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THE MEANING OF PSYCHOMETRY.

BY MRS. E. M. F. DENTON.

MR. DENTON, it is true, favoured the theory that everywhere enduring impressions are continually being made by passing events on material objects; that such impressions may penetrate to the very soul or centre of things, imaging themselves there as indelibly as on the surface. But he was not in the habit of misapplying terms, and he never employed the term psychometry to designate such impressions or the objects on which they were stamped. The existence of such impressions would be one thing; the method of acquiring a consciousness of their existence, or, rather, of the occurrences which produced them, is another and a very different matter. But unless such consciousness could be acquired, and that by intuitive, or interior cognisance, without aid from any external source of information, there would be no psychometry. Regarding it in this light the term was adopted, and used by both Mr. Denton and myself, as being in a measure explanatory of the means by which we obtained the results recorded in *The Soul of Things*. We soon found, however, that the theory of *stored up impressions* was inadequate to account for a large proportion of facts developed in our experiments. That "impressions" have a place, and an important one, in the production of many forms of the phenomena, we believed; but we found that there is infinitely more in psychometry than can be accounted for on the theory of heeding one's impressions, whether such impressions may happen to be the first or the fiftieth. We found that the psychometer can become an active agent not only in seeking information, but also in obtaining it; that he can, as it were, "live, move, and have a being" in the localities, (and more than that, in the AGES) where the examination is being made; that instead of quietly waiting for whatever may come to him, he can enter as an explorer the particular field to be investigated, and search out its mysteries as he would do in exploring a new country; that he can go from point to point in past time, as he might go from one point to another in space, stopping at desired stations to examine the life, manners, or conditions by which he may there find himself surrounded. In a word, that to his own activities, intelligently directed, is the psychometer indebted for the most important gains he may be able to make to his knowledge. He who is content to quietly sit and wait for whatever visions or intelligence may come to him, will never be likely to realise how great is the value of psychometry.

The theory that psychometry is "purely mediumship" must be judged by the facts. If human spirits continue to exist as conscious beings after the change called death, we can readily believe that they continue in possession of all their higher faculties. This known to be the case, the conclusion would seem irresistible, that by the exercise of the same psychometric powers which they possessed while here, they might gain a knowledge of many important facts as yet unknown to us, and that, if possible, they would gladly communicate to us much desirable information. But he who tells us that psychometry is "purely mediumship," tells us that which every sense of the psychometer contradicts. Does such a one know the difference between being told of an occurrence and witnessing that occurrence for himself? the difference between his own experiences and the experiences of another reported to him? If so, let him remember that while in the act of psychometrising, one possesses the same ability as at any other time to distinguish between communicated information and information of his own acquiring.

Psychometric phenomena may be divided into two classes—*active* and *passive*. Mr. Colville seems to have some idea of the latter—the *passive*—and *some* of his

directions for cultivating the psychometric powers are very well, as far as they go. But the whole tenor of his remarks shows that his theory of psychometric occurrences is conformed to the idea of a passive recipient on the one hand, and of an active, though unseen, informant on the other. Nothing could well be farther from a correct view of the subject. In psychometry there is nothing analogous to communicated information.

The mediumistic and the psychometric are two distinct and dissimilar methods. I do not deny that the same person may be both a medium and a psychometer, as the same person may be both a talker and a thinker; but talking is not thinking, nor is mediumship psychometry. The medium is dependent for the information he receives, as a *medium*, upon activities and intelligence wholly foreign to his own—activities and intelligence belonging to another. Hence the necessity for him to be passive, that his will may not intercept nor his opinion colour the communication being given through him. The psychometer, on the contrary, for any information he may be able to gain, must depend wholly upon his own powers of recognition, of comprehension, of discrimination—largely upon his own judgment—as to whether he is mixing different scenes, characters and conditions, or holding them severally distinct, and true to their own belongings, (in a word, upon his own intelligence in dealing with the materials at his disposal). Hence, as a *psychometer*, it is impossible for him to be a passive recipient of information from an outside intelligence. And hence, also, the necessity for him to be well informed, for his being careful to examine, compare, weigh, measure and select discreetly; the necessity for him to be critical and capable, in order to render his efforts of any value to himself or others.

It must be evident, then, if the foregoing statements are correct, that he who thinks to explain psychometry on the theory of its being "purely mediumship," sets for himself a task which he will find it difficult indeed to accomplish.

The only theory by which I can "cover all the facts," even in my own experience, is contained in the statement that—

Psychometry, in its unrestricted significance, is that science which treats of the nature and functions of those innate human faculties by the intelligent exercise of which we may, independent of any and all external sources of information, gain a conscious knowledge of facts and conditions previously unknown to us.

I cannot, as does Dr. Buchanan, call these faculties "divine" in any other sense than that all the higher human faculties are divine; in any other sense than that all nature is divine. They are, as I regard them, the real, the essential faculties of our being, of which the outward senses and means of expression are the complement, or more properly, perhaps, the dependencies. The idea that they are divine in any other sense than this must, it seems to me, have its origin in our astonishment at the nature of the facts which they sometimes reveal to us, and at the subtlety of their action, by which, as by electric flashes, our consciousness of such facts is not infrequently obtained.

—Banner of Light.

SPIRITUALISM does not create truth, but is a living witness to the truth of a future existence. It reveals it—demonstrates it, describing its inhabitants—their occupations and characteristics.

THINKING—meditating, Columbus concluded that if there was a "this side," there must necessarily be a "that side" to the world. And so, sailing on, and still onward towards the Western sunset, under the inspiration of a lofty faith, he discovered the new world—and faith became fruition.

"LOVE'S COMING-OF-AGE."*

(EDWARD CARPENTER.)

By W.

THIS BOOK is, as the author says, a series of papers on the very difficult problem of the relation of the sexes. In former times Bishops would have ordered it to be burnt by the common hangman, as a preliminary to an equally severe sentence on the author. But, fortunately for human progress, the church has not now the universal and despotic power of former times, so the book may perhaps be allowed to live and silently prepare the soil of human sentiment and public opinion for vast and important changes in our marriage laws and customs.

Much of the evil in the unhappy marriages of modern times may be traced to the long established custom of woman being considered the property of man instead of his helpmate, companion, and friend. And not having, as yet, any voice in the legislature and the making of laws relating to herself, such laws are usually made from the man's standpoint of property. Occasionally a sop has been thrown to her to balance some of the inequalities, but in most instances that only accentuates the idea that woman is the property of man, and should, therefore, be dependent on him.

The instinct of love lies so deep in human nature, and the expression of it is so universal, "that for the understanding of life—of one's own life, of that of others, and of human nature in general—as well as for the proper development of one's own capacities, such experience is as a rule needed . . . in the social life of the future this need will surely be recognised, and that (while there will be no stigma attaching to voluntary celibacy) the state of enforced celibacy in which vast numbers of women live to-day, will be looked upon as a national wrong, almost as grievous as that of prostitution—of which latter evil indeed it is in some degree the counterpart or necessary accompaniment."

In the regeneration of the human race it is of the first importance that education in the youth and maiden should not be neglected; and the reign of ignorant innocence, which the veil of the bride symbolises, must come to an end. Every girl must be allowed perfect freedom in her choice of a life companion; and love—that mystic attraction of soul for soul—should alone be allowed to influence either man or woman in their choice.

For so long has man had dominion over woman that she, in following the natural law of adapting herself to her environments, in which she is an adept, has come to feel as if her duty consisted in being simply a "looking-glass"—to reflect the full glory of her lord and master.

With many primitive races, it was the custom for women to remain with their own people or clan after marriage, "and the husband being, as it were, a visitor from the outside, she was by no means subject to him; in fact, in order to gain access, he had to make himself agreeable not only to her but to her own family! She had the disposal of the children, . . . and whatever little property she had, she could leave them; to her was all the honour of ancestry." But with the growth of property, men "insisted, violently at first, in carrying off the women, and locating them in their own tents and among their own clans; . . . and with this change marriage took on new forms. Women became the property of their husbands, they ceased to hold property of their own, in their children, or in anything else, and descent was traced through the males only."

The following summary of woman's limited sphere is a serious indictment against our boasted modern civilisation.

"The 'lady,' the household drudge, and the prostitute, are the three main types resulting in our modern civilisation from the process of the past—and it is hard to know which is the most wretched, which is the most wronged, and which is the most unlike that which in her own heart every true woman would desire to be. . .

"What between insincere flattery and rose-water adoration on the one hand, and serfdom and neglect on the other, woman was, as Havelock Ellis says, treated as 'a cross between an angel and an idiot.' And after a time, adapting herself to the treatment, she really became something between an angel and an idiot—a bundle of

weak and flabby sentiments, combined with a wholly undeveloped brain."

Every woman, whose ideal of womanhood is the modern "perfect lady"—that do-nothing-doll and mock queen of the drawing-room—should consider what she has to pay for her life of inane ease—"the covert enslavement to, and the covert contempt of man."

Well may we lament the hundreds of thousands of lives thus wasted when we know that "The instinct of helpful, personal service is so strong in women, and such a deep-rooted part of their natures."

The limiting of choice for woman to "the caged existence of the lady or the drudge," or the scorned existence of freedom has had a frightfully deteriorating effect on her. "If, as a consequence of all this, woman has gone down hill, there is no doubt that man has gravitated too. (Or was it really that Jack fell down first, and "Jill came tumbling after?") Anyhow, I think that nothing can be more clear—and this, I believe, should be taken as the basis of any discussion on the relation of the sexes—than that whatever injures the one sex injures the other; and that whatever defects or partialities may be found in the one must, from the nature of the case, be tallied by corresponding defects and partialities in the other. The two halves of the human race are complementary, and it is useless for one to attempt to glorify itself at the expense of the other. As Olive Schreiner says: "Man and woman are bound together by a vital band, and the one cannot move a step in advance of the other."

There is an interesting analysis, of the male and female mind (moral and mental), and the result on each of the general attitude towards the other during the past centuries. "Man has developed the more active, and woman the more passive qualities"; and this, though like many other differences, is partly natural, has been accentuated by the serfdom of woman. "Man, as owner, has tended to become arrogant and callous and egotistic; woman, as the owned, slavish and crafty and unreal." "That there are permanent complementary distinctions between the male and female, dating first perhaps from sex, and thence spreading over the whole natures, physical, mental and moral, of each, no one can reasonably doubt. These distinctions have, however, we contend, been strangely accentuated and exaggerated during the historic period, till at last a point of maximum divergence and absolute misunderstanding has been reached. But that point is behind us now."

Considering what a dreadful state we seem to have drifted into, that last sentence is decidedly comforting; and looking difficulties fairly in the face, studying the causes of mistakes and defects, is a necessary preliminary to begin remedying the evil, and it seems to follow that our only hope for real improvement lies in the direction of more freedom for woman. "In some respects the newer woman and the workman resemble each other. Both have been bullied and sat upon from time immemorial, and are beginning to revolt; both are good at detailed, and set or customary work, both are bad at organisation; both are stronger on the emotional than on the intellectual side; and both have an ideal of better things, but do not quite see their way to carry it out."

In one part of the book it seems almost as if the greater freedom for woman, which is advocated, simply meant equal license, but that is far from the idea of the author. He wishes us to be guided more by natural laws and moral instincts, instead of the artificial laws and restrictions of Society as now constituted. He desires that men and women may become so moral that they may be safely trusted to arrange their own private affairs without the continual interference of priest, lawyer, or Mrs. Grundy, and as woman is by Nature monogamous, he thinks that more freedom of choice for her would tend to a higher moral standard generally. Political as well as social freedom must be granted, and education, both mental and physical, given in order to fit her for the duties of life, and "when once these things are granted her, she sees that she will no longer be the serf, but the equal, the mate, and the comrade of man." "The cry of equality need not, like a red rag, infuriate the Philistine bull. That woman is in general muscularly weaker than man, and that there are certain kinds of effort, even mental, for which she is less fitted—as there are other kinds of effort for which she is more fitted—may easily be granted. . . . Anything which goes beyond this, and

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the friendly exchange of equal service, and which assumes, in the conventionalities of the private household or the public place, that the female claims a general indulgence (because of her general incapacity) is an offence, against the encouragement of which women themselves will no doubt be on their guard."

There is one suggestion made which may be new to many readers; it is that in the process of evolution a new sex is being formed, "like the feminine neuter of Ants and Bees . . . with a marvellous and perfect instinct of social service." If that is really the case, we may be quite sure that the continuance of the serfdom of woman will tend to increase that class.

"To-day there are thousands of women—and every day more thousands—to whom such a lopsided alliance (as the modern marriage) is detestable; who are determined that they will no longer endure the arrogant lordship and egoism of men, nor countenance in themselves or other women the craft and servility which are the necessary complement of the relation; who see too clearly in the oak-and-ivy marriage its parasitism on the one hand and strangulation on the other to be sensible of any picturesqueness; who feel too that they have capacities and powers of their own which need space and liberty, and some degree of sympathy and help for their unfoldment; and who believe that they have work to do in the world, as important in its own way as any that men can do in theirs."

There are thousands of men also who are in revolt against the old order of things, and "who look for a partner in whose life and pursuits they can find some interest, rather than in one who has no interest but in them."

If the freedom advocated in "Love's Coming-of-Age" were at once to be a recognised order of things much evil would doubtless result; and the very advocating of this freedom will rouse antagonism in many minds; but those who fear for the future know not the height of nobility to which the human race can rise, notwithstanding the callous crust of selfishness and indifference which so often seems to predominate at present. All freedom, whether for men or women, both political and social, should come gradually, and this book is a John the Baptist, so to speak, of the new era of unfolded and self-controlled man and womanhood.

In the perfect marriage there is no sense of "mine" and "thine" in property or possession, "and between the two there should be a spontaneous rebound of sympathy in all the joys and sorrows and experiences of life; such is, perhaps, one of the dearest wishes of the soul." But with marriage, as at present instituted such unions are the exception and not the rule.

A ludicrous description is given of the modern marriage—or rather, it would be ludicrous were it not so tragically true. To alter this state of things, and to help to bring more happiness into social life, this book, which discusses so freely what appears to the author to be the cause of the misery, is written; but readers must judge for themselves whether right views are taken, and whether the good that is believed would be the result of the proposed changes in our social relations would really be likely to follow or not. That it will rouse much opposition is a foregone conclusion, for every great reform has done that; and even those on whose behalf it is written will, doubtless, many of them rebel, for there is the tendency, after long adaptation to environments, to feel like the Prisoner of Chillon, when he said:

My very chains and I grew friends,
So much a long communion tends
To make us what we are: even I
Regain'd my freedom with a sigh.

YOU SPEAK of the dignity of labour, I have seen but little of the dignity of labour; but I have seen much, very much, of the degradation of labour. Idleness is indeed a curse; but it is a lesser curse than enforced labour in which the labourer has no interest, which he regards with hatred, and in which he engages simply that he may exist. Hypocrites! Ye palter about the "dignity of labour," and yet, unless ye hang them, ye have nothing more undignified to inflict upon your convicts. Ye sentence them to so many months or years "with hard labour." I have spoken with several who have been sentenced to this hard labour, and who assure me that it is not so "hard" as the labour engaged in by millions of the unconvicted poor.—*Saladin.*

SO-CALLED DIVINE REVELATION EXAMINED.

WHY IT SHOULD NOT BE TAUGHT IN OUR SCHOOLS.

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

Concluded from page 598.

WITH the progress of secular education, women's true place or equality is recognised. Slowly all the avenues of knowledge have been opened: schools, academies, colleges, and universities. Such liberty, which has been vouchsafed to our women of to-day is not, however, as asserted by one of your class, the result of Christian teaching. For this so-called divine revelation contains doctrines in regard to women which are unjust, that were they accepted and their spirit carried into daily life, would keep her in a subordinate position, make her the slave of man's lust, and keep her in an abject condition. The Bible is not complimentary to women, and its doctrine would, if permitted to be impressed on the minds of our children, tend to immorality. We have Rahab, the harlot, liar, and traitor; Bethsheba, who committed adultery with David (the man after God's own heart), which resulted in the murder of her husband Uriah; Joel, the wife of Heker, the Kenite, who is "blessed above women," because she murdered her husband's friend, and guest; Lot's daughters coupled with that noble patriarch's wonderful simplicity. But the New Testament, we are informed, is woman's great charter of freedom. Freedom! What freedom of thought would they have? what opportunities to utilise educational benefits for the welfare of the human race, if the mandates laid down by your so-called divine revelation, were accepted? None. Paul is emphatic in his declarations that woman is inferior to man, and must be subservient to him in all things. He says, "Let your women keep silence in the church, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law"; 1 Cor. xi. 3: "The head of the woman is the man, man is the image and glory of God, but the woman is the glory of the man"; also: "The man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man." If, instead of the Biblical story of the creation, he had studied Nature, he would never have written this. In Eph. v. 22: "Wives submit yourselves unto your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church, and he is the saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in everything." Woman's will, common sense, conscience, all wiped out at one stroke. A woman's husband is her lord, and she must submit to his authority whether right or wrong. The effect of such teaching on the minds of the younger generation, must be immoral, giving them a wrong conception of their relationship to each other.

We shall now proceed to show that these revelations of the Deity are of a very absurd, contradictory, and unfavourable nature. In Revelations i., beginning at verse 12, you will read, "And I (John the Divine) turned to see the voice that spake with me." Turned to see the voice; it must have been a very curious voice if he could see it. In Exodus xxxii. 35, "And they (the people) made the calf which Aaron made." Deut. xxix. 68, "And ye shall be sold unto your enemies for bondsmen and bondswomen, and no man shall buy you." Luke ix. 18 "And when Jesus was alone, behold his disciples were with him." Isaiah xxxvii. 36, "And when they arose early in the morning, behold they were all dead men." But, to return, "I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, girt about the paps with a golden girdle. His head and his hair were white like wool, and his eyes were as a flame of fire; and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword." A beautiful description, reverend sir, and, of course, ought to make an impression on the minds of our children. How would you like to see the reality? Add to this what Habakkuk saw, and it will still be more frightful, and, of course, answer your purpose. Hab. iii. 3, "God came from Teman, and the Holy One from Mount Paran. His glory covereth the heavens, and the earth was full of His praise. And His brightness was as a light; He had horns coming out of

SPECIMEN

His hands; before Him went the pestilence, and burning coals went forth at His feet."

Have patience, gentlemen, the portrait is not yet finished; it is still more frightful as revealed to the "man after God's own heart." Psalms xviii. 8, "There went up smoke out of His nostrils, and fire out of His mouth, devouring coals were kindled by it. Round about Him were dark waters and thick clouds of the skies!" This is the description which your divine revelation gives of God. I appeal to your common sense, if it is not absurd, ridiculous, yea, in serious soberness, is it not monstrous? One or two passages, gentlemen (sorrow to weary you), and I am done. Romans ix. 18, "God have mercy on whom He will have mercy, and whom He will He hardeneth." "Hath not the potter power over the clay, to make one vessel to honour and another to dishonour?" Yea, a potter has the power to make vessels as he pleases, but there is no analogy between a pot and a human being. A human being is a sentient being, susceptible of pleasure and pain; a pot is not a sentient being. A potter may make his pots ugly or otherwise as he pleases, and no harm is done. If a Deity makes human beings, and made them badly, inferior, dishonourable, would He be justified in dashing them to pieces for being as he made them? No; they are sentient beings, and when Paul made an analogy between a pot and a human being, we agree with him when he states, 2 Cor. ii. 23, "I speak like a fool."

Now, reverend gentlemen, we have proved sufficiently, if you are sensible men, to persuade you to desist from your almost useless attempts to make use of your "Biblical ramrod." Liberty of thought, liberty of action, is the motto of the coming democracy, and in the words of Shelley, we can hope:

Oh that the free would stamp the impious name
Of . . . into the dust! or writest there,
So that this blot upon the page of fame
Were as a serpent's path which the light air
Erases, and the flat sands close behind!

Ye, the Oracle have heard:
Lift the victory-flashing sword,
And cut the snaky knots of this foul gordian word,
Which weak itself as stubble, yet can bind
Into a mass, irrefragably firm,
The axes and the rods which awe mankind;
The sound has poison in it, 'tis the sperm
Of what makes life foul, cankerous, and abhorr'd;
Disdain not thou, at thine appointed term,
To set thine armed heel on this reluctant worm.
O, that the wise from their bright minds would kindle
Such lamps within the dome of this dim world,
That the pale name of Priest might shrink and dwindle
Into the Hell from which it first was hurled.

TELLING TALES OUT OF SCHOOL.—"W. T. Stead, in a late number of the *Review of Reviews*, under the head of 'The Peoples Bible History,' inquires, 'What of the Bible now?' Then he tells of the 'great earthquakes' of public opinion produced by the higher critics during the last twenty years. He says the Bible has been having a very rough time of it; that there has been a tremendous upheaval in traditional notions about the Old Testament; that Moses was the author of only a chapter or two additional to the Ten Commandments; that Deuteronomy was a production centuries later; and the Pentateuch generally was written many centuries still later. The Psalms of David, Mr. Stead alleges the higher critics have in great part, if not altogether taken away, and Isaiah is proved to be the work of two authors. He cites concessions made by leading churchmen in England confirming his statements. 'Now the cat is out of the bag,' concludes this brilliant writer, and the man in the street is interested. Yes, and obsolete statutes designed to silence investigation cannot be resurrected at this late day to prevent exposure of the frauds by which these sacred books were imposed on the ignorant and credulous masses."—*Progressive Thinker*.

THE JAR OF TEARS.—Many Germanic tribes worshipped a goddess called Berchta, who was supposed to watch over and tend the souls of babes as yet unborn, and of those who died an early death; and there are a number of legends about her, both in North and South Germany. The following is one of them:—Once, when the Goddess and her babes were passing over a meadow, across the middle of which ran a fence which divided it in two, the last little child could not climb over it, because its water jar was too heavy. A woman, who a short time before had lost her little baby, was close by and recognised her dead darling, for whom she had wept night and day. She hastened to the child, clasped it in her arms, and would not let it go. Then the little one said, "How warm and comfortable I am in my mother's arms; but weep no more for me, mother; my jar is full, and it is getting too heavy for me. Look, mother; dost thou not see how all thy tears run into it, and how I have spilt some on my little shirt? Mistress Berchta, who loves me and kisses me, has told me that thou shalt also come to her in time, and then we shall live together again in the beautiful garden under the hill." Then the mother wept once more a flood of tears, and let the child go. After that she never wept another tear, but found consolation in the thought that she would one day be with her child again.—From "Asgard and the Gods."

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER V.—Continued.

"ARE you there, Lena?" said Hester, breaking the silence. "Yes, dear," she replied, emerging from her hiding place. "How do you feel?"

"I shall never get used to it," said the other, sobbing convulsively. "All the time I kept trying to force myself into the belief that they were harmless, but yet a conviction of their evil intention remained. I cannot rid myself of this, and shall certainly lose my reason unless they cease to appear."

Lena did her best to quieten the girl's fears, yet in the face of her own experience she felt powerless to render any real assistance. "Now, Hester, I am going to take another look at the room," she said, taking up the light. The door and windows were quite secure, just as they had been left. Walking slowly round the room, she stopped in front of the wardrobe. Suddenly catching her breath, she darted down to examine something which was protruding between the two doors. She could have sworn that it was not there at her last search, for she had particularly examined that part, meaning to inform Dick of its exquisite workmanship.

"Hester," she cried, excitedly, "how do you open these doors?"

Hester jumped out of bed, pressed a small portion of the woodwork, and pulled a ring attached to one of the panels. As the door opened, the article which had caused Lena's exclamation of surprise, fell to the ground. It was a red silk tassel, about three inches in length. She picked it up without a remark, and then asked to see the interior of the wardrobe. The back appeared to be perfectly solid. A row of hooks ran across the top supporting Hester's dresses and other articles of wearing apparel.

After a moment's consideration, Lena took the light, and looked to see if any space existed between the wall and the outer back of the wardrobe, but it fitted so closely that it appeared to be built into the side of the room.

"Has it ever, to your knowledge, been moved from its present position; Hester?" she asked.

"No; why do you ask?"

"You will know presently. Now get into bed; I am going to catechise you. Don't raise your voice. First of all, what is the colour of Lady Carrington's dressing-gown?"

Hester stared. "The one she is using at present is grey, lined with red."

"With red cords and tassels to match, I suppose?"

"Yes."

"Good. Anything like that?" unclosing her hand, and showing the red tassel.

"It appears to be the same shade as those on the gown, but I could not be sure without comparing them. Where did you get it?"

"I found it hanging between the wardrobe doors. Now, Hester, after you came to your room to-night, had you occasion to open these doors?"

"Yes; to put in the dress I had worn in the evening."

"Are you absolutely certain on this point, for everything depends upon it."

"Of course. The dress is there now. I cannot be mistaken about a simple thing like that."

"Then, that narrows our inquiries considerably, for it amounts to this: Since you have been in bed, indeed, within the last hour, someone has been in your room, opened and closed those doors; and in doing so, the tassel, which must have formed part of the person's garments, was accidentally trapped, leaving us a remarkable and easily followed clue, upon which we can base our inquiries. Do you follow me?"

"Yes; but supposing that tassel belongs to Lady Carrington, what connection has that between her and the person who you say has been here without our knowledge?"

"Not without our knowledge, dear. Don't you see, now?"

"No, Lena," replied her companion, looking bewildered.

"I mean this: Lady Carrington and the green lady are one and the same individual."

"Good heavens! do you know what you are saying?" gasped Hester.

"Certainly, my dear. Now, please don't excite your-

self needlessly. The first opportunity you get, take a good look at her ladyship's gown. You will find it minus a tassel."

"But that awful ghastly face. Those were not her features."

"Well, I must confess that I was nonplussed myself, until a slight occurrence came to my memory. Is not Lady Carrington a clever modeller in wax? I remember your showing me some flowers she had done."

"You are quite right," assented Hester.

"Then she has modelled the features we saw to-night. That fearsome face was merely a wax mask, and the cowed monk is, I expect, your worthy and excellent uncle. They are playing a deep and diabolical game, but now we shall be able to counteract their methods, and eventually thwart their evil and dastardly purpose."

"Oh! how could they? How could they?" sobbed the poor girl, in great distress. "I, who have never injured them in any way. Oh! it is cruel! cruel!"

"Don't fret about it, Hester. Thank God that we have found them out in time, before they had effected their evil design. Now, dear, I must be off. It is close on three. Let me know the result of your inquiry to-morrow with regard to the dressing gown."

After an affectionate embrace, Lena made her exit through the window, climbed the balcony, and descended safely to the ground, where her two faithful attendants were waiting her coming.

"Run round to the plantation, while we replace the ladder," whispered Dick.

This job was fortunately accomplished without further damage, and a few minutes more found the three conspirators with their faces turned homewards, and out of reach of risk and discovery.

"Step out, old girl; Mother will be terribly uneasy," said Dick. "I suppose you intend to reserve your experiences until we reach home?"

"Yes," responded his sister; "please don't ask any questions. One or two things are puzzling me. I want to think them out."

Mrs. Ransom and Andrew's wife were delighted to see them safe and sound. Woman-like, as Andrew drily observed, they had been conjecturing all kinds of evils and mishaps.

"Now then," commenced Dick, when they had partaken of some refreshment, "for the unfolding of this wonderful tale. Will it harrow our souls, freeze our young blood, make our—"

"Be quiet, Ransom," said Andrew, who saw from the look on Lena's face that she had something important to communicate.

As she progressed with her story, its strange details soon absorbed the attention of her listeners, as their exclamations of astonishment and surprise fully testified.

When she came to the discovery of the tassel, Mrs. Ransom remarked that it was exceedingly mysterious, but Andrew brought his fist down on the table beside him, and speaking quickly and excitedly said: "It's nae mystery, mem; nae mystery. It's a foul plot tae drive the puir thing intil a mad-house, or frichten her tae death out-right!"

"But this is terrible, Mr. Macpherson. Who would do such a wicked deed, and for what reason?"

"He is quite right, mother," resumed Lena. "The tassel will, I am convinced, be found to have been torn from Lady Carrington's dressing-gown. At all events, it was not there when I first examined the wardrobe. I took special notice of the panelling in that place, so that I could describe it to Dick."

"And the green light?" observed Mrs. Macpherson.

"That is easily explained," said Dick. "Coloured glass and a powerful reflector. The face is the most peculiar thing to account for, but if Lena's theory is correct, the mystery vanishes."

"I have not the slightest doubt about it myself," continued his sister. "Mind you, I was dreadfully scared at first, and could not have moved to have saved my life, but after they had gone, the set, carved look of the features and waxy complexion, struck me forcibly."

"What motive can they have?" repeated her mother.

"The same motive which causes nine-tenths of the crimes which are daily committed," said Andrew—"Money!" Then, continuing, he explained that Mr. Sumner (Hester's father) had died suddenly, without

leaving a will, and that since his death, Sir Edward Carrington had managed his niece's affairs. "He can rob her right and left, unless she is a competent business woman, which is very unlikely. I expect she signs any papers at his request without troubling to read or understand them. For instance, what is to prevent his selling stocks and transferring the proceeds to himself. He can easily show her a cooked account of his management. Now, you see, it is to their interest that the girl should not marry, for her husband would then assume control of her affairs. If she dies unmarried her whole fortune comes to her uncle, as she has no other relatives."

"And you really think they are capable of this, Mr. Macpherson?" asked Mrs. Ransom, incredulously.

"I do. As I told you this evening, Sir Edward has been mixed up in all kinds of wickedness. Fortunately for himself, he has generally managed to find some loophole of escape from detection and consequences."

"What a pity it is that such a pleasing exterior should belie the spirit within."

"It is ma'am; but it only exemplifies the old maxim I used to write in my copy-book when a lad, 'appearances are often deceitful.' The man possesses a handsome face and a pleasing manner, but he is an arrant coward at the bottom. He cannot look one straight in the face."

"Wasn't Lady Carrington his housekeeper before he married her?" asked Dick.

"Yes; the marriage created a wave of excitement and wonder all over the country, as it was pretty well known that his affections were centred on another lady. I expect the true solution of the matter lay in the fact that Miss Penning (as she was then) got wind of some of his little escapades, or, more probably, discovered him in some piece of villany, and threatened to expose him unless he married her. They are a well-matched couple. Sir Edward is no chicken, but I wouldn't like to trust to the tender mercies of his wife. She has the deil in her eyes. I once saw her in a tantrum with one of the grooms; if the man hadn't cleared off she would have laid her whip across his shoulders."

"And do you think that Lady Carrington has concocted the story of Mrs. Sumner's insanity?"

"I would stake my life on it, Mrs. Ransom."

"I wish you could get an opportunity of examining that wardrobe," said Lena to her brother.

"There are things more unlikely than that," he replied. "Before I left work last evening, Mr. Lee said that Sir Edward had decided to have the old chimney-pieces and wainscoting in the Towers restored. I believe they are very fine, and that people have frequently remarked upon the pity of allowing them to fall into further decay. Mr. Lee showed him some of my work, at which the Baronet was graciously pleased to express his satisfaction, so it is decided that I am to spend three days a week at the Towers. Most of the work must be done there in order to match the existing portions."

In the morning, as Dick and Andrew were leaving the cottage, the former descried one of the stable boys from the Towers approaching, with a note in his hand.

"Wait a moment, Macpherson," said Dick, "I believe he is coming here," which proved to be the case, for the lad turned in at the gate, saying that he had been requested to call and give the note to Miss Ransom.

As Lena was still in bed, Mrs. Macpherson took the letter upstairs, returning shortly with the message that they were to read it. As they went down the road, Dick glanced over its contents, and then passed it over to Andrew, who read as follows:—

The Towers.

My dear Lena,—You were quite correct. I had occasion to make an early visit to Lady Carrington's room. The grey dressing-gown was lying by the bed. The two cords were quite visible, one of them being without its terminating ornament, the tassel. I told her that I had passed another fearful night, at which she expressed her sorrow and sympathy. I tried to believe in her sincerity, but failed utterly. The instinctive dislike and distrust rose up stronger than ever. What am I to do? If possible, I will call on you this afternoon. In haste.—Yours very sincerely,
HESTER SUMNER.

To be continued.

SPIRITUALISM is the philosopher's highest conception of the spiritual universe, his fellow-men, and spirits; the loving thought of the age, ultimating not in the perfection of religion, but in intellectual superiority which goes onward and rounds the character in moral completeness.—*Hudson Tuttle.*

NORTH LONDON SPIRITUALISTS' SOCIETY.

THE mortal body of our friend Mr. A. M. Rodger was consigned to mother earth on Thursday, Sep. 17, at Finchley (Islington) Cemetery. There were present, besides the relatives, Mr. and Mrs. Emms, Mr. and Mrs. Wiseman, Mrs. Cherry, Messrs. Brooks, Jones, and Polley, and other friends. We arrived at the cemetery in a pouring rain and darkness, when, as the coffin was removed from the hearse, the sun shone brilliantly, seeming to us emblematic of the glorious condition of our risen brother. The coffin was covered with handsome wreaths, one from the members' circle of our Society, one from the Unitarian Church, and others from private friends. Mr. Emms gave a very feeling and spiritual address and aspiration at the graveside, followed by a few sympathetic words from Mr. Jones.

We shall hold a public Memorial Service to commemorate the passing on of our brother, on Sunday, October 4, in the Large Hall, Wellington Hall, Islington, at 6-45 p.m. Let all who can bring flowers, which will be sent to the Islington Infirmary.—J. B.

A RED LETTER DAY AT BLACKPOOL.

WEDNESDAY last will be an historic day in the annals of Blackpool Spiritualism. Some three hundred persons assembled in the afternoon in the New Church Building for the formal opening services, and listened to a memorable oration by Mrs. Emma Hardinge Britten, who was followed by Mrs. M. H. and Mr. E. W. Wallis. We saw Spiritualists from Manchester, Pendleton, Collyhurst, Cheetham, Ashton, Southport, Hyde, Heckmondwike, Liverpool, Birmingham, Nottingham, Leicester, Walsall, Oldham, Rochdale, Bradford, Leeds, Huddersfield, Brighouse, Ossett, Keighley, Batley Carr, Bolton, Bury, Burnley, Blackburn, Accrington, Morecambe, Halifax, and U.S.A., and doubtless there were friends from many other towns, so that the meeting was a truly representative one.

Over three hundred friends partook of tea, and at the public meeting which followed there were upwards of 400 people present, and a most enjoyable evening was spent. The spiritual church is a neat and unpretentious building on the south side of Albert-road, not far from the Central Station. A local paper says:—"The building, which was filled to its utmost capacity, possesses a very pleasing interior, the walls being lined with plain light polished wood, in harmony with the seats and pulpit. In front of the latter a beautiful design in flowers was placed, whilst the curtained windows were also relieved with greenery in pots. A gallery occupies the northern end of the Church, underneath which a classroom stands. Electric light is installed throughout."

Mr. Howes, the president, ably conducted the meetings, and special hymns were sung. The *Blackpool Times*, in an editorial says, of the opening:—"The fact demonstrates in a practical manner that the strangely isolated body have as strong an adherence to the town's motto, 'Progress,' as any other sect, perhaps stronger, seeing the short time they have been at work, and 'the various retarding influences' that have surrounded them. This is not an age of supreme opinion—everybody has a right to think and act for themselves, and in carrying out their own particular form of gospel, the sect born of the last forty-nine years has a perfect right to propagate its views to the best of the ability of its professors. Whether the universe is hungry for the evidence furnished through mediums, clairvoyants, psychometrists, and others, we don't profess to know, but this is assured—if they can produce any tangible proof of their claim the world will not be slow of investigation and acceptance. The present state of public opinion outside the Spiritualist communion is less antagonistic and sceptical than it used to be. 'There is something in it,' is the phrase which represents the present condition of the popular mind. How much there is 'in it,' it leaves to professed Spiritualists to say, but it demands proof before accepting it. The cumulative weight of testimony, the general agreement as to the objective truth of certain alleged phenomena, the multiplied statements from many different quarters, all agreeing in their main features, together with the natural and intense longing of the human mind to see behind the veil, if but for a momentary glimpse of the future—all tend to create an attitude of respectful attention to what the Spiritualists have to say. And if they were sometimes a little more careful as to the way they give their testimony, and in the choice of those who give it, they would create more attention still. But in any case, our Spiritualistic friends may rest assured that they will get fair play."

This is surely a sign of the times, and while congratulating our contemporary upon the "progress" it displays in the improved tone of its reference to our subject, we accept its gentle reproof "if they were sometimes a little more careful as to the way they give their testimony, and in the choice of those who give it, they would create more attention still." We admit there is room for improvement, but recognise that societies and the National Federation are moving in the required direction.

At the evening meeting, in addition to the speeches by Mrs. Britten, Mrs. Wallis, Mr. Wallis, Mr. Leader, Mr. Wyldes, and Mr. Swindlehurst, the Misses Clough, well-known Temperance musical entertainers and advocates, delighted the audience with their fine performances. Both the *Gazette* and the *Times* gave good reports of the proceedings, which were followed on Thursday and Friday evenings by propaganda meetings, reported elsewhere by Mr. Swindlehurst.

The tea was provided in the Lyceum-room, below the church. The trayholders were Mesdames Irving, Coupe, Carter, Hepworth Dawson, and Atkinson, and the Misses Liversedge, of Rothwell. They were assisted by Mesdames Howarth, Butterworth, Briggs, Cartmell, and the Misses A. Williams, Young, Howarth, and Oldnall.

The *Gazette* says: "We have had a somewhat remarkable and celebrated woman in our midst this week—I mean Mrs. Emma Hardinge Britten, of Manchester. I had a little chat with her, and was surprised to find that although advanced in years she is a fine, healthy-looking woman, of great intellectual development. In appearance she is very similar to the portraits one has seen of the late Harriet Beecher Stowe, the authoress of 'Uncle Tom's Cabin.' Her complexion is of a ruddy hue, whilst her eyes sparkle with an intellectual glow. Her cranial development suggests a strong poetic temperament, and a distinctly moral and religious nature, whilst her

inquiring and reflective faculties are large, and her capacities as a leader are great. These phrenological traits of character are proved by the life and works of Mrs. Britten. As a speaker she is very sincere, her voice trembling with earnestness, whilst her language is of a poetical character. Her many books and tracts on religious and scientific subjects show that she is a great thinker, and a comprehensive reader."

Re MR. RODGER.

SIR,—It is with deep regret that I notice your announcement of the passing on of that sturdy worker for Spiritualism, Mr. Rodger, of the North London Society.

Those of us who have worked with Mr. Rodger, know how dear the cause he so well advocated was to him; and, although we are sure he found a right royal welcome to the Summerland, we cannot help regretting that he is no longer with us on earth to hold aloft the banner of freedom, with that energy and fearlessness which characterised him.

Cannot you get a photograph of this veteran Spiritualist, to be published in your paper, with a biographical sketch from the pen of someone who knew him intimately? I am sure a large number of your readers would treasure such a memento of one who has been the instrument of the spirits in giving blessings to so many.

Mr. Rodger's soul will still be in the work that lay so near his heart, and from his new home we may expect help and guidance. It only remains for those of us who are left behind to be as faithful to the trust reposed in us, as fearless in proclaiming truth, and as tireless in the diffusion of knowledge of the brighter world to which he has gone. Yours fraternally,

JOHN KINSMAN.

44, Tynemouth-road, South Tottenham, Sep. 19, 1896.
[We shall be pleased to receive a portrait and sketch of Mr. Rodger for publication.—Ed. T. W.]

THE HISTORY OF A PENNY.

SIR,—It is not my intention to relate how the copper was found, or by whom it was smelted, but how it was used and the important results which followed. Perhaps it will be as well to relate something with regard to the spreading of the knowledge of spiritual manifestations in 1856. Mr. and Mrs. W. Wallace had been giving their services one night a week at Mr. Tiffin's room, in St. Marylebone, for over a year. Those meetings were open free to all comers, and in this way the subject was made popular and firmly established in Marylebone, and spread through London. Mr. W. Turley, who attended this circle, published a little book, "Table Turning Mystery," which was noticed in the "Yorkshire Spiritual Telegraph." A mechanic went from London to Kingston-on-Thames to work, and left behind him a copy of this spiritual paper. The result was that this paper, which cost but a single penny, fell into the hands of a man named Pillborough, who became so interested in what he read therein that he went to London to interview Mr. Turley, who gave him Mr. Wallace's address. He next went and spent a Sunday afternoon with Mr. and Mrs. Wallace, and introduced the subject to his neighbour, Mr. W. J. Champernowne (recently passed on), who laughed and swore until he danced, to think his friend should be such a fool to believe any such stuff; but Pillborough would give him no quarter until he consented to form a circle and try for themselves, which they did, and obtained table movements the first time. Many strange manifestations soon followed. Champernowne became an enthusiast, many people were introduced to the subject, Mr. J. Burns among others. Pillborough, Burns, and Champernowne are all gone to glory—but who will try and do the same sort of work with a penny TWO WORLDS? W.

THE Blackpool newspapers gave very kindly notices of the opening services, which were eminently happy and successful. Upwards of £200 have been raised towards the payment of the debt on the church, and with unity and sympathy good times should be experienced this winter. We congratulate all the workers.

Was Mr. Sankey a medium unwittingly? The story of Mr. Sankey's hymn, "The Ninety and Nine," is given in the *Christian Commonwealth*. Mr. Sankey found the words in a religious paper, but did not find time to make a tune for the verses, so he pasted them in his music scrap book. One day they had an unusually impressive meeting in Edinburgh. At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. He put the hymn verses before him, touched the keys of the organ, and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath, and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was all "broken down." Mr. Sankey says it was the most intense moment of his life.

EVERY PERSON who tries to buy an article for less than its proper value, every consumer who keeps a tradesman waiting for his money, and every trader who bribes a consumer to extravagance by credit, is helping forward, according to his own measure of power, a system of baseless and dishonourable commerce, and forcing his country down into poverty and shame. And people of moderate means and average powers of mind would do far more real good by merely carrying out stern principles of justice and honesty in common matters of trade, than by the most ingenious schemes of extended philanthropy, or vociferous declarations of theological doctrine. There are three weighty matters of the law—justice, mercy, and truth; and of these the Teacher puts truth last, because that cannot be known but by a course of acts of justice and love. But men put, in all their efforts, truth first, because they mean by it their own opinions; and thus, while the world has many people who would suffer martyrdom in the cause of that which they call truth, it has few who will suffer even a little inconvenience in that of justice and mercy.—*Ruskin*. This will apply to the people who borrow the TWO WORLDS instead of buying a copy for their own use—or habitually frequent the free library to read it on the cheap. What poor starved souls those Spiritualists must have who won't afford a penny a week to support their own paper!—*Ebor*.

ITEMS OF INTEREST.

SEE Mr. Gott's offer on the cover at back. Is it in your way? Lot eleven is a good one.

MR. WESTGARTH is a trance speaker of considerable ability and should be kept constantly busy.

A SEANCE will be held at Berkley Villa, Robinson-road, Tooting, London, S.W., on Sept. 27. Medium, Mrs. H. Brömel. Spiritualists and others welcome.

ON ACCOUNT of serious illness, Mrs. Duckworth will not be able to fulfil her engagements this year. Secretaries please note, and oblige H. Duckworth (pro. Mrs. Duckworth).

GREGORY'S Animal Magnetism, fourth edition, with introduction by M.A. Oxon, 6s. net, published by Geo. Redway. We are heartily glad to see this valuable and sound common-sense work is again upon the market, and trust it will have a large sale.

ALL letters or reports should be addressed Mr. E. W. Wallis (not Wallace), TWO WORLDS' Office, 18, Corporation-street, Manchester. Several letters have gone astray through insufficient address.

A CORRECTION. Mr. George Spriggs, whose portrait and sketch we gave last week, was not a shoemaker as stated but, in partnership with Mr. Smart, kept a shoe shop in Cardiff, and sold, but did not make, those necessary articles.

MR. J. SWINDLEHURST, the National Federation organiser, will open a public debate on "Is Spiritualism True?" in the County Forum, Market-street, on Tuesday next, Sept. 29, at 8 p.m. prompt. Collection for Federation Propaganda Fund.

OVER 100 portraits of prominent Spiritualists, workers and mediums, will appear in our forthcoming Album. The price will be 2s., post free 2s. 6d., if ordered before Oct. 15; after that date it will be 3s. post free. Cash with order in all cases.

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.]

WE were pleased to re-visit Leicester last Sunday and meet old friends again, including Mr. Bent and family, and very glad to see such fine audiences. The cause seems to be growing in the town, and public support will be forthcoming if a spirited propagandist policy is maintained.

It is time that reputable, religious, and reformatory Spiritualists cleared their ranks and platforms, and spoke out strongly against the abuses which are rearing their head in the movement. A certain town, we are told, is a "hot-bed of fortune telling and quackery." Societies have the remedy in their own hands, and should use it.

SOCIETIES that have not done so should arrange to adopt the New National Hymn Book. A good method has been employed in a number of places, viz., members have paid a penny or twopence per week into a book club, until they have paid for the book. We would suggest that Secretaries should adopt this plan with the New Album, which will be ready in about three weeks or a month.

A HEARTY LAUGH is better than a dose of medicine, and a good cry is better than a bad accident. If you would like to have both, read "Dangle's Mixture," price 6d., published by the Clarion Co., 72, Fleet-street. If it doesn't interest, amuse, touch, move, and set you thinking as well as laughing, you will be made of different clay to that employed in the manufacture of our common humanity. Try it!

FEDERATION PROPAGANDA.—Very successful meetings were conducted by Mr. Swindlehurst, at the Millstone-lane Rooms, Leicester, on Monday and Tuesday evenings, Sep. 14 and 15. Large and appreciative audiences assembled to listen to the stirring addresses of the speaker. Good results followed. A striking feature of the mission was the effective manner in which Mrs. Place rendered her clairvoyant descriptions of the spirit friends of those assembled.

MR. GRIMSHAW, who is over from America, was at the opening services at Blackpool, and bore a message of greeting and good-will from the Cassadaga Camp Meeting, which was duly acknowledged and heartily reciprocated. Bro. Grimshaw was charged to carry back to our cousins over the water our hearty fraternal good wishes, and the sentiment was expressed that we might ever be found united in brotherhood, working for peace and the spiritual blessing of humanity.

MR. LEE'S CLASSES.—The Monday evening class is now full; another class, to be held on Thursday evenings, will be commenced on a sufficient number of students presenting themselves. Terms, 10s. for 13 weeks, to be paid in advance. Apply at TWO WORLDS Office, or to Mr. P. Lee, 45, Freshold-street, Rochdale, from whom all particulars can be obtained. Preliminary meeting Thursday, Oct. 1st, at 7-30, T.W. Office, 18, Corporation-street; all students and mediumistic persons invited.

WE WERE exceedingly pleased to have the opportunity of hearing, for the first time, a trance address from Mr. J. W. Leeder. We have been well and favourably impressed by him whenever we have met, and looked for something good from him. We were not disappointed, the address from his inspirers was an inspiring and a beautiful one. There ought to be a great future of usefulness before Bro. Leeder, and we shall be pleased to present his portrait and sketch to our readers before many weeks.

ALL HALLOWS EVE.—The arrangements for duly observing this spiritual festival are in progress, and it is confidently expected that the occasion will prove to be worthy of the traditions attaching to the former successful celebrations which have been held in the Co-operative Hall. With the holding of debate meetings at the County Forum, Spiritualism has made a distinct step forwards, and Spiritualists may congratulate themselves on the fact. The future is full of promise, and Hallow E'en will afford an opportunity for workers and supporters to meet and strengthen each other to carry on the work of spreading the knowledge of the blessings of Spiritualism to all. The most eloquent, the most persuasive, the really irrefutable advocacy of the cause is the life of the individual Spiritualists, honest, pure, unselfish! These be your witnesses always.

people; the uncompromising advocates of anti-slavery, social reforms, arbitration, and beneficent institutions. The risen spirit of good George Fox may behold the children of his tears and wrestlings, and feel proud of them all.

In the world there are many such exalted beings like the subject of the foregoing remarks, men who see visions and dream dreams, but who found no school or sect. In mountainous countries they are not uncommon; they are called "seers," "second-sighted clairvoyants," such as Angus Macauley of the "Legend of Montrose." We have also such women as Johanna Southcote, Ann Lee, and her contemporary, Mrs. Buchan, a strange mixture of coarseness, gaudiness, vulgarity, and religious enthusiasm, with no small share of thumaturgic power. With many apparent qualifications, Mrs. Buchan was bold enough, it was deemed in her earnestness at Ashton-under-Lyne, in July. Mr. J. Gibson and Mr. J. B. Longstaff were re-elected treasurer and secretary for the fourth time. The balance sheet showed we are in a good financial position. After the meeting, Collyhurst Lyceum gave a capital concert, followed by a dramatic sketch, "Old Maids Matched," and games and dancing.—J. B. Longstaff.

MR. GLADSTONE'S recent theological essays have not shown him to be progressive in the realm of religion, and his ideas and ponderous arguments of the future life were, to say the least, tiresome. He made a passing allusion to a pamphlet by Mr. John Page Hopps, "Is salvation possible after death?" which has prompted that gentleman to re-issue his brochure, revised and accompanied by Mr. Gladstone's reference to it. Mr. Hopps' position is rational and clear, and offers a way of escape from the dark thoughts of God of old theology. The price is 6d., of the author, at Oak Tree House, South Norwood, London, S.E.

"LOVE'S Coming of Age," by Edward Carpenter, post-free 3s. 9d., of the Labour Press, Tib-street, Manchester, is an "advanced" book dealing with practical problems in a philosophical spirit. We fear the author's ideal of men and women is too high. The effects of nearly two centuries of Christian training have not resulted in many self-cultured, self-controlling individuals who could be trusted to rightly use the freedom he seems to favour—the freedom of those whom love and purity and goodness make free—free from lust, excess, abuse, or licence. The ideal man will be a "law unto himself," by obeying the divine laws of health and right, but alas, how few reach that ideal and make it real in daily life.

BOOKS RECEIVED.—Mr. Geo. Redway, of 9, Hart-street, Bloomsbury, London, sends us a formidable package of new books and new editions, including "A Blank Page," by Pilgrim, price 5s. "The Transcendental Universe: six lectures on Occult Science and Theosophy," by O. G. Harrison (2nd edition), price 2s. 6d. net. "The Cloud upon the Sanctuary," by Councillor Von Eckartshausen, translation and notes by Isabel de Steiger, price 3s. 6d. net. "The Magical Ritual," translated from the MSS. of Eliphaz Levi, and edited by W. W. Westcott, M.B., price 7s. 6d. net (Alchemy). "The Turba Philosophorum, or the Assembly of the Sages," by A. E. Waite, price 6s. net. "Light on the Path, Karma, Green Leaves," by Mabel Collins, price 1s. 6d. net. "Metastasis," by Wm. R. Tomlinson, price 1s. 6d. net.

Was it a case of suggestion or obsession? Philemon Mason, aged 82, formerly a well-to-do paper merchant of Maidstone, was recently admitted to the aged and infirm ward at the workhouse a few weeks ago, and occupied a bed on which another inmate had, a few days previously, attempted to commit suicide by gashing his throat with a razor. A day or two ago some of the other occupants of the ward mentioned this fact to the deceased, and, laughingly, said to him: "Now, mind you don't cut your throat, Mason, like the other chap did. Remember you are sleeping on the same bed." Deceased replied: "No fear; I shan't do such a thing as that," but a few minutes later he drew a knife from his pocket and deliberately cut his throat with it, inflicting a serious wound, which bled profusely and caused his death in a very short time.

BLACKPOOL.—Interesting Federation Missions were arranged by Mr. Swindlehurst in conjunction with the opening ceremonies of the fine new hall at Blackpool. The three days' spiritual work will long be remembered by those who were privileged to listen to the eloquent utterances of the speakers, the addresses being truly worthy of the occasion. Each speaker seemed fired by an inspiration to raise the standard of Spiritualism to lofty heights of moral grandeur. Mrs. Wallis soon won her way to the heart of the audience. Mrs. Griffin, in her clairvoyant descriptions, was fairly successful, more than half of her delineations being recognised at the time, whilst several were afterwards admitted. Victor Wylde, Mr. Leeder, and Mr. Wallis did effective work by their splendid flow of oratory. During the services Mr. Wallis and Miss Shackleton rendered good service by the manner in which they sang their songs and solos. On every hand it was admitted that it was good to be there, and that much good was done for Spiritualism.—Cor.

TO CORRESPONDENTS.—T. E. Morgan, Prof. Crookes's book is 5s. Don't be in a hurry; read and think, and then investigate.—H. Harris. We cannot guarantee that mediums who advertise with us are "reliable," we will not knowingly put in advertisements from frauds; can you give the name?—Owd Jonathan, the work you suggest is being undertaken by the "Corresponding Society."—A young Spiritualist. No doubt if every Spiritualist were to do his duty, Spiritualism would make more rapid progress. But no one can be answerable for others. Finding fault with others does no good. Everyone who feels the need for work, for reform, must show the intensity and sincerity of the feeling by setting the example in daily conduct. Fewer fault-finders and more workers are needed.—W. H. Henshall, glad you find amusement at our expense, it is something now-a-days to be able to afford people the pleasure of a hearty laugh. We have smiled audibly over your "screed." Your swelling utterances and "frog" like egotism are amusing, but cannot be taken seriously.

NORTH LONDON SPIRITUALISTS' SOCIETY.

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We shall hold a public Memorial Service to commemorate the passing on of our brother, on Sunday, October 4, in the Large Hall, Wellington Hall, Islington, at 6.45 p.m. Let all who can bring flowers, which will be sent to the Islington Infirmary.—J. B.

FRIDAY, SEPTEMBER 25, 1890. BLACKPOOL.

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.

RELIGION AND SPIRITUALISM.

THOUGH there are many Spiritualists who refuse to allow that Spiritualism is a religion, and therefore exclude it entirely from the list of religious systems, we are not among their number; at the same time we are disposed to make the following broad distinction between a religious and a theological system.

There are to us two distinct elements in universal religion—that of conciliation and also of reconciliation; in our judgment accordingly a religious movement is the very reverse of what is commonly conceded to be a theological system, because the latter invariably draws rigid lines of demarcation, and so walls in its adherents, that through the agency of aggressive dogmatism the unification of human ideals and interests is delayed instead of promoted.

Spiritualism is primarily a revelation, and can, therefore, be reasonably approached in a scientific manner; it also lends itself immediately to philosophic review. The religion of Spiritualism is not a formulated system of ethics even, based upon the dictum of a governing head, but a rational and inevitable result of the nature and teachings of the revelation concerning the immutable connection between character formed on earth and its consequences in the hereafter.

The religion of Spiritualism lays very great stress on character and very little on creed; it is, therefore, an ethical far more than a theological force in human society. The essential difference between Spiritualism, considered in its religious aspects, and any one of the ten or more great theological systems of the world, with all their divisions and subdivisions, is that the faith of the Spiritualist reposes in what is to him a direct revelation concerning life as it actually exists in the spiritual realm, not in any authoritative enunciation of a ruling body of teachers, who derive their knowledge from ancient histories rather than from first hand experience.

The various leading theological systems of the world may have all taken their rise in spiritual revelations of a singularly direct character, but as we now encounter them they are very greatly fossilised, and lean far too much upon traditions of the past. Every precise system of theology narrows the thought of intercourse with heaven to a past age, and relies for support on the assumed credibility of venerated scriptures.

Spiritualism deals immediately with the sources of inspiration, which are modern as well as ancient, and invites those who would honestly consider its claims to sift evidence in favour of spiritual disclosures now being made to incarnate humanity. There are certainly many points of vital agreement between the purest Spiritualism of to-day and that of ancient times; but the really important point which needs to be emphasised most greatly and continuously is the certainty of present-day intercourse with dwellers in the unseen universe.

W. J. COLVILLE.

GOSPEL ORIGINALITY.—The systems of morals propounded in the New Testament contained no maxim which had not been previously enunciated.—H. T. Buckle.

MR. CHARLES PARSONS.

THE antiquary has a sort of reverence for all that is ancient. The old oak-chair and dining-table inspire in him a genuine feeling of poetry. He dwells in imagination on the scenes in which the merry story and the cheerful song went the round of the festive board in the days long past. There is something interesting in these contemplations; they lend us to think that we ourselves are the consequent outcome of all that has preceded us, and that just as we reverently think of those who have gone before, so we in time yet to be, shall be reverently looked upon as landmarks in historical reflection. Gratitude will dwell in the breasts of those who remember that whatever liberty they enjoy is due to some pioneer who left the old and worn-out track to discover some new and still more beautiful country.

It is thus we think of members of the old-guard, like the late Mr. Charles Parsons, whose intelligent and venerable portrait, graces the present issue of our paper.

Nearly thirty years ago, Mr. Parsons was introduced to Spiritualism by a minister of the Lady Huntingdon connection, whose name might be given if we could be sure such a publication would not be objected to by his surviving relatives and friends. He it was who, along with Mr. Jas. Sutcliffe, now of North or South Shields, first publicly introduced Spiritualism into Rochdale, in the same rooms in which the Regent Hall Society of Spiritualists now hold their meetings. It was in those days that Tom Eaves, the materialising medium lived, and to whom was introduced if not John Bright himself, at least, some member or members of his family. It was in those days that the old Lancashire Committee existed, and which did so much to utilise the mediumship of Mesdames Britten, Beatie, and Tappan, and Messrs. J. J. Morse, E. W. Wallis, and W. J. Colville, and of which committee Mr. Parsons was the indefatigable secretary.

Since that time it would seem almost that public Spiritualism had degenerated. A quarter of a century ago, large halls, promiscuously taken, could be filled with audiences clamouring for the philosophical and religious aspects of Spiritualism. The clairvoyant, clairaudient, and psychometrist were scarcely known on the platform—phenomenalism in public, except by such shows as the Davenport Bros., was comparatively unknown. These facts are noted as showing that there has been a time when the public presentation of the religion and philosophy of Spiritualism was sufficient to attract the interest and attention of the more intelligent members of the community.

No man ever did more in his day than Mr. Parsons to present our glorious truths at their best. Rarely was he absent from his post as president at the Sunday meetings. Having a considerable knowledge of music, his stentorian tones were ever heard leading the hymns, and his deep sympathetic nature was an invaluable adjunct to those mediums who were joined with him on the platform, and woe betide any wisacre who had the temerity to misbehave himself at any of the meetings. He married later in life than most people, but was happy in being united in wedlock to Miss Evans, a good clairvoyant, clairaudient, and trance speaking medium whom he had known and been associated with for several years. There is one son, issue of the marriage, and he, like his mother, is a natural clairvoyant. Although often advised to devote herself to public work, Mrs. Parsons, until lately, has shrunk from it, partly on account of delicate health, and partly from the great responsibility she conceived the work would entail upon her. Latterly, however, she has been brought publicly into the movement, and her services already are in considerable request.

Mr. Parsons passed beyond the veil six years ago, but the good he did lives after him. Having got the light, he kept it aflame, and held it aloft, till others being attracted, joined him, and when his time came to claim the reward of his labours, younger workers took up the cause where he had left off.

'Tis thus the old guard, one by one, have passed away,
And in their stead new workers spring from day to day.

WASTED EDUCATION.—Though he roam to sacred Corican, no dog will turn into a lion; going to holy Benares will make no pig an elephant; and no pilgrimage will make a saint of one whose nature is different.—*Saying from the Hindoo.*

AN HOUR WITH MODERN MYSTICS.

BY E. B. JACKSON.

Continued from page 595.

WORTHY GEORGE FOX, the founder of the Quakers, was not altogether unlike Jacob Boehme. Like the shoemaker of Gorlitzer, "Leather Jerkined George," of Drayton, was also a shoemaker; poor, pious, honest, uninstructed, seeking earnestly for the truth; in a time, too, when religious fanaticism was rampant. Papacy, Prelacy, and Puritanism, were the three great powers, each claiming to be the true revelation of God; each could produce claims to sanctity, which, however, did not hinder each from playing the tyrant when fortune sent the ball their way. To their honour, be it written, if they could be tyrants in the day of their power; at least, they all three knew how to bear martyrdom with heroic endurance when the days of trial and sore affliction came.

Like Boehme, George Fox sought, with his whole heart, to find "The Truth, the Light, the Way." George sought the solitude of the hillside, the desolate moor, or a hollow tree, wherein to wrestle with his own doubts, and seek the "Lord." George sought priest after priest, propounding difficult questions to these reverend men; questions which engendered their bile, and cast doubts upon the wisdom of the theology of the Early Fathers of the Church, and put their logic to the test; at a time, too, when political differences ran high, and party spirit was bitter, virulent, and unjust, for the Puritans of Cromwell's time were quite as bigoted and intolerant in their zeal for the service of God as they were for the welfare of their country. Cromwell's was a stirring time for the worshippers of God: they praised Him with the Bible in one hand, and the sword in the other, and woe betide the unbeliever and scoffer at Puritanism. The tremendous throes of the Reformation were still fresh in the recollections of the aged, and the then stirring times which called out such spirits as Penn, Pym, and Hampden, also evoked the quiet, earnest spirit of George Fox, the founder of the Society of Friends.

The peculiar religious atmosphere which existed in Britain at that time had much to do in moulding the spirit of the Leicestershire artizan, and gave to the British Islands another creed in the Independents. Finding neither comfort nor enlightenment from the priests or blattergows of his day, he went in quest of a sister spirit—a Lancashire woman, who had been in a trance twenty-one days, but who, it seems, at his visit to her had been "under temptations." *En rapport* with his sister, who, as it is said, was in a trance all that time, George also caught the magnetic influence, the inevitable ultimate of his long fastings and wrestlings with the spirit, for he too fell into a trance, so says his biographer, which lasted for about fourteen days. George describes his visions and experiences, wherein he tells us: "A great work of the Lord fell upon me, and I saw into that which is without end, and things which cannot be uttered, of the greatness and infiniteness of love of God, so that men thought I was dead, and afterwards many came to see me, for I was very much altered in my countenance and in my person, as if my body had been new moulded and changed.

Here we perceive the first step towards transfiguration in these fourteen days of corporeal sleep—bodily passivity. Spiritual vigilance was awakened and the mystic was evoked. Thinking he was in a fever, or in an apoplectic fit, the M.D.'s of those days prescribed bleeding with the lancet; but, strange to relate, "the juices of his body were all dried up, and no blood could they draw, by reason of the world's iniquities and the inward troubles of his deeply agitated soul." Verily, whether on the top of Pendle Hill, "the Lord let him see in what places He had a great people to be gathered in," or whether sitting still in the house, "the elements and stars came over him, so that he was in a manner quite clouded with it." Like the beloved St. John, he seems to have seen the heavens open to his ecstatic visions. He heard the voice of inspiration from *within*, and rose up to obey the call. Perhaps he was not of the highest order of the mystic brotherhood—not a Moses nor Pythagoras, nor a Socrates nor a Plato, but like these, his more highly endowed and cultured prototypes, he too founded a sect or school, and gave another creed to Christendom. Honest, earnest, simple-minded George Fox, in his leather jerkin, founded the Quakers—the Friends. The wonder is that followers of such a visionary enthusiast should have become such a quiet, orderly, business-like community of well-to-do

people; the uncompromising advocates of anti-slavery, social reforms, arbitration, and beneficent institutions. The risen spirit of good George Fox may behold the children of his tears and wrestlings, and feel proud of them all.

In the world there are many such exalted beings like the subject of the foregoing remarks, men who see visions and dream dreams, but who found no school or sect. In mountainous countries they are not uncommon; they are called "seers," "second-sighted clairvoyants," such as Angus Macauley of the "Legend of Montrose." We have also such women as Johanna Southcote, Ann Lee, and her contemporary, Mrs. Buchan, a strange mixture of coarseness, sensuality, vulgarity, and religious enthusiasm, with no small share of thumaturgic power. With many apparent disqualifications, Mrs. Buchan was bold, fearless, and eloquent in her earnestness, and had all the fundamental qualities of a mystic. She united the not unusual combination of immorality and deep religious feeling. A fanatic more than imposter, a visionary more than hypocrite, she was self-deluded, and became, ultimately, the victim of her own teachings, her coarseness making her easily controlled and influenced by earth-bound spirits, of whom she became the blindly obedient instrument.

With an undue preponderance of the basilar brain, the controlling spirits found her organism suitable for their purpose. It seems Mrs. Buchan was a *born* physical medium, and as such obtained undoubted proofs of her ability, but destiny failed in placing her in a magnetic *rapport* with her external surroundings. The Scotch are not an excitable, emotional people; they are a cool, cautious, reflective race—logical, analytical, not easily convinced by mere eloquence or verbiage—so that the ranting rhapsodies of Mrs. Buchan fell coldly on their minds, while her immoral conduct did the rest. She left but few adherents, and to-day her name is almost unknown. We are indebted to an interesting little work by Joseph Kain for an account of "The Buchanites, from First to Last," where we read the rather extraordinary details in the life of the founder, Elspeth Simpson, who was born in 1738, in the neighbourhood of Porttery, where her parents kept a small roadside inn. At three years of age her mother died, and Elspeth was taken from her father's home. Her early childhood was one of privation and poverty, to be exchanged for a youth of shame upon the streets and quays of Greenock. A potter, named Buchan, married her, but even the respectability of married life failed to win her back to virtue's ways. Her husband grew disgusted, and a separation took place by mutual consent. Mrs. Buchan recommenced life, first as schoolmistress, and lastly as prophetess, or, as we should now term her, a clairvoyant physical medium. In this latter capacity, she went from house to house, exhorting the people to repentance and a religious life, to the great astonishment of the inmates, who, knowing her history, marvelled greatly at the sudden and unexpected change in Elspeth's mind. She expounded Scripture, and went off into flights of ranting bosh, not unlike some of her modern mediumistic sisterhood, aye, and brotherhood for that matter, saying she was the mysterious woman spoken of in Revelations. That she was a medium or *lucide*, there can be no question, but after all is said and done, we think she laboured under a form of erotic madness, which took a religious turn. Another strange feature in women of this class; they will keep on their old sinful life, yet they will as often repent and pray for forgiveness. If Catholic, they will do penance, buy candles to burn before the "Blessed Mother"; they will confess and humble themselves before that holy virgin, with tears streaming from their eyes and deep heartfelt sobs choking their utterance, and then go back to their old courses: the old man, Adam, overcoming the awakened spirit.

However, Mrs. Buchan overcame the flesh, for she says herself, "In the year 1774 the power of God wrought such a wonderful change in my senses that I overcame the flesh, so as not to make use of earthly food for some weeks, which made all that saw me conclude that I was going to depart this life, and many came to hear me speak, which was all about God's love to mortals." On another occasion she became transfigured, a phenomenon which is thus described by her faithful disciple and follower, Andrew Innes: "Her face shone so white with the glory of God as to dazzle the sight of those who beheld it, and her raiment was white as snow." A remarkable phenomenon, she shared with other mystics of

greater purity of life, of every country and clime. This luminosity must have been very powerful to light up her face and clothing like moonlight through a summer cloud. Simple Andrew Innes further goes on to say, when speaking of her death, "The savoury perfume that rose from her body, ere the lid of the coffin was laid down, filled the room with its fragrance." Such are a few of the wonderful manifestations connected with Mrs. Buchan's mediumship. Spiritualists have no difficulty in explaining these remarkable phenomena. These are not common occurrences, but they happen just often enough to put their recurrence beyond all possibility of doubt.

To be concluded.

SPECIAL REPORTS.

THE YORKSHIRE UNION MONTHLY CONFERENCE.

At Armley, Sep. 13, was very successful. At 10-30, the president, Mr. Collins, of Bradford, declared the Conference opened. Invitations were next received for October Conference, when it was decided to accept Halifax, Queen's road. The planning of Mr. Walter Howell and Mr. Swindlehurst for propaganda was next dealt with, and other important business. Dinner was provided in the large room by the friends. Afternoon; new members were enrolled as follows: Miss Walton, Keighley; Mrs. Cox, Halifax; Mr. Long, Bradford; Mr. Fred Schew, Bradford; Mr. and Mrs. Coultas, Greengates; Mrs. Clough, Idle; Mr. W. Ripley, Dewsbury; Mrs. France, Halifax; Mrs. Stocks; Miss Scutt, Rochdale; Mr. John Wilby, Leeds; making in all 131, enrolled in 11 months, 118, and others to be proposed at the Halifax meeting. Friends, now is the time, the tide is fast flowing with our Union, and we send to all Spiritualists a hearty invitation to swell the tide. The subscriptions are easy, and it helps us to hold propaganda meetings and carry the message of glad tidings to those who have not realised our grand truths.

Another pleasing feature is that a large number of speakers have joined the Union, and we are in a position to supply our society very satisfactorily, and the societies of Yorkshire who have not yet joined us are heartily invited to do so. After a well-provided tea, at which many of the friends stayed to take part, someone suggested a little homely circle, and so delegates and members sat round the large ante-room, and a very pleasant talk and meeting was held.

The evening meeting will long be remembered. The following speakers took part:—Our dear and esteemed friend, Mrs. Craven, of Leeds, though in a weak state of health, spoke of the progress of the workers, and of the movement generally, much appreciated; Mrs. Myers, of Armley, and Mrs. E. Wood gave clairvoyant descriptions; also Mr. Hopwood and Mr. Mitchell, of Huddersfield (probation); a recital by John Jackson. A number of delegates and speakers adorned the platform. Delegates and friends please note, next monthly Conference, Halifax, Queen's Road.

372, Harewood-street, Bradford, JOHN JACKSON, Sec.

SPIRITUALISM IN SMETHWICK.

SEVENTH Anniversary in the Public Hall. The three services attracted large audiences. Morning, Mr. Knibb (the president), said Spiritualism had been very much misunderstood—the facts distorted, but thinking men and women were now proving for themselves that Spiritualism was fact, based upon natural law, and that friends who had passed through the change call death, return to this plane of existence and communicate with loved ones left behind. Spiritualists asked each individual to prove for themselves the claims put forward. Mr. F. Hepworth, of Leeds, in an address on "Spiritualism and the Bible," contended that the Bible was full of Spiritualism, and after quoting numerous instances of spirit return in the Old Testament, reference was made to the meeting of Moses and Elias, with Jesus, Peter, James, and John, although the former had been dead 2,000 years. These were given as facts, and were not questioned by religionists; yet, when the same thing happened now, they said "Impossible, it cannot be." It was claimed that God is unchangeable. Was it not also true that the same laws which operated then, could, and did, operate now? If spirits returned then, it was only reasonable that they should be able to return now. Spiritualism did not deny the Bible, but made it more understandable, and a person who understood Spiritualism would appreciate the Bible better when he read it. Afternoon meeting presided over by Mr. Griffin Hodson, who referred to Mrs. Groom's work for Spiritualism in Birmingham and the district. Spiritualism, he contended, gave joy and peace and took away all fear.—Mrs. Groom, upon "What has Spiritualism done?" said it showed that man was self-responsible, and that he never lost his individuality. It also gave him freedom for the development of his spiritual nature, and made him better and nobler. It had shown that there was no death, but another life—a fuller, larger, more comprehensive life than this. It had done more, it had shown that the apparently broken family circle was still complete, for those who had passed on were still with them. Three impromptu poems were given on subjects from the audience, and fourteen clairvoyant descriptions of spirit friends, all recognised.

A large and attentive audience in the evening was presided over by Lieut.-General Phelps, who, in well-chosen language, gave a resume of scientific investigations into the phenomena of Spiritualism by recognised leaders of thought, and impressed upon his hearers that it was their duty to inquire into the subject, without prejudice, with open mind, and calm judgment.—He congratulated the society on the progress made, and on their evident desire to do good.—Mr. F. Hepworth delivered another address on "Spiritualism: bane or blessing." He contended that it was indeed a great blessing sent from God for the upliftment of humanity, encouragement to all good thoughts, words, and deeds, and for the great comfort of the bereaved.—At all three services, Herr Wedekind and his son and daughter gave zither selections, which were much appreciated. The

choir and children sang appropriate music, the hymns being joined in most heartily by the audiences. The organ used was kindly lent by Mr. Lynch, of Cape Hill.

BIRMINGHAM SPIRITUALIST UNION.

MASONIC HALL, NEW STREET.

Mrs. BRIGHAM and Miss Cushman paid their farewell visit to the Masonic Hall, prior to their departure for America, on September 20. In the evening a crowded gathering taxed the capacity of the hall to the utmost. The subject, "Soul Culture," chosen off hand by a member of the audience, and of which Mrs. Brigham had up to that time been ignorant, proved to be a happily chosen one. From start to finish she held her audience enthralled with a delightful charm of delivery, and an eloquence which, while it dignified her subject with an appropriate solemnity, impressed her hearers with the practical nature of the teachings of her inspirers. "Some might think," she said, "that the subject was a far-fetched one, but a closer examination would disclose its practical bearing on the progress of human life. St. Paul had said, 'To your faith add knowledge,' towards knowledge, then, let us turn our thoughts. The path by which 'soul culture' could be attained was wider, much wider, than commonly supposed, and was not confined to a special college or curriculum. In the past there had been no lack of advice as to what not to do, but little help in the direction of what we ought to do. For instance, humanity had been taught, on the one hand, to purchase heaven at the price of this life, that laughter, joy, and happiness belonged to 'the world, the flesh, and the devil,' and only by crushing, crucifying, and mortifying the flesh, could we walk the straight and narrow path which led to glory. On the other hand, we had been taught that to secure eternal happiness, we must take upon ourselves a grace which is not our own, rely upon the virtues of another, as only by his saving grace could we be made acceptable in the sight of God. These were the two extremes, and the happy medium would, as usual, be found between them. The world needed a religion which would give us due solemnity, and act as a ballast to those conditions of religious thought. There should be no happier people on the face of the earth than those who regard aright God, life, and death. The culture and education of the soul did not require a convent life, with eyes cast down, as though it were a sin to look into the face of our fellow-creatures. Not the upright posture of the human form (so little of which touches the dust) manifested our duty to lift our heads in adoration of God and the blessings of life. We must uplift our lives on practical lines. Returning spirits teach us of the permanence of life, and that the greatest happiness and soul culture comes from the harmonious development of all our faculties. The light must shine within before it can shine out. We have almost infinite possibilities within us, and the voice of God bids us arise, put each talent or faculty to its proper sphere of application; learn of nature's methods. Be not weary in well-doing, and the result is certain." These are a few of the ideas which the writer culled from a lecture, which was a poem in prose; and although it so inadequately does it justice, it may prove of interest to your readers. The following themes were then submitted for an impromptu poem:—"There's a good time coming," "Idealism," "Contentment." Difficult as it appears to blend these three into one poem, the effort was crowned with unique success. The poem emphasised the fact of "a good time coming," but called attention to the necessity not of waiting in idle "contentment," and with folded arms, for its arrival, but to earnestly strive to make "idealism" realism, and thus help forward the march of progress. Our President, Mr. Geo. Tubbs, in a few earnest words bade our visitors farewell, to which the audience heartily responded.

—J. HANDS.

LONDON NEWS AND NOTES.

BATTERSEA PARK.—Open air work. Opposition made our meetings very effective on Sunday. A Christian speaker supplied us with a text by loudly exclaiming that "The Spiritualists cannot give any comfort." We, naturally, proceeded to expose the fallacy of the argument, and I really think we succeeded. Our meetings are often unduly prolonged after we vacate the field. Avoiding dogmatism, supporters often utilize the time effectively. Next Sunday, 3-15 and 6.

BATTERSEA RISE, S.W. 38, Kieldon Road.—One of Mr. Peter's guides gave a discourse on "The feeding of the five thousand with five loaves and two fishes," which was interestingly explained with the knowledge Spiritualism offers. Mr. Peters gave normal clairvoyance and psychometry very successfully.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Sunday, 20: To a packed audience Mrs. V. Bliss, with her usual ability, gave clairvoyance and psychometrical readings. The test of the evening undoubtedly was the description (by "Vigo") of Mr. Hudson's wife, she was described wearing a certain dress, carrying a basket with flowers, and then carrying a small baby. It was twelve months ago to that day when she was wearing this particular dress, carrying this basket, picking these flowers, in full health. The audience was deeply impressed by the message from the wife to her husband.

CANNING TOWN. 47, Hermit Road.—Thursday: A large number of people, chiefly strangers, seemed highly interested in the guides of our old friend, Mr. Sloane, who gave a very good discourse on "The spirit home of God." Psychometry proved very successful. Sunday: Mr. Sloane again took the evening. We have some good hard-working mediums who never refuse the extension of God's work.

CANNING TOWN (Affiliated Society) have obtained a room to hold over 100 people. It had been thought by a few that the original society would break up on account of having no meeting place, but at the last moment we have engaged the Independent Labour Party's room at 11, Swanscombe-street, Barking-road, thanks to Mr. S. M. Byles, of the "Corresponding Society." We are still going forward, and have added six new members this month. Our new meeting place will be easier for visitors to find, as it is only two minutes walk from the station. 16: Mr. Davis gave his second lecture on "Phrenology" to a crowded audience. 20: Mr. Walker's guide ably dealt with "Humanity" and "Spiritualism as a science," both

subjects from the audience, who received the teachings with much appreciation. Will friends please notice change of address.—A. H.

CAVENDISH ROOMS. 51, Mortimer Street, W.—An address by the inspirers of Mrs. M. H. Wallis on "Death in life and life through death" received the closest attention of a crowded audience last Sunday evening. A grand discourse—educational, uplifting, and inspiring. Strangers and friends equally pleased and greatly impressed. Clairvoyance entirely successful.

EDMONTON. Beech Hall, Hyde Lane.—Mr. R. Brailey gave a masterly discourse upon "Atom to angelhood," also remarkable clairvoyant tests, to a crowded audience.—A. Walker.

KENTISH TOWN. 85, Fortessa Road.—Mr. T. B. Dale was unable to attend, and Mrs. A. Bingham officiated. The tests of Mrs. Charles Spring were considered wonderful by investigators. She gave a detailed description of a spirit, the son of a gentleman, giving the Christian and surname, the colour of the uniform he wore, and other particulars. Sunday, Sep. 27, Mrs. Ashton Bingham, "Remarkable Dreams," 2, Millmen-street, W.C. Monday, Sep. 21st, E. A. Bingham.

NORTH LONDON.—At the open air meeting in Finsbury Park, the speakers were Messrs. Jones, Davis, and Brooks. At Wellington Hall, Islington, in the evening, Mr. Jones in the chair, a friend complaining that we were not an "organised" society according to his idea, and that he could not work with us, had our sympathy, though all who replied to him were decidedly opposed to his methods, or of making any sweeping alteration in the carrying on of the work at present.

STRATFORD.—Mr. Allen's guides gave a splendid address on "The compensating power of Spiritualism," also short address by Messrs. Wrench, Savage, and Gozzett; solo by Miss Rea. Hall well filled. We regret that our old friend, Mr. J. Robertson, has resigned the trusteeship of our society, but are pleased to say he still remains a member of our committee. He is one of our genuine workers, and has done much for our society, and we hope he will be long amongst us. Mr. A. Pritchard has kindly filled his place as treasurer.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will re-open on October 4, at 11 a.m.—J. A.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—16: Mr. Gibson gave short addresses and psychometry. 20: Mr. Gibson, sen., gave nice addresses and psychometry. Mr. Gibson, jun., gave good clairvoyance. Members, please note the half-yearly meeting will be held next Sunday, after the usual evening service. It is hoped all will attend and take part in selecting a good working committee.

BRADFORD. Church Street.—20: Mr. Eyre's address, "Gather them in." Good medical psychometry and clairvoyance. Mrs. Williams closed the meeting very nicely, considering it was her first attempt in public.

CHEETHAM. Ash Lodge, Halliwell Lane.—14: Good clairvoyance by local mediums. 17: Mr. Rooke's lecture was a success, and we hope to have him again soon. 20: Mr. C. N. Jones gave addresses, with clairvoyance. Will speakers in or near Manchester, having open dates for '97, kindly communicate with Sec. address Mrs. E. Browne, 572, Great Cheetham-street, Higher Broughton.

COLLYHURST STREET.—15: Present, 82. Miss Knight's clairvoyance and psychometry is of a high order; she gives quality and quantity. As a test medium she is now one of the foremost. The large audiences she draws together is evidence of her ability. 20: Miss Smith is pathetic, tender, and very earnest in her discourses. Clairvoyance excellent. *Lyceum*: Morning, usual routine, well done. Recitation, Bertha Turner; present, 90. Afternoon, musical readings, etc.; present, 48.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—20: Mrs. Uren's control gave a good address on "Spirit and the better land." Good psychometry on ailments, also good clairvoyance. We were pleased to listen to an old friend, also good clairvoyance. Old friends were welcome.—Thos. H. Lewis, 540, Gorton Lane, Gorton.

HULME. Junction Street.—Thursday: Mr. Lamb devoted the evening to psychometry. Sunday, 6-30: Mr. Lamb gave an address, the after-circle being very well attended. Monday: Mr. Tetlow addressed a very attentive audience, giving clairvoyance. Quite a treat to see our old friend Mr. Davis occupying the chair once more.

LONGSIGHT. 24, Grey Street.—15: Mrs. Booth gave her services for the society, and we had a grand time, her control related how he lived in this world; 25 clairvoyant descriptions, 22 instantly recognised. 20: Miss Ada Leak, clairvoyant, very good. Fair after-circle. Friends, look out for the grand concert and dance, Oct. 3. Tickets, 4d.

OPENSHEAW. Granville Hall, George Street.—A treat with Mr. Pilkington's guides, who gave grand addresses on "How it can be and why it should be," and "Life: its nature, manifestation, and truth." Good after-circle. Our old friend gave an address and good psychometry.—*Prospective*. Speakers with open dates for '97, who are willing to take services for 2s. 6d. or 5s. the day and expenses, write S. Lewell, 5 Wood-street, Gorton, cor. sec.

PATRICROFT.—14: Mrs. Hulme was very successful in psychometry. 20: Enjoyable day with Mrs. Porter's guides. Clairvoyance very successful. Crowded audience.—P. Stone.

PENDLETON Spiritual Church.—17: Mrs. Green, of Heywood, gave a nice lecture and good clairvoyance. We were pleased to have this lady with us at our public circle. 20: Mrs. Berry, of Halifax, gave homely lectures, and clairvoyance in the afternoon.

SALFORD.—16: In Miss Foster's absence, Mr. A. Bracegirdle gave clairvoyant delineations. 20: Miss Knight gave nineteen clairvoyant descriptions, seventeen fully recognised, to an interested audience. Mr. Davies read two lessons, commenting incidentally upon the Armenian question, and the recent utterances of the Bishop

of Manchester thereon, making some very interesting points for Spiritualists. The audience gave audible utterance to their approval. *Prospective*: Sunday next, Sep. 27, at 6-30 p.m., grand floral service. The cantata: "Angel of the Harvest," will be rendered by an augmented choir. Reader, William Davies, Esq.; chairman, James Jackson, Esq. Loans of plants and offerings of flowers for same will be gladly accepted by the committee, who will be in attendance on Saturday evening next, from 6 to 8 p.m.

SOUTH SALFORD. 4, West Craven Street.—Mr. Crutchley spoke scientifically upon the "Progress of Spiritualism," demonstrating the attributes and potency of soul. Excellent clairvoyance by Mr. Caesar. After-circle, excellent psychometry by Mr. Caesar, medical psychometry by Mr. Scott and Mr. Olare. Mr. Donnelly spoke well on "The Ideals of Spiritualism."

THE DEBATING SOCIETY will open their Autumn Session on Tuesday, Oct. 6, at the County Forum, at 8 p.m. Mediums and all friends are heartily invited. Tuesday next, Sep. 29, Mr. Swindlehurst.

PLATFORM RECORD.

ACCRINGTON. Whalley Road Tabernacle.—20: Mrs. Best gave clairvoyant descriptions in her usual able manner. Good audiences. (See prospectives).

ARMLEY. Theakon Lane.—Mr. Shaw, of Sheffield, dealt with questions from the audience in a grand style, and gave psychometry, satisfactory to all.

ASHTON.—Addresses from Mr. W. H. Taylor's control, also questions answered, followed by clairvoyance and psychometry.

ATTERCLIFFE. Vestry Hall.—13: 4th Anniversary. Mr. G. F. Manning's guides gave excellent addresses, also clairvoyance. The choir and friends rendered special hymns and anthems in a creditable manner. Organist, Mr. J. G. Ellis; conductor, Mr. S. Brooks; good audiences, crowded out at night. 14: Grand tea and entertainment. We thank all friends for assisting to make it so successful. 20: Mrs. Hulme gave good addresses, psychometry excellent. The choir and friends repeating the special hymns and anthems. Large audiences.

BIRMINGHAM. Bloomsbury.—Mrs. L. A. Griffin gave a trance address "Is Spiritualism a truth?" delivered in good style to an interested and large audience, followed by very good clairvoyance.

BLACKBURN. Northgate.—Mrs. Whittaker gave two good addresses, also clairvoyance, which was excellent.

BOOTLE. (Liverpool)—Mr. Henry Jones gave an excellent address on "The truths of Modern Spiritualism."

BOLTON.—Mr. Walsh, of Blackburn, gave excellent addresses on "Spirit identity and spirit power" and "A few needed reforms," both followed with close attention. Clairvoyance and psychometry very good.

BRADFORD. Boynton Street.—Mrs. Hunt gave good discourses on "The children of the heavenly king" and "How to live a good life." Clairvoyance mostly recognised.

BRADFORD. 421, Manchester Road.—Mrs. Summersgill gave capital addresses "If I go away, I will come again to bless you." "Natural religion." Psychometry excellent.

BRADFORD. Walton Street.—*Lyceum*: good attendance. Conducted by Mr. J. Jackson (Yorkshire Union secretary), marching and calisthenics; afterwards four groups were formed. Afternoon and evening: Harvest thanksgiving conducted by Mr. Barraclough, of Armley. Good addresses, appreciated by all. Committee's thanks to all who gave fruit, etc.

BRIGHOUSE.—Mrs. Rennie and her inspirers gave good addresses. Subject: "Life is onward, use it." Clairvoyance very good.

BRISTOL. 136, Grosvenor Road.—15 present. Mr. Hooper's guides gave advice and medical psychometry with prescriptions. It is gratifying to know the good accomplished in the healing direction when other means have failed. Mr. Webber gave advice also.

BURNLEY. Hammerton Street.—Mrs. Green, of Heywood, gave discourses to sympathetic and very good audiences, also some remarkable clear descriptions by clairvoyance, mostly recognised. Many inquirers at public circle, after service at night.

BURY. Spiritual Hall.—16: A pleasant evening with Mrs. Hulme, always refreshing and uplifting. 20: *Lyceum*: Open Session, many visitors, all delighted with the great improvement in behaviour; marching. Afternoon: Miss Cotterill, in her usual impressive manner gave addresses on "Earth-life and its lessons" and "Who are the angels?" Psychometry very good. She named a baby before a crowded audience.

CARDIFF. 100, Cowbridge Road.—Trance address by Mrs. Williams, showing how it had taken thousands of years to evolve man to his present high estate. The greater knowledge of Nature and all the laws governing the great creative force had led up to this. If such knowledge and power had been evolved in this sphere, who could limit what might be evolved from the growing knowledge and communication of man with the spirit spheres? Good clairvoyance afterwards.

CARLISLE. Temperance Hall, Caldewgate.—Sep. 14, 15, 16, and 17: Real soul-stirring meetings with Mr. Smith. 20 and 21: Our first harvest festival, immense success. See report next week.

CARLISLE. 36, York Street.—6-30, meeting conducted by our own medium, Mr. Penman, of Gateshead, offered a few remarks at the close. Good attendance. I may say that our Society, although not affiliated, have decided to adopt for use the new Hymn Book of the Federation.

CLITHEROE.—Cordial audiences again greeted Mr. G. F. Manning, who gave highly instructive and interesting addresses on "The accomplishment of prophecy" and "Spiritualism, the star of man's salvation." Successful clairvoyance and psychometry.

DERBY. Normanton Road.—Second visit of Mrs. Dixon, good time. The guides discoursing ably upon "Spiritualism, is it of God?" "Reforms, where and when most needed?" Very successful psychometry, everyone delighted. Evening, many unable to get in.

DERBY. 67, Upper Dale Road.—Mrs. Foster's guides gave a very able address on "Spiritualism, and its uses to man." Clair-

voyance very convincing. 16: Clairvoyance all recognised. Visitors from Chesterfield and Clay Cross were well pleased. Investigators requiring spiritual proofs should pay us a visit.

FELLING.—13: Mr. James spoke on "Is Spiritualism beneficial to humanity?" Personations nearly all recognised. Good audience. Highly appreciated. Hope to have him again soon. 20: Reception meeting; a good company. After discussing the topics of the week, Mr. Lorland gave very striking personations, all recognised. Mr. Hall gave good clairvoyance.

GATESHEAD. 47, Kingsboro' Terrace.—13: Mr. Wainwright gave a good address on "Buried talents," and "Infidelity." 20: Mr. C. Thompson, of Sunderland, lectured to a crowded audience on "Miracles and Biblical literature." Mr. Thompson should be looked after by north country societies.

GATESHEAD. 97, Coalsworth Road.—The receptions have again opened, under most favourable conditions. Old and new friends taking part in both meetings, making them interesting, instructive, and inspiring; Theosophy, Mediumship, and Cranial Psychology being the subjects.—J. Stevenson.

GATESHEAD. -1, Team Valley Terrace.—16: About 70 friends partook of the good things provided for supper, the utmost harmony prevailing. 20: A large audience listened to Mr. Westgarth's guides on "The need of Spiritualism." An eloquent address and a grand meeting.

GLASGOW.—Very successful meetings in the Lesser Hall, Waterloo Rooms. Yesterday the audiences were large at both services, and at night some had to be turned away. Mr. D. Anderson in the morning, and Mr. Jas. Robertson in the evening, dealt with Spiritualism from philosophical and historical points of view respectively. For an hour, after each address, Miss McCreadie, of London, gave very successful clairvoyant descriptions. Over thirty descriptions were given and 75 per cent were recognised.

HASTINGS AND ST. LEONARDS.—13: The friends were visited by Mr. J. Allen, his guide (Robert Hindmarch), gave an able address describing "The home of the spirits, and the experience called death" much appreciated. The spirit described his passing over; and how he was met by his guides and counsellors, who conducted him to the homes in the spheres, and explained many things before they showed him his home, which he had been building all through his earth life. He impressed on his hearers the necessity of living a life of love and goodness, combined with usefulness towards all. Should any Spiritualist friends be coming to Hastings or St. Leonards, we should be pleased to see them if they will call.—J. Pettitt, 23, Silchester Road, St. Leonards-on-Sea.

HOLLINWOOD.—Miss Allen, from Stockport, discoursed nicely to crowded audiences. Clairvoyance very good. Hope she will soon be here again.

HULL. St. George's Hall, No. 3 Room.—2-30, Mr. Birks presided; subject for discussion, "Conditions." Mr. Williamson's guides took part, and were highly appreciated. No. 4 Room: 6-30, Mr. Thompson presided. Mr. Needler, on "The Jesus Christ of the Gospels," gave a good Spiritualistic address. Mr. Williamson's guides gave successful clairvoyant delineations.

HUNSLT. 3, bottom of Joseph Street.—Mr. F. Wood gave a good address on "Man: is he a model of the spiritual universe?" and gave good psychometry. Evening: subject from audience, "Is the sun a moving planet?" etc., and "What is your conception of God, is He a personal being?" Good clairvoyance. Good after-meeting.

HUNSLT. Goodman Terrace.—Mr. Kidd gave good addresses on "The theory of the past, and spirit power represented in the present," also "The beautiful gate." Miss Towers gave good clairvoyance and a solo.

LEEDS. Progressive Hall.—A good time with Mrs. Brook's guides, who lectured on "Guardian angels" and "Come, let us reason together," to good, intelligent audiences. *Prospective*.—29: There will be a Public Tea. After tea, Miss Barlow will give clairvoyance.—C. Levitt.

LEEDS. 28, Back Adelphi Street.—13: Mrs. Siddall's guides gave splendid addresses and good clairvoyance. 20: Mr. Heaton read "Beacon Lights," assisted by Mr. Wm. Wilkinson. Good audiences.

LEEDS. 3, Myer's Court.—Our chairman read "Guardian Angels," from the *TWO WORLDS*, which was listened to with rapt attention. Mrs. Camm's guides discoursed on the hymn sung, "My beautiful home," followed by clairvoyance. Excellent results in after-meeting.—J.H.

LEICESTER. Crafton Street.—We formed a circle, controls speaking through Mrs. Goldsmith and Mrs. West. Psychometry by Mr. Kemp, and clairvoyance by Mrs. Pound and Mr. Illife. Mr. Illife gave twenty-six descriptions, eighteen recognised, in some cases giving full names and where they used to live. Good audience.

LEICESTER. Liberal Club, Lecture Hall.—13: Harvest festival, conducted by Mrs. M. Yeeles, when trance addresses were delivered. Clairvoyance and psychometry very successful. Services were well attended; evening crowded to excess, many having to go away. The hall was very tastefully decorated with flowers, fruit, vegetables, etc., by Mrs. Wightman, Miss Bent, Mrs. Shepherd, Mrs. Satchell, Miss Meadows, Mr. Clarke, Mr. Musson, and Mr. Satchell. On Monday 82 persons sat down to a coffee supper, Mrs. Yeeles was again very successful in psychometry. The sale of products and the collections amounted to £5 5s. 5¹/₂d. 20: Very pleased to have Mr. E. W. Wallis with us, whose controls dealt very remarkably with "The basis and claims of Spiritualism" and "The philosophy and fruits of Spiritualism." Very much appreciated by large audiences.

LEICESTER. People's Hall, Millstone Lane.—20: Harvest festival quite a success, appropriate addresses and good clairvoyance by our own lady mediums, viz., Mesdames College, King, and Bass. Very good show of fruit, vegetables, etc. Thanks to all friends who gave and worked so willingly.

LEIGH. Newton Street.—Pleasant day with Mr. J. R. Hollows. 2-30, short address and clairvoyance, sixteen recognised. 6-30, "We do not die, we cannot die," very satisfactory. Sixteen descriptions given, ten recognised. May success crown his efforts.—S.D.

LIVERSEDGE. Little Town, Carr St.—*Lyceum*: Good attendance. Usual programme. Officers elected:—Conductor, Mr. Harmer;

vico, R. Hodgson; guardian, Miss S. A. Whitehead; leaders, W. Paulkit, Horner, Hodgson, Naylor, Collins, and Miss A. Ogram; captains of guards, H. Horner, L. Whitehead, and Fred Charlesworth; librarian, Miss A. Hirst; musical director, Mr. Wm. Sykes; treasurer, F. Collins; *Lyceum* secretary, Ramsden Hodgson, 3, Birkett-street, Cleckheaton.

MACCLESFIELD.—20: Good readings by Mr. Hayes, and good clairvoyance by Miss E. Barlow, of Rochdale.

MIDDLESBORO'. Spiritual Hall.—Mrs. Hyde, of Manchester, gave addresses and startling clairvoyance. Naming of two children, Wilfred, spiritual name, "Ivy"; Louisa, spiritual name, "Lily," before the largest audiences we have had for a long time, many having to stand. Expect another treat from her next Sunday.

MILMO.—The chairman read from *Outlines of Spiritualism*, "The workers win." Mrs. Richardson, though far from well, spoke on "Spiritualism, what is it?" to a very fair audience.

NELSON. Ann Street Temple.—Mr. Davis's guides spoke well on "Spiritualists to-day and to-morrow" and "Mediumship." Clairvoyance and psychometry excellent.

NELSON. Bradley Fold.—The guides of Mr. Adams discoursed on "God is love" and "There is no death in God's wide world"; afterwards giving clairvoyance.

NELSON. Pendle Street.—Tuesday's circle, Mrs. Griffin gave good tests. Saturday, Mr. Sanders gave good psychometry. Sunday, Miss Skipper gave good discourses, followed by clairvoyance; good audiences.—P. M.

NEWCASTLE-ON-TYNE.—13: Mrs. Brigham, of New York, lectured on "The Bible in a Spiritual light" and "The Physical and Spiritual Resurrection." Monday evening, answers to questions from the audience, in all of which she was truly excellent, and great regret was expressed by all that we would not have the pleasure of hearing Mrs. Brigham again before her departure to America. 20: Mr. G. H. Bibbings, of Cardiff, lectured on "The virtue of discontent" and "Wanting, is What?" The audience seemed charmed with his bold outspoken manner, which gave great satisfaction to all. Trusting to have him again soon.

NEWPORT, Mon. Arundel Villa, Barrack Hill.—An address by Mr. Wayland's guides on "The open gate." Clairvoyance at after-meeting by Miss Alice Wayland. All friends welcome.

NORMANTON.—20: A nice day with Mrs. Taylor, who spoke well on "O, death! where is thy sting?" Clairvoyance recognised.

NORTH SHIELDS. 80, Saville Street, opposite General Post Office.—13: Mr. J. Clare lectured on the "Origin of evil." 15 and 16: Mrs. Brigham, of New York, gave excellent addresses on the "Meaning of life and death," and "The human soul and its possibilities," and improvised several poems; highly appreciated by large audiences. 20: Mr. Jas. Wilkinson on "The potency of life," which he handled in a very masterly manner.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—Harvest Festival. Afternoon: Messrs. E. G. Grey, J. Elwin, and J. T. Mackeller, gave suitable addresses. Mr. R. Morrell gave clairvoyance. Evening: Mrs. Yeeles ably discoursed to a large and intelligent audience. Twelve clear and marked clairvoyant descriptions, all recognised.

NORTHAMPTON.—Mr. Hodson, of Kettering, gave addresses to very good audiences. Clairvoyance recognised.

NOTTINGHAM. Morley Hall.—A harvest festival proved a success. The committee desire to thank all friends who so kindly contributed flowers, fruit, or vegetables, etc., or assisted at the decorations, which were admired by all.

OLDHAM. Temple Society.—Mr. H. Taft gave very able address, and his clairvoyance was remarkable. He is an old veteran in Spiritualism.

OLDHAM. Bartlam Place.—17: Mr. Wood gave excellent clairvoyance to a good audience. Hope to have him again soon. 20: Mr. J. Young discoursed to fair audiences. Successful clairvoyance.

PARGATE.—19: Over 120 persons sat down to tea, after which our Sheffield friends rendered us a grand concert. Mr. H. Ball, of Sheffield, presided. We thank all friends for their generous help. 20: Mr. Inman's address on "Spiritualism, the need of the age," much appreciated. Excellent psychometry and clairvoyance from Mr. and Miss Inman. Pleased to report that interest is being awakened in this district.—E.M.

PRESTON. 37, Plunginton.—Miss Ryan, under control, gave an address which made a marked impression on her hearers. Mrs. Porter, (*nee* Mason) and Mr. Sergeant gave clairvoyance.

SEGHILL.—Mr. G. James gave an address on "The future life and occupation of the spirits." Twelve impersonations, all recognised. He also gave two persons their mediumistic gifts; audience well pleased.

SHAW.—16: Mr. Collins gave a grand address on "Does the tree stand as it falls?" also good psychometry and clairvoyance. 20: Miss Halkyard gave grand addresses on "The mystic veil" and "Do we understand Spiritualism?" Twenty delineations in clairvoyance, eighteen recognised.—C. P.

SHEFFIELD. Hollis Hall.—16, Mr. G. H. Bibbings's first visit. We were delighted with a flow of eloquence that rivetted the attention of all. His subject, "The onward tide" was handled in a manner (whilst under influence) which left little or nothing more to be said. During its delivery Mr. B's controls dwelt upon the social, religious, political, scientific, and moral aspects, and contrasted the effect of Christian theology and its dogmatic teachings with the broad and progressive inculcations of Spiritualism, and showed how the irresistible tide that set in, at first faintly, but ever swelling in volume, must eventually sweep away the effete rubbish that has been accumulating for ages as a result of holding to the mythological traditions and the interpretations of priestcraft. Mr. B. possesses a commanding physique, with excellent voice and delivery. His style is unique, vigorous without harshness, stern without severity, and at times pathetic without mawkishness. His language is choice without being pedantic, and whilst being logically exact is terse and to the point, abounding in quotations from the best authors, aptly illustrating and confirming his assertions; it is not mere rhetoric but bold, wholesome truth, without sophistry or subtlety, and must, we feel fully persuaded, carry conviction to all who may come under

his influence. 17: Mr. B. answered questions from the audience in the same clear, vigorous, and exhaustive manner, giving satisfaction and instruction to all. We look forward with pleasing anticipation for the time when he will visit us again. 20: Mr. George Featherstone, with the help of his guides, answered questions in his usual practical and lucid manner. 21: Mr. C. Shaw dealt with written questions in a full and able manner, evoking the satisfaction he usually commands.—W.W., sec.

SHEFFIELD Langsett Road.—Mr. J. Gratton gave a most interesting lecture on "Where are our loved ones?" to a crowded audience. Clairvoyance and psychometry by Mr. Markham, Mr. Gratton, and Mr. Morton, giving great satisfaction.

SKIPTON.—Miss F. Barlow, of Clitheroe, on "Spirit homes, where and what are they?" and "In what do the Spiritualists believe?" The guides handled the subjects with credit. Clairvoyance was well acknowledged. I think Clitheroe will soon be noted for bringing out good mediums.—T. Laycock.

SMETHWICK. Central Hall.—Mr. T. Hands delivered an address on "What is Spiritualism?" a scientific and masterly exposition of our philosophy by a thoughtful and earnest worker. Mr. Knibb gave successful experiments in mental clairvoyance. A good audience interested and instructed.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Bancroft gave an excellent address on "Can we by searching find out God?" After meeting very successful, clairvoyance.

STALYBRIDGE.—16: Miss Smith gave sixteen clairvoyant descriptions, fifteen fully recognised. 20: Mr. Standish gave grand addresses on "The coming truth," and "Spiritualism: man's salvation." The address was prepared. Perhaps other mediums will follow his example and not leave it all for the spirit friends to do.

STOCKPORT.—Mrs. Brooks, of Oldham, 2-30: "The burnings within you." 6-30: "Is Spiritualism in accordance with the Bible?" Both addresses gave plenty of food for thought. Clairvoyance very good.

WAKEFIELD. Queen Street.—Mr. C. A. Holmes' first visit, the guides gave eloquent addresses on "Where are the dead?" and "Spiritualism: its advantages in this world and the world to come," to the satisfaction of a crowded audience. Speakers please note secretary's new address, Arthur Whiteman, No. 62, Stanley Road.

WALSALL. Central Hall.—Mr. Ward spoke morning and evening, from the subjects, "Spiritualism, from storm to peace" and "Natural resurrection of man." Clairvoyance at both meetings very good.

WEST HARTLEPOOL. 20, York Street.—Mrs. Robinson's guides gave a good address on "Is life worth living?" also clairvoyance.

WHITWORTH.—Miss Scott's afternoon discourse was on "The effects of the spiritual philosophy," and "Prayer, the edification of man," at night. Clairvoyance good.—J.A.

WISBECH. Public Hall.—Mr. Ward gave an impressive and very interesting discourse from "For the very truth's sake, which abideth in you for ever." Clairvoyance very good.—A.H.B.

RECEIVED LATE.—*Heckmondwike*, Thomas Street: Mr. True, healing medium, successfully treated twenty patients.—*Accrington*, St. James': Harvest festival very successful. Miss Jeffrey's gave nice addresses. Clairvoyance by Miss Whiteley. After-circle, Miss Butterworth and Mr. Leaver.—*Deusbury*, Mrs. Beanland spoke well, good clairvoyance.—*Mexboro'*, Mr. Mason spoke well.

PROSPECTIVE ARRANGEMENTS.

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

ACCRINGTON. Whalley Road Tabernacle.—Harvest Thanksgiving Festival, Sunday, Sept. 27. Speakers: at 11-30, Mrs. Whitaker, of Accrington; 2-30 and 6-15, Miss Skipper, of Burnley. Special hymns, solos, and recitations by the Lyceum scholars and choir. Friends provided with tea at a moderate charge. Offerings of fruit, vegetables, etc., thankfully received. Your presence and support earnestly solicited.

ARMLEY. Spiritual Church, Theaker Lane.—Harvest Festival Services, Sunday, Oct. 11. Speaker, Mrs. Midgley. The committee appeal to all friends and workers for their support to make it a grand success.

BATLEY CARR.—A Tea and Entertainment on Saturday, Oct. 3, given by the young ladies in aid of the building fund. Tea on the tables at 5 p.m., entertainment at 7. Tickets 6d. and 4d., entertainment 2d. and 1d. A hearty welcome to all.

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.

DERBY and District. Will friends please note Mr. Walter Howell, on Oct. 5th, Co-operative Hall, Exchange-street, Derby, chair taken at 8 p.m. prompt, by A. Smedley, Esq., Belper.

ELLAND.—Mr. G. H. S. Hirst, of 12, Commercial Street, is now cor. sec.

HEYWOOD. Spiritual Temple, William Street.—A grand Sale of Work on Saturday, October 3. Tickets 1s., one half to be returned in goods. Refreshments will be provided at nominal prices. Doors opened at 3 p.m. Tickets may be had from Harry Walker, hon. sec.

HULL. Psychological Society.—Mr. Victor Wyldes, of Blackpool, November 1 and 2.

LIVERPOOL. Daulby Hall, Daulby Street.—Sept. 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. Longsight, 24, Grey Street.—A Social Evening and Concert, in aid of the Organ Fund, on Saturday, Oct. 3rd, at 7 p.m., to finish up with dancing. Tickets, 4d.

MRS. C. PARSONS, of 40, Regent Street, Rochdale, is booking dates for 1897.

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

NEWCASTLE-ON-TYNE.—Mr. W. Howell, lately from America. Sunday, Sep. 27, morning: "The need of ethical culture as a means of promoting a higher spiritual life." Evening: "The harvest home and its spiritual significance." Monday evening: "The insufficiency of old arguments to prove immortality, and the urgent need of new ones."

STALYBRIDGE. Trinity Street.—Harvest Festival Services, 3 and 6-30. Sunday, Oct. 4, speaker, Mrs. Johnstone, of Burnley. Gifts of flowers, plants, etc., will be thankfully received. Monday, Oct. 5, Fruit Banquet at 7-30, when Mrs. Johnson and Miss Smith, of Manchester, will be present. Songs, dance, etc. Admission 6d. All friends welcome.

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

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

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Monday, Wed., 7-30, Members' Circle.
26, China-st., Lyceum, 10-30; 2-30, 6.
Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Barlow. Mon., 2-30, developing circle. 7-30, Service.
Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. J. T. Standish. Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5.
Athercliffe—Vestry Hall, at 3 and 6-30, Mr. W. Brook.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Miss Cotterill.
Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.
Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.
Batley Carr—Town-st., Lyceum, 10 & 2-30; 6, Mr. Woraman. Mon., Mothers' Meeting 3, Choir Practice at 7-45. Thurs. Members' Developing Circle, 7-45 prompt.
Belphar—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Hodgson.
Birmingham—Masons Hall, New Street, Union, 11-30, 6-30, Mr. E. W. Wallis.
Smethwick: Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 2; 6-30, Open.
Blackburn—Old Grammar School, Flockleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Stair.
Boothle, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mr. Inman. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Gibson.
Bradford—Milton Hall, 22, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Hunt.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Rowling.
Burnley—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.
North-st., 9-30, 2-30 and 6, Mr. G. Featherstone.
Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Griffin. Wed., 7-30.
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, Miss F. Barlow.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mrs. Smith.
Cowms—Lepton, near Huddersfield, at 2-30 and 6.
Darwen—Church Bank-st., Lyceum, 9-30 and 1-45, Circle, 11, 2-30, 6-30. Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30, Miss McCreadie.
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Miss Patefield.
Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. Swindlehurst, Anniversary, Tues., 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Berry. Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 2-30 and 6-30, Mr. T. Muggleton. 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. J. B. Tetlow. Tuesday, at 8, Public circle. Admission by ticket.
London—Camberwell New Road—Surrey Masonic Hall, 6-30. Mr. W. E. Long
 35, Station Road—Thursday evenings, 8-15, Class for instruction, questions and discussion is held. Inquirers are heartily welcomed.
Canning Town—I.L.P. Room, 11, Swanscombe Street, Sunday, 7, Evangel. 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, Mr. Brailey, and every Thurs. at 8. Thurs. 8, Mrs. Wallis. Lyceum at 13, Fowler Road, Forest Gate. Members' developing circle at 54, Edmonston Road, every Monday and every Thursday at 8, Mr. R. Brailey.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Miss Smith.
Manchester—Ardwick: Temperance Hall, Tippling-st. Lyceum, 10-30; 2-45, 6-30, Mrs. Rennie. Tues., 8, Choir practice, Wed., 8, Mr. Pearson. 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, Tuesday, 8, Public Circle.
Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. Bamforth. Tues., 8, Wed., at 8, Miss Wright.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. W. Johnson. Thurs. 8, Public Circle. Mr. Moulding.
Salford: Co-op. Stores, Chapel-street, 6-30, Musical Service. 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. Young.
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. W. Howell, and on Mon. 7.30. Wed., 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. J. A. Stansfield.
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.
Parkegate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Postlethwaite.
Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. J. Macdonald. Mon. 7-30, Thursday, 8, members only.
Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mrs. Hitchin.

Royton—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mrs. Hyde. Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7, Mrs. Summersgill.
Slatthwaite—Lalth Lane, 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. W. Davis.
Stalybridge—Progressive Society, 3 and 6-30, Mr. W. Ripley, Weds., Mrs. Stansfield. Thurs., 8 Members' Developing Circle.
Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. J. Rankin. Monday, 7-30, Mrs. Brooks.
Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom.
West Vale—Green Lane, 6, Mr. R. A. Brown.
Wisbech—Lecture Room, Public Hall, 6-45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 and 6-15. 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, Miss Hall.
Birmingham—Bloomsbury, 6-30, Mr. G. Hodson.
Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Birstall—Rallyway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn—15, New Market-st., W., Nortgate, Circle 11, 2-30, 6-30. Mon., 7-30, Members' Wednesday, 7-45, Public Circle.
Blackpool—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Hulme. Mon., 7-30.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis. Mon., 2-30, Wed., 7-30.
Little Horton-lans, Spleer-street, 2-30, 6, Mrs. Hoyle.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.
Olney-road, Lyceum, at 10-30; at 2-30 and 6, Mr. D. Jagger, Harvest Festival. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mr. Lewis, Wed., at 7-45.
Walton-street, Hall-lane, Lyceum, 9-45; 2-30, 6, Monday, 7-30.
West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. A. Marshall. Thurs., 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8. Plumb-street, Lyceum, 10, 2-30 and 6, Wed., 7-30.
Cambos—Spiritual Evidence Society, 2, 5-30.
Carlisle—36, York Street, 6-30 Public Circle. Wed. 7-30 Developing.
Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. Parker. Monday, in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Darby—Liberal Club, 2-30 and 6.
Darnley—1A, Normanton-road, 2-30 and 6-30, and on Mon. 7-30. Wed., 7-30.
Deusbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mr. J. Brook. Thursday, 7-30.
Dundee, N.B.—Gilliland Hall, Wed., at 8.
Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Waterhouse. Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6, Mr. J. Clare.
Foleshill—Edgwick, 10-30 and 6-30, Monday, 8.
Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halfax—Winding-road, at 10-30, 2-30, and 6, Mr. G. Featherstone. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. Hepworth.
Heckmondwike—Thomas-street, at 10, Lyceum. 2-30, and 6, Miss Hunter. Thursday, 7-30.
Holliswood—Factory Fold, 2-30, 6-30.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. Pawson.
Hull—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Thackerer. Wed., 8, Members' developing circle, Thur., 8, both at No. 8 Room 'Friendly Societies' Hall.
Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Mr. A. Walker. Tuesday and Saturday, 8, Public Circles.
 3, Bottom of Joseph St.: 2-30 & 6, Mr. H. Long. Circles, Tues. at 7-30, & Saturday, 7-30.
Keighley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Best. Mon., 7-30.
Leicester—Craftern-street, at 11 & 6-30, 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. Roberts. Mon. 7-30, Public circles. Thursday and Saturday, at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. F. Wood.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Mrs. M. H. Wallis, "Man's true nature and spiritual possibilities," Free.
Edmonston—Beech Hall, Hyde-lane 7. Mr. J. Allen.
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, Mrs. Newton. Thurs., 8.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Horrocks, Tues., 8, Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Miss Knight. After-circle at 8. Wed. Circle at 8. Thurs., 8.
Mexborough—Market Hall, 2-30 & 6, Mr. Marklew.
Middlesborough—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30, Mrs. Hyde.
Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 0-30. Tues. & Thurs., 7-30.
Morley—2-30 & 6-30. Monday, 2-30, 7-30, Mr. J. Smithson. Tues.
Nelson—Pendle-street, Lyceum, 10-30; 2-30 and 6. Harvest Festival Mrs. Marshall, Tues., 7-30. Mrs. Foran.

Nelson—Ann Street, 2-30 and 6, Miss Craven. Wed. 7-30, Circle.
Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton—Queen-st., 2-30 & 6, Mrs. France.
North Shields—83, Saville-st., opposite General Post Office, 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Mrs. College.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt—Queens-St., Lyceum 10, 2-30, 6.
Plymouth—8, The Octagon, 10, 6-30, Wednesdays 6.
Rishton—2-30 & 6.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mrs. Fletcher.
Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Pent-street, Lyceum 9-45, 2-30, 6, Wed., 7-30, **Sghill**—2-30 and 6.
Shaw—Broadbells' Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.
Sheffield, Langsett Road—3 & 7. Mr. J. Gratton. Mon. and Thurs. 8.
Shipley—Westgate, 2-30, 6, Mrs. Armitage.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Miss Barlow.
South Shields—16, Cambridge-st., 6, Mr. Thompson. 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. Shaw. Wed., 7-30.
West Pelton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6, Mr. B. Plant.
Yeading—Town Side, Lyceum, at 10; 2-30 and 6, Mrs. Clough. Mon., 8, Members' Circle. i

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. Harvest Festival, Mr. Todd and Mrs. Webster.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol—134, Grosvenor rd., Sun., 7, Thurs., 8 sharp.
Burnley—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Derby—67, Upperdale Road, 7, Wed., 7-30.
Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.
 81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30, Wednesdays, 7-30.
 47, Kingsboro'-terrace, at 6-30, Mrs. Young. Thurs. at 7-45. Sat. 8.
 1, Team Valley Terrace, at 6-30, Mr. Lashbrook. Wed. 8, Sat. 8.
Great Horton—10, Copley st., 3 and 6-30. Tues. 8, Public Circle.
Heckmondwike—Bethel Lodge, Tues. & Sat., 7-45. Public Developing Circles.
Church Lane, 7-45. Weds., Sat., 7-45, Public Developing Circles.
High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.
Hunslet—Goodman-terrace, 2-30 & 6, Miss Towers. Circles, Tues., Thurs., Sat., 7-30.
Leeds—28, Back Adelphi-street, 2-30 and 6-30 Mr. Buxton. 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, Mr. Savage, trance and Clairvoyant. 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., 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; 6 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, Wednesday 8, Members' Circle. Thurs., 8, Miss Smith, Gorton: I.L.P. Room, Ainsworth Street, Clowes Street. 2-30, Lyceum. 6-30. Mr. Kay, 8-15, Public circle. Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Miss Cotterill. Thurs., 8, Mr. Lamb's Circle.
 395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Lyceum, 2-30, & 6-30.
Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mr. P. Moore Monday, 8, Miss Chadwick, Thurs., 8, Miss Smith.
Morecambe—Boond's Coffee Tavern, Cheapside. Service 6-30 Open to visitors.
Newport (Mon)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.
Nottingham—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.
Rochdale—Baillie-st.: 2-30, 6. Public Circle, Wed.
Rothwell—2-30 and 6, Mr. Collins.

APARTMENTS.

Clapham Common (South Side), 73, Lynette Avenue.
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