely.

**PRESTON.** 37, Plunginton.—Tea Party to celebrate the formation of the Plunginton Road Spiritualist Society. Mrs. Marsh right royally catered for us. The rooms were prettily decorated with corn, fruit, and flowers. A very pleasant evening followed.

**RAWTENSTALL.**—6: Mrs. Fielding gave good addresses on "Make use of me, my God" and "Ye that have the light, use it." Good audiences. 13: Mr. Young gave good clairvoyance and psychometry very successfully.

**ROTHWELL.**—Harvest Festival. A grand day with Miss G. Hunter's guides, subjects, "What shall the harvest be?" and "Spiritualism, what benefit to humanity?" House crowded out.

**SEGILL.**—12: Mrs. H. T. Brigham dealt with subjects sent up by the audience, and all were very much pleased, giving her loud applause. She also took sentences for poems, which she dealt with very well. 13: Mr. Westgarth gave a very good address on "The old and young." Audience well pleased.—W. Lumb.

**SHAW.**—9: Mr. Wood gave very good clairvoyance and psychometry. 13: A grand day with Miss Jackson, who gave grand addresses and good clairvoyance. All recognised, also good psychometry. Her first visit, but I hope not the last. Other societies would do well to try her.—O. P.

**SHEFFIELD.** Hollis Hall.—Harvest Festival. 13: Mrs. France's excellent address on "Man's use to God" and "Of spiritual gifts I would not have you ignorant," listened to with marked attention by intelligent audiences. 14: Interesting address. All followed by clairvoyance of a very satisfactory nature. Sale of fruit, etc., at close.—W. A.

**SHEFFIELD.** Langrith Road.—Mr. E. Marklew, of Parkgate, gave a most interesting lecture on "Higher Criticism," delivered in a masterly manner to a crowded audience. Clairvoyance by Mrs. Markham, Miss Tankard, and Mr. Morton, all recognised.

**SKIPTON.**—Two very interesting lectures by J. C. Spencer, Leeds, on "Only a little child, what is it?" and "Always give a reason for your faith," well received.—T. L.

**SMETHWICK.** Public Hall.—13: Seventh anniversary a decided success. Morning: Mr. F. Hepworth, of Leeds, spoke on "Spiritualism and the Bible." Chairman, our president, Mr. Knibb. Afternoon: Mrs. Groom's guides spoke on "What has Spiritualism done?" Mr. Griffin-Hodson, chairman. Evening: Mr. Hepworth's spirit friends discoursed on "Spiritualism: a hanc or a blessing." Lieut. General Phelps kindly presided. There was clairvoyance at each service; greatly appreciated. Selections on zithers by Herr Wedekind, his son and daughter. The choir sang anthems, morning and evening, and very instructive and uplifting day was spent. The floral decorations were very effective, and with the bright faces of our Lyceumists, the officers, and the choir, the platform presented a very pleasing picture. At night the large hall, both floor and gallery, was well filled. Mr. Hepworth kindly gave a seance at the Central Hall on Monday evening.

**SOWERBY BRIDGE.**—Lyceum Day. The evening service was a departure from our usual course. The hymns were from "The Lyceum Manual." Then golden and silver chain recitations and musical readings were led by Mrs. Greenwood, who also gave an address on Lyceums, and an epitome of Bro. Alfred Kitson's work in that direction. Solos were sung by Miss Bottomley and Messrs. A. E. Sutcliffe and Hargreaves. Collections for the Memorial Fund were generously responded to from the youngest Lyceumists upwards.

**STALYBRIDGE.**—9: Mr. B. Plant gave good tests. 13: Mrs. Johnston gave excellent addresses on "Charity" and "Where and who is God?" Good audiences. Good clairvoyance.

**WAKEFIELD.** Queen Street.—12: Successful meat tea and entertainment, about 130 sat down to a grand repast. Entertainment: Duet by Messrs. Laver; songs, readings, and recitation. Miss Kaye, the Yorkshire reciter, favoured us with a visit. Mr. J. Armitage presided in his usual style. Mr. J. Pawson gave a grand speech upon the progression of Spiritualism in Wakefield in the last four years. 13: Anniversary service. Mr. J. Pawson's guides spoke upon "The Atonement," and seven subjects from the audience, in a masterly manner, to a crowded audience. Clairvoyance good.

WAKEFIELD. Barstow Square.—Mrs. and Miss S. Hunter, for the first time, caused a marked sensation of satisfaction. Mrs. S. Hunter's address, afternoon and evening combined, "There is no death," well received. Miss S. Hunter's (who is only aged 12) clairvoyance and psychometry was remarkable, pleasing, and well recognised.

WALSALL. Central Hall.—Pleased to again welcome our old friend, Mr. E. W. Wallis. "Spiritual holdfasts," was ably dealt with, and "Spiritualism, a science, philosophy, reform, and religion," was most eloquently and beautifully treated, and listened to with earnest attention. Attendance good.

WEST HARTLEPOOL. 26, Richard Street.—Mr. Todd's guides described one spirit, and in answer to questions, gave some good advice about health, etc. Mr. Shirley was also controlled.

WHITWORTH.—Miss Schofield, of Rochdale, discoursed on "Spiritualism as a religion," and "Home is the God we worship," both subjects being very ably dealt with.

RECEIVED LATE.—Hunslet. 3, Joseph Street. Mrs. J. Crossley gave good addresses at Harvest Festival, and clairvoyance. 14: Mrs. Wood and Mr. Seeking gave good clairvoyance. Thanks to all workers, £1 6s. 8<sup>d</sup>. realised. Crowded meetings.—Oldham. Temple Society. Harvest Festival. Our platform was very tastefully decorated with fruit and flowers, of which we had an abundance. Mr. Trueman's addresses and clairvoyance were very satisfactory; he ought to be kept busy.

**PROSPECTIVE ARRANGEMENTS.**

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

BRADFORD. 421, Manchester Road.—Harvest Festival Services. on Sunday, Sep. 27th; speakers, Mr. Todd and Mrs. Webster. Gifts of flowers, vegetables, and loan of plants, etc., will be thankfully received by Mrs. Webster. Special hymns and anthems will be sung by the choir.

BRIGHOUSE. Spiritual Church, Martin Street.—On Thursday, Sep. 24, Mr. W. Howell will give an inspirational address, chair to be taken at 7.45, by Mr. Shillitoe. The collection will be taken after the lecture, and silver is respectfully solicited.

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.

DERBY and District. Will friends please note visit of Mrs. Brigham and Miss Cushman, on Sep. 23rd; also Mr. Walter Howell, on Oct. 5th, Co-operative Hall, Exchange-street, Derby, chair taken at 8 p.m. prompt, by A. Smedley, E.q., Belper.

LIVERPOOL. Daulby Hall, Daulby Street.—Sept 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.

MANCHESTER SOCIETY OF SPIRITUALISTS.—First Miscellaneous Concert and Entertainment of the season will be held in Tipping-street Hall, Monday Evening, September 21st, doors open at 7, commence 7-30. Plenty of talent, lots of fun, to finish up with Dancing, all for the sum of 3d. Get your tickets early, from any of the committee.

MR. G. H. BIBBINGS' ENGAGEMENTS.—Will Secretaries requiring dates for 1897 address c/o Mr. E. Adams, 303, Cowbridge-road, Cardiff.

MR. PERCY SMYTH'S address in future will be 44, Balfern-grove, Ohiswick, W.

NEWCASTLE-ON-TYNE.—Sept. 20, Mr. G. H. Bibbings' subjects, 10-45 a.m., "The virtue of discontent"; 6-30 p.m., "Wanting is what?" 27th and 28th, Mr. Walter Howell.

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

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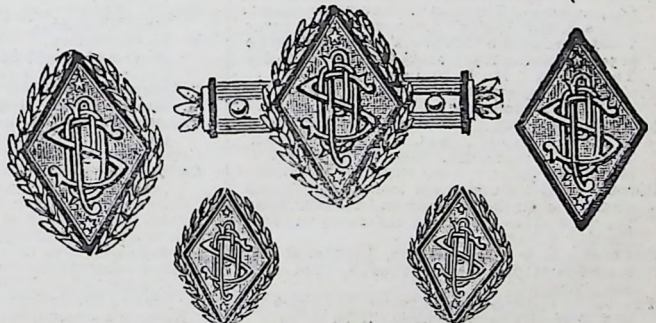
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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Harvest Festival. Monday, Wed., 7-30, Members' Circle.
26, China-st, Lyceum, 10-30; 2-30, 6.
Army (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Shaw. Mon., 2-30, developing circle. 7-30, Service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. W. A. Taylor. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5, Mr. C. Campbell.
Athercliffe—Vestry Hall, at 3 and 6-30, Mrs. Hulme.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs. Midgley.
Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr—Town-st., Lyceum, 10 & 2-30; 6, Mr. Armitage. Mon., Mothers' Meeting 3, Choir Practice at 7-45. Thurs. Members' Developing Circle, 7-45 prompt.
Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mrs. Stansfield.
Birmingham—Masonic Hall, Union, 11-30, 6-30.
Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. T. Hands and Mrs. Lawrence.
Blackburn—Old Grammar School Freshleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Choir.
Boothle, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mr. Henry Jones. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Walsh.
Bradford.—Milton Hall, 32, Rebecca-st. City-rd. Lyceum, 10; 2-30, 6. Mr. Walter Howell.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Rennie.
Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.
North-st., 9-30, 2-30 and 6, Mr. Swindlehurst.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Miss Cotterill. Wed, 7-30, Mrs. Robertson.
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, Mr. G. F. Manning.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mrs. Stair.
Coventry—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st. Lyceum, 9-30 and 1-45. Circle, 11, 2-30, 6-30, Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Tetlow.
Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. W. J. Mayoh. Tues., 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Local. Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 2-30 and 6-30, Harvest Festival, Local Ladies. Tues. 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 and 7 p.m., Mr. T. Wild. Tuesday, at 8, Public circle. Admission by ticket.
London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mrs. Bliss.
35, Station Road—Thursday evenings, 8-15. Class for instruction, questions and discussion is held. Inquirers are heartily welcomed.
Canning Town.—125, Barking Road, Sunday, 7 Mr. Walker. T.W. on sale. Wed., 8, Mr. Davis. Phrenology.
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. Several speakers. Thurs. 8, Mrs. Wallis. Lyceum at 13, Fowler Road. Forest Gate. Members' developing circle at 54 Edmunton Road, every Monday and every Thursday at 8, Mr. R. Bralley.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr. W. Johnson.
Manchester—Ardwick: Temperance Hall, Tipping-st, Lyceum, 10-30; 2-45, 6-30, Mr. Gibson. Tues., 8, Choir practice. Wed., 8, Open. Fri., 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, Tue-day, 8, Public Circle.
Patrickof: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Madam Henry. Tues., 8, Wed., at 8, Mr. J. Kay.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Berry. Thurs. 8, Public Circle.
Salford: Co op. Stores, Chapel-street, 6-30, Miss Knight. Circle 8-15, conducted by Mr. A. Bracegirdle. Wed. 8, Miss Hunter.
Millom—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7
Nelson—Bradley Fold, 2-30, 6, Mr. Adams.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. Bibbings, subjects 7-10-45, "The virtue of discontent." 6-30, "Wanting is what?" Wed., 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Gregg.
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.
Parigate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Inman.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Harvest Festival, Mr. Hepworth Monday, 7-30, Concert and Fruit Banquet. Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mr. Postlethwaite.

Royton—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mr. Crossley. Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Mr. G. Featherstone.
Slaithwaite—Lalth Lane, 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. A. Marshall.
Stalybridge—Progressive Society, 3 and 6-30, Mr. Standish. Weds. Miss Knight. Thurs., 8, Members' Developing Circle.
Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Brooks.
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. Plant.
West Vale—Green Lane, 6.
Wisbech—Lecture Room, Public Hall, 6-45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Mrs. Best. 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, Mr. Mitchell.
Birmingham—Bloomsbury, 6-30, Mrs. L. Griffin.
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, Mon., 7-30, Members' Wednesday, 7-45, Public Circle.
Blackpool—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Fletcher. Mon., 7-30.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Mercer. Mon., 2-30, Wed., 7-30.
Little Horton-lane, Spieer-street, 2-30, 6, Mr. Parker and Mrs. Beardsall (Anniversary).
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.
Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mr. G. Lewis. Tuesday.
St. James' Church, Lower Ernest-st. 10-30, Developing Circle. 2-30, 6-30, Harvest Festival, Mr. Barraclough. Wed., at 7-45.
Walton-street, Hall-lane, Lyceum, 9-45; 2-30, 6, Monday, 7-30.
West Bowling—Boynnton-st., at 10, Lyceum, 2-30, 6, Mrs. Hunt. Thurs., 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.
Plym-street, Lyceum, 10, 2-30 and 6, Wed., 7-30.
Cambolis—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, Miss Hunter. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Dearley—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-road., 2-30 and 6-30, Mrs. Dixon, and on Mon. 7-30. Wed., 7-30.
Dewsbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6, Mrs. Bean and Thursday, 7-30.
Dundee, N.B.—Gillfillan Hall, Wed., at 8.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Campion. Thursdays, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Mr. G. James.
Foleshill—Edwick, 10-30 and 6-30, Harvest Festival, Mrs. Walker. Monday, 8.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halifax—Winding-road, at 10-30, 2-30, and 6, Mr. R. A. Brown. Monday, Mrs. Crossley.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Bailey.
Heckmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Miss Walton. 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. Mercer.
Hull—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Needer. Wed., 8, Members' developing circle, Thur., 8, both at No. 8 Room Friendly Societies' Hall.
Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Mrs. Thornton. Tuesday and Saturday, 8, Public Circles.
3, Bottom of Joseph St.: 2-30 & 6, Mr. F. Wood. Circles, Tues. at 7-30, & Saturday, 7-30.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Crossley. Mon., 7-30.
Leicester—Craftern-street, at 11 & 6-30, Mr. Muggleton. Wed., 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Mrs. Brooks. Mon. 7-30, Public circles. Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Armitage.
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st W. at 7, Mrs M. H. Wallis, "Death in life and life through death." Free.
Edmonton—Beech Hall, Hyde-lane 7. Mr. R. Bralley.
Islington.—Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.
Paddington—227, Shirland-road, at 7. Thurs., 8, Sat., 8, Public Circle.
Longton—Post Office Buildings, 2-30, 6.
Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mr. Pilkington. Thurs., 8.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Miss A. Leak. Tues., 8. Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Miss Knight. Alter-circle at 8. Wed. Circle at 8. Thurs., 8.
Mexborough—Market Hall, 2-30 & 6, Mr. Mason.
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. Collins, Lyceum Day. Tues., Mr. W. Howell.
Nelson—Pende-street, Lyceum, 10-30; 2-30 and 6. Tues., 7-30.

Nelson.—Ann-street, 2-30 and 6, Mr. Davies.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—Queen-st. 2-30 & 6, Mrs. Taylor.
North Shields—83, Saville-st., opposite General Post Office, 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Ossett—Queens-St., Lyceum 10, 2-30, 6.
Plymouth—3, The Octagon, 10, 6-30, Wednesdays 6.
Rishon.—2-30 & 6.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mr. W. Rooke.
Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30, Seghill—2-30 and 6.
Shaw—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.
Sheffield, Langsett Road.—3 & 7. Mon. and Thurs. 8.
Shipley—Westgate, 2-30, 6, Mr. Firth, Anniversary.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Miss Barlow.
South Shields—16, Cambridge-st., 6. Tues., 7-30.
Spennymoor—Central Hall, 2-30, 6. Thurs., 7-30.
Sunderland—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.
Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Mr. Ripley. Wed., 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 & 6, Mr. C. A. Holmes Wed., 7-30.
West Felton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6.
Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. D. Jagger. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6. Mrs. Summersgill.
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, 8 every evening, 7-30. Wednesday, Members only.
Derby—67, Uppedale Road, 7. Wed., 7-30.
Gateshead—37, Coatsworth Road, Receptions. Mondays, 7-30.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesdays, 7-30.
47, Kingsboro'-terrace, at 6-30, Thurs. at 7-30.
1, Team Valley Terrace, at 6-30, Mr. Westgarth. Wed. 8, Sat. 8.
Great Horion—10, Copley st., 3 and 6-30. Tues. 8, Public Circle.
Heckmondwike—Bethel Lodge, meetings at 7-30.
Church Lane, 7-45. Weds., Mrs. Woner. Sat., 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman-terrace, 2-30 and 6, Mr. Kidd. Circles, Tues., Thurs., Sat., and Sunday, 7-30.
Leeds—20, Back Adelphi-street, 2-30 and 6-30 Circles, Mon. & Thurs., 7-30.
8, Myer's Court, Castle Street, 6-30, Mon., 2-30 & 7-45. Wed., 7-45, Public circles. Thurs., 8, members only.
Liverpool—103, Queen's Rd., Everton, 3 and 7 Thurs. at 8.
Liverpool—Eaton Hall: Breck-rd., 6-30, Tues., 8.
London—102, Camberwell Road (Mrs. 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 Gilby. Tues., 7-30, private circle. Thurs., public circle.
38, Keildon Road, Leathwate 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., Mr. Dale. Monday, 8, Development. Thurs., 8, circle.
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington—43, Cambridge Gardens, Monday and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Purseys.
Notting Hill Gate, W.—51, Ladbroke-road. Mr W. Goddard; seance, Tues. & Fri., 8, sharp.
Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month.
Stockwell—4, Sioney-rd., Tues, 6-30, Free Healing.
32, Regent's Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.
Walthamstow—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.
Manchester—Bradford: Church Street, Shakespeare-street, Lyceum, 2; 3 and 6-30, Mr. Ayres. Tuesday 8, Members' Circle. Thurs., 8, Public Circle.
Gorton: I.L.P. Room, Ainsworth Street, Clowes Street, 2-30, Lyceum. 6-30 Mrs. Uren. 8-15, Public circle. Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30.
Cheetham, A-h Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mr. C. N. Jones. Monday, 8, Miss Smith & Miss Stirrup. Thurs., 8, Miss Jackson.
Morecambe—Boond's Coffee Tavern, Cheap-side, Service 6-30 Open to visitors.
Newport (Mon)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.
Nottingham—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.
Rochdale—Baillie-st.: 2-30, 6. Public Circle, Wed.
Rothwell—2-30 and 6, Mr. J. C. Spencer.
Sheffield—Midland Cafe, 8. Tuesday and Thursday 8-30.
Windhill—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6, Mrs. Mason.

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