

THE TWO WORLDS.

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No. 464—Vol. IX. REGISTERED AS A
NEWSPAPER.

FRIDAY, OCTOBER 2, 1896.

PRICE ONE PENNY

WANTING IS WHAT?

G. H. BIBBINGS, B.A., IN MANCHESTER.

ON SUNDAY Sep. 13, at the meeting room of the Collyhurst Society of Spiritualists, Mr. G. H. Bibbings delivered a trance discourse on the above theme. He said: I take this subject, as doubtless some of you are aware, from one of the poems of Robert Browning. Wanting is what? or paraphrased, What is wanting? Surely nothing is wanting in this the latter half of the last decade of the nineteenth century. Yet, when the shadow of the twentieth century is almost upon you, I ask you what is wanting? This question I prefer to ask you as men and women, rather than as Spiritualists, for men and women are greater than mere *ists*, because truth is better than creed. Have you any sense of a great need, or are you satisfied? Never have I met one who has seemed to possess all satisfaction. Wanting is what? Anything! In these days of morbid church activity, when armies are sent to bring people into civilisation, when men and women—mostly women—provide blankets to be sent to Equatorial Africa, where they are useless, and send ice cream to Spitzbergen, where it is valueless; in these days when men leave large sums of money to erect palatial churches, and pay large salaries, when the only virtues are a penance; in these days of parade of religion and of the absence of religion, is there anything wanting? When you realise that the hands of the clock can not be put back, when you recognise that the race is to the swift, when it is necessary to go right on or right out, one of the two; when the spirit of progress is abroad; when the national assembly begins to recognise men as men, having wants both mental and physical; when art is patronised, so that the centres of population possess the products of the master minds, and exhibit them in galleries, so that the mechanic, with the horny hands and other habiliments of toil, may come into touch with those who have seen strange visions, and have depicted them; when science has bestowed a purer atmosphere and clearer vision, that men do not look on the Almighty as an incarnate fiend, that they do not regard themselves as dust and ashes; when men take God into their confidence, and pray in living (this is prayer in its holiest aspect and superlative degree); when, in this age, the feeling that the aggregate of wisdom, the omniscience, the omnipotence, the omnipresence of God is for their benefit, is borne in on men's minds, is there anything wanting?

In the first place men are wanting, men—not things. There are many things in the world. Uctious, crawling things that walk on two legs are not wanting; they are too easily multiplied. Parasites and barnacles are not wanting; no, what is wanted are full-souled, earnest, intelligent, manly men, who understand the first principles of life, and then follow them out; men who would dare to be in the right with two or three; men who, despite external coercion, can accept a principle, and stand by it.

Of all the things that can be obtained and handed down to our progeny, the best is the knowledge of manhood. Examine the Nazarene, who, with the imprint of honest toil, came into the ecclesiastical system of Judea, and thundered at the rottenness coexistent with it, and put it in a grave from which it will never rise. Note Socrates, who endeavoured to inculcate into the youth of Athens the knowledge of true principles, and was informed that he had corrupted them, and given the hemlock cup, whose soul from the prison cell passed on and took up the threads of the work he had done to continue it in a larger sphere of usefulness. Note Bruno, Darwin, Joan of Arc, and others, and realise that you reap on sacred ground, on ground hallowed by a martyr's death.

Wanting is what? Depravity! That is not wanting. There is depravity in the world; search the slums, aye, and search the palaces, and you will find it. But still,

total depravity is wanting, and every mother has the right to arise and give the lie to this doctrine of soul damnation. Have you ever thought of the miner who, after days, or may-be weeks, of toil, digs up a piece of quartz, perhaps seven-eighths valueless, but to the keen, practised eye there are little scintillations visible which bid him set to work and obtain the valuable; so in human life, and it would be well for many to find out the angel in their brethren.

Side by side with want of men there is a want of measures, the want of a broader system of education. Education is not yet free; many have to teach that which they do not believe. Sacred history! Profane history! All history is sacred; the history of nations, of peoples, cannot but be sacred. History is more sacred than churches. There are heroes and heroines who are unheard of; but there is this consolation, no good deed dies; whatsoever a man sows, that shall he also reap. It is necessary to lead the children out, to bring them into line with the great principle of Progress.

Perhaps you also want a change in the Poor Law. A man may work for sixty years, in face of everything, and by and bye, when the eye and brain lose grip of things, and when the hand has lost its power, what do you do? When he says, "We have scraped a little together, help us with a little." What say you? "When that is gone, when you have *nothing*, then we will think of it." Then they are admitted to the Union, and those whom God has joined together are parted, one to the right and the other to the left. Is not reform wanting there? Let every one see to it by voice, by vote, that this is altered and this want satisfied.

The greatest wants find expression, however, when I tell you that spiritual life is wanting; Spiritualism is wanting. When I claim that the greatest need is Modern Spiritualism, why is this? Man is by nature a spiritual creature, a religious animal, whose heart, soul, and spirit claim God, within whom a voice pleads with authority for God and the life to come. In the last decade of the nineteenth century you have all the accessories of religion, but what have you in addition? Very little. You have the Bible and the Creed, but what besides?

How is it that so many are callous? that men and women can move in the midst of the vortex of misery and seem unmoved? How is this? Because the spiritual nature is not catered for. When man has become spiritually hungry the creed will not feed him; when he has become spiritually athirst, dogma and tradition will not satisfy him. Will the memory of yesterday's food feed you to-day? therefore, will the traditions of the past feed the soul in the present? Will you be fed when you are told that 1900 years ago spiritual revelations were common, and that throughout past time they were manifest, and that at a certain period some person or thing said stop. Will the husks of creed satisfy your hungry soul? If facts were necessary in the days when science had not revealed the story of the earth, then surely they are necessary to-day; and better than this, they are here. If you have not grasped them, turn your brains to good use, and follow in the footsteps of men of science, lawyers, doctors, and other individuals who know them to be evidences of truth.

Wanting is what? Modern Spiritualism, with its facts and philosophy, to prove every death a resurrection. To increase love and affection, to realise toil without pain, and labour without sorrow. To demonstrate that what a man lays down will meet him beyond the portal, to prove that what a man sows that must he also reap. X.

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EDUCATION AND POLITICS: THEIR RELATION AND SIGNIFICANCE.

IN VIEW of the recent heated discussions on education, it may not be out of place to endeavour to look at the question calmly and analytically. We talk of education, write of it, quarrel about it, but we rarely ask ourselves what it is—that, perhaps, is why we quarrel about it. Education should not be made a fetish; it is not in itself an end, but a means towards an end.

The object of education is the development and cultivation of natural talents, and the acquisition of knowledge. Unfortunately there are too many people who would have us believe that the only object is to learn certain "things," many of which are not specified. Very little consideration will suffice to convince us that if the mere acquisition of knowledge be the whole end and aim of our troublesome and costly institutions, dubbed "educational," it is, to quote a vulgarism, "hardly worth the candle." If we ask, Why do we wish to develop our natural talent? Why do we wish to acquire knowledge? The answer comes quite naturally—to enable us to live a higher, a nobler, a better life; to give birth and effect to those aspirations and ideals which alone can lift man from the merely material universe, and place him in the higher realm of thought and imagination, pleasure, hope, joy, and love.

We have given the title of "education" to the *process* of developing natural talent and the gaining of knowledge; the *object* being that we may fit ourselves and others for a better life. It is important we should give a clear definition of this word, for if we have no clear perception of the nature and functions of education, how can we possibly, as individuals, or as a community, stand at the helm and direct our ship, with its precious burden, to its destination? If, on the other hand, we know what these things are, surely nothing short of indifference or wanton misconduct can drive our little ship out of its course.

We have decided that the object of "education" (that is, "the development of natural talent and the acquisition of knowledge") is to enable us to live a fuller and a better life; in short, "to make the best of ourselves and the world in which we live. But does that unnameable something, which we to-day call "education," do this? Is it calculated to do this? Can we, if we permit it to run its course for another century, expect it to do this? The answer is an emphatic "No." Why not? Because the people have had no real conception of the nature, functions, or objects of education, and have permitted an interested class to manipulate it in their own interests, to the great detriment of the State, *i.e.*, the people as a whole, until the real nature and uses of education are all but lost sight of, and many have come to regard it rather as a curse than a blessing. Nor does "education" stand alone in this respect—Religion, Law, and Politics have all succumbed to the same fate.

I want you to try to realise the grave public danger that here exists, because the object is lost sight of in the process, and we have made a fetish of "education," and are blind to its faults that arise chiefly through the jumbling together of all the forms and varieties of scholastic training and instruction under one common head, by which we lose each in trying to grasp them all, like the proverbial dog with its bone. It must be plain that the present system is almost the best that could be devised to enable "elected persons" to instil into the minds of our children whatever they please, and as this is exactly what has been done, it is probably the reason why the system prevails. To prove this, let us bear in mind what we have already agreed is the object of "education," *viz.*, "To train us to live a better life." Our children, however, are taught to read, write, and to calculate with figures; to learn grammar and geography, and to draw; to keep business accounts, and become obedient to their employers; to be industrious, and to endeavour to "make their way in the world"; to be thrifty and temperate (at least, while they are poor); and to strike a good bargain whenever they have an opportunity.

Now, while some of these things are good, some are not; but there is, to say the least, very little that is calculated to teach a child to be honest, generous, wise, or impartial, or to make the best of himself or the country in which he lives. The idea underlying the whole system seems to be that the child is a unit, separated from all other units, and as a consequence, that he or she must

pursue his or her personal welfare, irrespective of the welfare of others; that individuals are separate and entire atoms rather than parts of one mighty whole. It is as though the great copper rivets in a ship's side thought that all other rivets were unnecessary, sneered at the little iron rivets in the boilers, and maintained that *they* were the rivets that held the good ship together, forgetting that all were parts of, and necessary to, the continued existence and usefulness of the ship.

Thus, instead of being taught to make the best of itself and its surroundings, not *for* itself, but for *all*, the child is taught to pursue its own personal ends wherever they may lead, to pursue material advantage to itself, even at the cost of the general well-being of the whole people. Now it must be our endeavour to alter this; to teach the child that it is not a mere unit in society, but a PART OF society; and that it must ultimately measure its own well-being by the general well-being of all the members of the community; to teach it that it will some day become a citizen; that it will have duties as well as rights; that excess of zeal for its rights and neglect of its duties ultimately brings punishment and remorse. It must be taught its responsibility, and the eternal laws of retribution, that it may do right from conviction rather than from fear.

"But how is this to be accomplished?" you ask.

Let us broaden the scope of our inquiry, and we shall see how it may be done.

Education and Politics are not generally supposed to have any near relation, but, on closer examination, there certainly appears to me to be a very intimate connection. "Education," in addition to "the development of natural talent," implies instruction in whatever is calculated to improve or exalt mankind. I cannot conceive of a man being "educated" in vice, grossness, or immorality, but I can understand one being "learned" in them, or being an adept in certain forms of crime; thus education is a purely relative term, it has no absolute meaning, it may mean much or little, but it *must* mean good, not bad. Going a little further, we say: This man or that man is an "educated" man, or sometimes a "well-educated" man, how much or how little we do not know, nor do we know in what he is educated, or of what his education consists. An "educated" man may be either wise or foolish, a good or a bad man, a mentally weak or strong man, and so on in an infinite variety of ways. Perhaps you will exclaim, "What of that, what does it matter? We know what we mean by an 'educated man'; we know what an educated man is, everybody does." That would, of course, be very well if it were true. But is it true? Let us see.

You have here some children whom you wish to have "educated." You send them to school (*perhaps* because you wish them to become good, useful, and exemplary men and women), because you wish them to do well, and hold their own before the world, and perhaps something more or something less, in a vague, indefinite sort of way. You may or you may not wish them to benefit their fellows; probably you will not consider that at all, though undoubtedly you ought. Having sent them to school, you hope they will have for a teacher one who has gained scholarships, perhaps one who has taken his degree in a University. The children are passed through various stages of what we call education, until a certain age is reached, hoping by that time sufficient knowledge will have been gained to fit them for their after-career, feeling that they *ought* to know all that they need to know. But has this term, "education," misled you in any way? Have you or your children suffered from the use of what is called a "General Proposition?" Just analyse your own thoughts and feelings. You sum up a scholastic training for young people, in all its various forms and stages, under the one head, "education." The child may have been instructed in many inferior forms of knowledge, at the expense of the higher, and no attempt may have been made to develop "natural talents" or moral perceptions, yet at the end of the course we pronounce the party "educated." Now, the feeling created in our minds is this; we pay deference to an "educated" person, totally ignoring the fact that the same person may be immoral, vicious, or unwise. We place "educated" men in positions of trust, not because they are honest and trustworthy, but because they are educated. We make men and women teachers in our schools, not because they are gentle, wise, and honourable, but because they are "educated." We make men into clergymen, not because they are wise, tolerant

upright, and godly men, but because they are "educated." We send a man to Parliament, not because he is learned in the law, wise in administration, imbued with a sense of justice, or broad minded and tolerant in public affairs, but because he is "educated," and here another factor generally enters into the case—because he is also rich.

From these examples you will perceive that we overlook much in summing up a course of scholastic training under the head of "Education." We not only mislead others, but are also misled. We bring chaos into our minds and into society, where a little discrimination and discretion would bring order. This, not by will, not by conscious effort, but by a foolish and indiscriminate use of words which, while confusing our own senses, also blind those of others. It is no use blinking the fact, men have forgotten how to think without the use of words, and whatever ambiguity or error is attached to the words we use, is carried into our minds and thoughts, and there reproduced a thousand fold. That is chiefly why we "don't know where we are." We have, to quote Socrates, "woven nets for the unwary, and in them caught ourselves." We are sophists to a man; we know not, and often care not, what we say. We have "tied words in knots" to catch others, and, in our efforts to untangle them, we too often make them worse than they were before. This might be excusable, were it unavoidable, but it is not so; a little reflection and a little plain sense would put us right.

To be concluded.

AN HOUR WITH MODERN MYSTICS.

BY E. B. JACKSON. *Concluded from page 618.*

IT has been observed in the *Medium* for May 3, 1894, that some of the facts recorded in Florence Marryat's book, "There is no Death," seemed too highly coloured, and that there is a difficulty in obtaining access to the circles where such startling phenomena take place. No doubt the investigator has reason for complaint. All I can say is that when I lived in London, things happened in my house quite as strange and convincing as anything I have yet read. There was no mystery made about it, either. Most wonderful things happened both in dark and light seances; Mrs. Hollis-Billings was the medium. The company assembled were mostly scientific and literary people, not easily imposed upon. I have witnessed persons materialise in the bright light of a three-branch gasifier, with a bright fire burning, and six people present all saw the form, besides myself. The forms were easily recognised. Those forms did not always appear in vapoury garments, but in suits of West of England cloth; a most substantial form one was, with hands soft and warm, just as in earth-life. In fact, it was the most natural apparition possible. We had good old "Ski," the Indian, who was the most ripe and real ghost one could ever imagine. "Ski" chatted and laughed, entering into all mundane affairs as if he had never shuffled off his red skin and war paint. We had sittings with the spirit of Professor Hare, of America. He gave us a long lesson on chemistry, and the valuable properties yet to be found in common salt, besides setting in motion the "Morse's Recorder," placed beside the galvanic battery. Objects were brought and carried from distances by "Ski"; "John King" and his light were familiar household friends. Slate-writing was given through Mrs. Hollis, both in the light and in the dark in reference to an innumerable variety of subjects. The spirits joined in our singing; their voices were plainly audible among the rest, and from the others, all were invited to attend. We had no spirit-snatchers nor roughs; these sort of people had not cropped up then. We had plenty of sceptics, but they behaved like gentlemen; if they doubted, they stated their doubts in a fair, straight forward manner. Just then, Florence Cook's tested mediumship was making the world ring. Mr. Crooks was a scientific investigator; pity there are not more like him. That was a time of fair play and candid investigation.

We have been led into these reflections from perusing the life of Mrs. Buchan. Had she lived now, she might have earned sixty days for her attempt at fortune-telling.

Next in succession comes Joe Smith, of Mormon celebrity. Joe was a vulgar Yankee, but with all his vulgarity and coarseness he was made so far a "vessel of grace" to found Mormonism in the Far West, and by the shores of the Salt Lake sprang up, as if by magic, cities

husbandry, wealth, and enterprising industry. We cannot say morality, for Utah was renowned for her obscenity, brutality, and murders. But it is a remarkable fact that in money-loving, money-getting, go-ahead America, such a stupendous propaganda should have arisen. People flocked to Utah by the 100,000, to save their souls presumably. The Mormon bible is a prosy plagiarism written by the reverend Solomon Spaulding, and the golden plates are a clumsy copy of the Ten Commandments, given to Moses on the Mount of Sinai, which Moses, in his rage, dashed to the ground in righteous wrath at the doings of the children of Israel. Joe Smith's miraculous golden plates *vanished* after a copy of their contents was taken.

And now we come to the mystics of our own day, in our very midst, with whom we have held converse, and seen face to face. Levitation is the acknowledged attribute of the mystic; he who stands between two worlds, this and that other unseen, to which we are all hastening. Perhaps no modern mystic was more richly endowed than poor D. D. Home. He floated out of one window in the house of the Earl of Dunraven and floated in at another. To hold burning coals out of the glowing fire was not an uncommon event. I have the late Mr. Nesbit's testimony for proving on his own person that D. D. Home placed burning embers on his own head, and stroked the hair (Mr. Nesbit's hair) over that red ember. Never a hair was scorched, nor did he feel at all inconvenienced by the heated coal. Musical instruments were played in his presence by unseen hands. Spirits of the departed came and were recognised by their friends still in the flesh. What more do you want? and ye believe not? Had the ancient seers and wonder-workers more than this? The life of Home is a spiritual romance.

What of the Fox family? They founded no school, formulated no spiritual philosophy, it is true, but they were the media through whom that spiritual philosophy was re-birthed and brought forth to Western Europe, from its cradle in Rochester, in America. Others have written—they were the heralds and mouthpieces of the New Dispensation, whose leaven is now leavening the whole world. In the States we have yet Hudson Tuttle and others, who are all more or less mystic. Dr. Peebles is still to the fore, and he who has read his works, or some of them at least, can have no doubt where to place him. There is also Jessie Shepherd, the inspired musician. Duguid, the painting medium and author, or rather the man through whom was given the "History of Hafed, Prince of Persia," a remarkable book, even if not written on ascertained scientific data—a book well worthy of careful study.

Gerald Massey is a scientific mystic. He, too, has written a little work, "Concerning Spiritualism." Our band increases. Mr. Williams has been before the public for many years. His mediumship is familiar to all Spiritualists; "John King" is his attendant spirit. And mediumship so powerful as to give the necessary conditions for "John King" to come with his light and materialise himself is no ordinary manifestation. I speak of such mystics and mediums whom I have been personally acquainted with and have known.

Among the ladies was Miss Houghton, a visionary, who produced some extraordinary combinations of drawings in crayons, whose significance I was too stupid to understand. But, perhaps, Mrs. Burns, the wife and widow of our late lamented editor, has rarer gifts of mediumship than almost any woman in England, and with her usual quiet modesty makes no fuss or parade over them. Her sister Mary was an extraordinary healing medium; more than once I have been under obligations to her intro-visual gifts, and remember her excellent remedies with grateful pleasure. God bless her in her new home. Dr. Mack and William Eglinton are both mystics, and Dr. Mack is a healer under spirit direction, besides many others, of whose benevolent works the weekly journals of Spiritualism keep us informed.

Now, then, why should there be any need to exaggerate when writing of the wonderful facts in Spiritualism. The few we have imperfectly recorded in the foregoing pages, are enough for conviction. Investigators must make it their business to do as investigators did twenty years ago: try by themselves by the table, by the planchette, the crystal, or sit for materialisation or clair-audient communications, just as their physical and mental conditions suit, only be in earnest, and don't expect miracles at first; sit quietly, wait patiently for the holy spirit. If, after three or four months of waiting, nothing

comes, it is a sign that, for mediumistic purposes, you are sterile. For this do not be disheartened, for, just as all men are not born to be kings or artists or ploughmen, so neither are all men born to be mediums, much less mystics. But this negation of mediumistic gifts need not hinder you from being useful in other ways. You can all teach and explain to others, and it may develop the mediumistic gift in others better fitted to fulfil the great mission of seer or prophet.

Last, though not least, in the mystic brotherhood, was James Burns; he was teacher, preacher, prophet, and seer, and has left a bequest of literature to the world not yet fully recognised or appreciated. A hundred years hence, the teachings of James Burns will be more fully valued.

Every man and woman must find out spiritual truths for themselves. In Spiritualism, as in other scientific provinces of study, there is no royal road to its fountains. Man know thyself, and then seek to know the divine truths in Nature. Begin with self, the rest will come in due course.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER VI.—OLD NANNIE RECEIVES A SHOCK.

DICK RANSOM was perched upon a ladder in the dining-room at the Towers. At one end of the high oak chimney-piece he had inserted a piece of wood, on which he had roughed out a design to match the other portions of the woodwork. With firm, skilful fingers, he plied his tool until the leaf on which he was working began to assume a natural shape, the delicate veins taking form, and the curled edges standing out firm and crisp.

Chancing to look down from his work, he became aware that he was not alone. Standing close by, her wrinkled hands resting on a stout stick, and her back bent almost double, was an old woman. Her face was a mass of lines and wrinkles, the nose and chin almost met, the cheeks had sunk into two great hollows, but the eyes were perfectly clear, and glittered like two bright beads.

"What an uncanny creature," thought Dick. "Who can she be?" Then observing her print dress, and old-fashioned white cap, he rightly came to the conclusion that she must be an old retainer of the Carringtons, probably a nurse who had had charge of a former generation.

As he turned to get a better look at his visitor, their eyes met, and something must have startled her considerably, for she dropped her stick, and with a gasp of mingled dismay and astonishment, began to tremble violently. In an instant Dick was off his ladder. He helped her to a seat, picked up the stick, and in a kindly tone asked if she was ill, and if he could get her anything.

Without answering his questions, and without taking her eyes from his face, she began to mutter in a low, tremulous voice:

"Oh! the pity of it, the pity of it. He was a bonnie lad; not like the rest—bad blood—bad stock." Raising her voice into a pitiful wail, she cried:

"I nursed him in these arms, the bonnie child." Then she began to shake her head and moan, occasionally relapsing into incoherent rambling. Dick poured some water out of a carafe, and, kneeling down, placed his arm round her for support and put the glass to her lips.

"Come, granny," he said; "something has upset you. Drink this!"

As she sipped the water with trembling lips, a young lady, in a white dress and straw sailor hat, came into the room through the long open window, swinging in her hand a tennis racquet.

"What is the matter?" she asked, as her eyes fell on the group before her.

Dick explained in a few words, and the new-comer immediately knelt in front of the old woman, and taking her hands, said soothingly:

"What is it, Nannie? What has frightened you?" She lifted her head, and, looking her questioner in the face, muttered: "I have had a shock, Miss Madge." Then, pointing at Dick with a long skinny forefinger, "Who is he?" The young lady was about to explain that Dick was a workman from Malham, but as her eyes took in his handsome face, the firm pose of the head, and general bearing, almost unconsciously she altered the form of her sentence, and said: "This gentleman has come to

do some work for Sir Edward, some carving. See, he has already begun," pointing to the chimney-piece.

"Who is he? I said," repeated the old woman, querulously.

"Are you not Miss Ransom's brother?" questioned the girl. Then, as Dick nodded a reply, "He is Mr. Ransom."

"Who?"

"Mr. Ransom."

With an alacrity one would not have expected from her years, the old woman jumped to her feet and hobbled away, palpably in high dudgeon. As she reached the door, she turned, shook her stick angrily, and called out: "It's a lie!"

"More forcible than polite," commented Dick, going back to his work.

"Your appearance seems to have disturbed her somewhat," said the young lady. "I never saw her so vexed before."

"I think she saw some fancied resemblance to someone she has known," he replied.

"Perhaps so. Poor old nurse; she is over ninety, yet, strange to say, her hearing and sight remain quite unimpaired. Do you know, she can be quite mischievous at times. Her greatest delight is to get close to strangers, and, if possible, by her remarks and manner, persuade them that she is deaf. Then, when they begin to express themselves about her personal appearance, under the impression that their remarks are not heard, she quietly undeceives them, very often to their great discomfiture."

"I suppose she has been with the family a long time?"

"Yes; she came as a girl. The late baronet left directions that she should be allowed to remain here until she died. She has a room to herself, and roams about as she pleases."

Drawing nearer as she spoke, an exclamation of surprise and delight fell from her lips. "Oh! how beautifully you have done that leaf." Then turning to a clay design: "Did you model this?"

"Yes; I can work from that better than from a drawing."

"It is beautiful. You are an artist, Mr. Ransom. I have never seen carving like this. I should love employment of this description. Do you think I could learn it, my wrists are pretty strong?" holding out a pair of capable-looking white hands. "Do you teach?"

"I have a class at the Institute," answered Dick; "Several ladies have joined, and are doing remarkably well; on the average, better than the gentlemen."

"Could you spare time for two private pupils? If so, I will ask Miss Sumner to join me."

Dick expressed himself as being only too pleased, and a time and place were arranged there and then. After which, she went on to give him an amusing account of some former attempts to cultivate a hobby.

"First, I tried poker work, but papa burst into the room under the impression that the house was on fire, and put his veto on that, saying his nerves would not stand the continual shock which would occur every time he smelt the burnt wood. Then came a craze for repousse work; but the hammering gave us all fearful head-aches, and papa said I should loosen the foundations of the building with the constant vibration. As he did not wish to come to an untimely end under the debris of a fallen house, he put his foot down once more. After that, in a moment of weakness, my brother Hal, with a generous but mistaken impulse, proffered to teach me amateur carpentering; but as he was obliged to finish all my attempts, he not unnaturally withdrew from the agreement with disgust. So you see the material with which you have to deal; are you not disheartened already?"

"I have been accustomed to work under difficulties," said Dick, "though that sounds rather uncomplimentary. Success depends to a great extent upon application, and the determination not to let first failures induce one to give up. Who said that genius was simply 'an infinite capacity for taking pains'?" They chatted away, until the young lady, taking the blame upon herself, reminded him that he was neglecting his work, so with a polite "good morning" she took her departure.

Dick had greatly enjoyed this talk, and for the time being the difference between their respective positions had slipped his memory; but as this fact came to his recollection, he muttered bitterly: "If I had been her equal she would not have addressed me without a formal introduc-

tion. As it is, being only a common workman, she may dispense with the form which polite society imposes upon its members."

Then his better self stepped in and said: "Dick, you are a fool. You are blaming her for something over which she has no control; and again, by your own showing, you are indebted to this said etiquette for your pleasant chat."

His studies that evening did not progress so well as usual, for, constantly flitting between the page and his eyes came a vision, clad in a white dress, with a little sailor hat set jauntily on its head. This was supplemented by a roguish oval face, and two beautiful grey eyes, which haunted him persistently, until in sheer desperation he flung down his book, and, taking up his pipe, joined Andrew in the garden.

"By the way, Macpherson," he said, trying to assume a careless, off-hand tone, which did not deceive his astute listener in the least: "Who is the young lady at the 'Towers'? She could not be Lena's pupil, as her Christian name is Madge."

"It would be Miss Thornton; she is a friend of Miss Sumner's. They live in that large red-brick house, nearly opposite to the west lodge. Her father held some post in India. He is a decent fellow; rather peppery, but all right at the bottom. Anything else you would like to know about the young lady?"

"No, thank you."

"Umph!" grunted the elder man.

"What did you say, Macpherson?"

"I said naething, Ransom."

The following morning Dick's eyes strayed frequently from his work in the direction of the open window, through which his visitor had appeared on the previous day. As the morning wore by, his usual pleasant expression gave way to a disappointed look. At last with a dogged pertinacity he settled down to his task with a muttered:

"What on earth is the matter with you, Dick Ransom, that you can't see a pretty face for once without letting it upset your mental equilibrium. A perfect stranger too. You are a dog-goned idiot, as my old countrymen would put it." Then he dug his gouge viciously into the wood, and came near spoiling the whole of his morning's work.

"May I come in?" said a voice, the tones of which thrilled him with a hitherto unexperienced delight.

"Why not?" he said, making a desperate effort to show a calm exterior.

"Well, I was about to enter, but really the ferocious look on your face was enough to deter a much braver person than I am. Has Nannie been here again and annoyed you with her sarcastic remarks? When she chooses she can be what my brother would call a 'holy terror!'"

He made some trivial excuse to account for his surly countenance, and then, almost like old friends, they dropped into an animated conversation.

"I told papa that I intend taking lessons in carving," said Miss Thornton.

"Yes?"

"He says you don't know to what you have pledged yourself, but that he is sorry for you. However, it will occupy my time; it hangs very heavily occasionally."

The latter part of this speech grieved Dick. One of the topics he frequently touched upon was the useless lives spent by many of those who were not obliged to labour for their living.

"I am surprised to hear you say that, Miss Thornton," he said. "Surely if such unoccupied time is at your disposal, it is your duty to use it for the benefit of others. There are many things you might——"

He bit his lip, remembering that he had no right to lecture her in this fashion. How would she take it?

"I beg your pardon," he began.

"Don't apologise," she said, rather stiffly, and with a heightened colour. "I suppose I laid myself open to your charge."

Dick turned to his work, with a flushed face, mentally terming himself an ass. His companion remained so quiet that after a long interval he made sure she had gone, but on looking round he was surprised to see her still standing there, a more serious look on her face than he had yet seen. The next time he raised his eyes he was alone.

As Madge Thornton slowly left the room, crossed the lawn, and made her way towards home, a host of con-

flicting thoughts passed through her mind. Her first impression was one of indignation. How dared this man take upon himself to teach her her duty. He ought to be glad that she had so far permitted him to converse with her. Was she not his superior?

"No!" said her conscience. "He is certainly on a different social plane than yourself, but otherwise he stands head and shoulders above you. You have heard that his family are reduced in circumstances, and know that this man, a man of education and refinement, has met the reverses of fortune like a hero, having the moral courage to turn to manual labour in order to provide for himself and dear ones. It is also obvious that he is favourably impressed by you, yet that did not prevent his speaking his mind, and justly reprimanding your idle tendencies. Pray, how many white-handed, idle young scions of aristocracy, in your own immediate station, would have had the temerity to do the same thing?"

"You have refused several offers of marriage, saying that when you entered upon that state, it would be in partnership with a man: one who would do his duty under any circumstances, and to whom you could look up and depend upon for help and advice."

Then, as a rosy flush spread itself over her face, her mentor continued, relentlessly:

"Here is the man! a Malham workman. You have only seen him twice, yet instinctively you recognise that he possesses the qualities you have vainly sought elsewhere. Further, can you explain the reason that, in so short a time, this man's individuality has stamped itself so firmly on your mind?"

Poor Madge. She was a proud girl, but underneath her pride lay a honest nature, a self-tormenting will that always led her to do the right thing in the end; pain, trouble, or self-denial notwithstanding.

To be continued.

DOES IT PAY TO BE MEAN?

BY J. HARRY BUNN.

[Suggested by reading an item to the effect that six persons are, or were, in the habit of co-operating to jointly purchase one copy of the TWO WORLDS per week, evidently with the intention of saving money.]

ON the spiritual plane a man is mean who pays one-sixth of a penny per week, and thinks he is going to highly benefit himself and add to his spiritual wealth (if he has any) the vast store of imperishable spiritual truths contained in each number of the TWO WORLDS. Does he succeed? The first condition necessary for the reception of spiritual truth is spiritual aspiration, and how can a man aspire to spiritual things who concentrates his mind on worldly things and the making of a good bargain? The second condition is liberality, for it is only by giving liberally that we can receive liberally, and seeing that "like attracts like," how can a mean man be liberal? The third condition is benevolence (personally disinterested love to others), and is this possible when one is entirely wrapped up in self-love? No! And the foregoing shows that meanness does not pay, for the return is absolutely nil. The mean man, being utterly void of all three of the above conditions, simply loses his one-sixth of a penny, and will find, when he views his possessions in the country to which he is now hastening, that meanness does not pay, and is a losing game.

On the physical plane a man is mean who starves his physical body and so spoils the instrument which alone is his real property in this world, and by the aid of which alone he can gain real property in the next world. Does it pay to be mean with the physical body? Does it pay to cramp the instrument so that the real man (the spirit) is self-chained to earth, and so fails to lay up treasures of love and wisdom, and eventually arrives on the farther shore a spiritual pauper? A man who starves himself physically and spiritually enjoys neither this life nor the life to come, will, in the not so far distant future, awake to the now little realised fact that it does not pay to be mean.

On the financial plane a man is mean, and thinks by sailing close to the wind to get immensely rich in this world's goods; but he sails too close, and his ship comes to a standstill, and he loses in the race for wealth. He who pretends to give good value for money, yet all the time is cheating in an underhanded way (but is always careful to keep within the letter of the law) is always a petty

money-grabber, who has had to pay the highest price, having sacrificed both moral health and happiness. He experiences an uneasy, worried feeling, and considers himself very unfortunate (and in truth he is so, but by his own actions), and will never progress until he fully realises that meanness is fatal. Is it worth while to sacrifice everything for gold, which, if not wisely used, is of no more benefit to its temporary owner than so many road-stones, and arrive in the next world a spiritual pauper? No; the price is too heavy for goods which are but means to an end, and that end, spiritual unfoldment. The man who is blessed with children, whom he sends to work early to earn a few shillings per week, which he promptly appropriates, over-reaches himself, for when they become men and women they are often forced to join the ever-increasing army of the unskilled and unemployed, so they become a burden on him; whereas, if a few pounds had been wisely spent in equipping them for life's battle, they would, most probably, have been in a position to help him in his old age; but if not, he would have sown good seed, and would reap, in the not so far distant future, a spiritual harvest. It will pay "Mr. Meanman" to carefully train and thoroughly equip his children; money cannot be better invested, and he can rely upon getting good interest. But he must not expect to get back the capital also, for this the children will use, if they are wise, in training and equipping their children, and so on *ad infinitum*.

We have now finished our survey, leaving examined the question from various standpoints. On whatever plane, in whatever walk in life, where'er we turn we find meanness is a failure and a great mistake; for the mean man simply grasps at the shadow, and so loses the substance.

Gentle reader, are you weary of the grimness and sternness of this cold-hearted world? Do you desire friendship and love? Then love humanity, and you are sure to be loved in return, sooner or later, if not in this world, then, for a certainty in the next, which, to the heart-weary, is very consoling. "There are no companionless spirits in the higher realms." Do you desire power and wisdom? Then give forth unstintingly of all the knowledge you have, and immediately you are on the high road to the realms of the powerful and the wise. Press onward! There is a sequel to this brief life, and that sequel will show that all experiences are but means to the development of a perfect character.

SPIRITUALISM IN BRADFORD.

SIR,—It seems to me that true and exalted Spiritualism is on the wane in Bradford and district. Some years ago we had four or five meeting places, and very often good speakers at them all, now we have about eleven, but very seldom is there any speaker at any of the places qualified to stand before and teach an intelligent audience. There are a great many uneducated mediums, who sit in developing circles, and when they get a little spirit power they aspire for platform fame, and very often their qualities for public speaking are at a very low ebb, one part out of the four is a little Spiritualism and the other three parts empty conceit and twaddle. I do not say they are bad people, but some of them do not let their light of goodness shine before men as they ought. I went to hear Mrs. Besant in Bradford a few weeks ago, and it was a grand spiritual address, although I could not quite agree with all she said.

Why not close some of the places and have four or five, and fill them and pay good speakers, who can expound the philosophy of Spiritualism as it should be? I had a dear-beloved daughter, who passed to the higher life two and a half years ago, and spirit-communication has brought consolation of priceless value into our home.

BENJAMIN MYERS.

MATTERS REQUIRING CONSIDERATION.

SIR,—I have often thought of writing *re* the claims of mediums, to the better consideration of those with whom they have to deal. I should not like to say anything extreme, neither do I wish what I say to be taken in any other spirit than the desire to bring about a better understanding between speakers and societies, and also, to possibly disabuse some minds of misconceptions, conceived in ignorance of the true conditions, and how they affect mediums. I have visited places where I have had to listen to frivolous and somewhat unseemly conversations during the time between my arrival at the rooms and the opening of the service. This is not calculated to give the *essential conditions* for elevated and spiritual control.

Those who are most sensitive to spiritual conditions, are also the most likely to be hurt and weakened by the existence of such untimely ebullitions of vulgarity, which, I am glad to say, are not the rule, but rather the exception. Then how few, comparatively speaking, have ante-rooms where the speaker can wait for the time of opening in peace and comfort. The open-hearted hospitality of those friends who entertain us, is a marked feature of our Spiritualist fraternity, but how often spoiled by the introduction of purely personal matters.

relating to society work, and the uncomplimentary characteristics of those who should be recognised as follow-workers? There may be exceptions, but I do not think that mediums have any desire to interfere in these things, but, rather, to be used as instruments for the propagation of the broad and noble principles of Spiritualism. Others seem to regard us as necessary evils, whom they tolerate, but do not think it their duty to treat with the same consideration they would desire themselves.

Some there are who think that the public exercise of mediumship is a pleasant way of visiting many towns, and having pleasant jaunts at other people's expense. Anyone holding this view should try twelve months of it, and see how they would like leaving their homes week after week the year through. I think they would alter their opinion. There is also another consideration, which at a first and casual glance, may seem very unimportant, that is, the omission of some secretaries to enclose, when sending communications requiring an answer, a stamped envelope or post card for reply. When you receive hundreds of letters or post cards in a year, and have to reply to them, these omissions are the cause of considerable expense. One Society, to whom I gave one date this year, have sent four notes, all of which I have replied to, yet in no single instance has the expense on the speaker's part been considered. I have no doubt these cases, and they are not few, arise more from want of thought than anything else, and perhaps this may do something towards remedying the present state of affairs. If what the Societies pay us was nett gain, the matter would not be of much importance, but there are many other ways in which demands are made on us. I should not like this letter to cause any offence, as I have only written so that what I regard as an injustice should be righted. Of course we could decline to notice communications unaccompanied by the return postages, but that would not be conducive to a better understanding.—Sincerely yours,

JOHN SMITHSON.

3, Cliffe-street, Dewsbury.

MEDICAL PRESCRIPTIONS FROM SUNDAY PLATFORMS.

SIR,—For some time past I have thought of writing to you on the above subject. I need not remind you that numerous mediums ostensibly have a "spirit doctor," who is ready at almost any time to give prescriptions for the cure (?) of the diseases that flesh is heir to. Undoubtedly, the relief of human suffering is a noble work; but the fearful and wonderful attempts that are frequently made from our platforms to give "medical" prescriptions are a parody on the healing art, and a disgrace to the Sunday services and the Cause generally. Take, for instance, the following specimens which were given from public platforms; the first, according to the diagnosis of the medium, was for congestion of the liver, the second for gravel: Podophyllin, two ozs.; a pennyworth of bogbean and mountain flax; boiling water, one quart; dose, a wineglassful three times a day. Now, the recognised maximum dose of podophyllin is twenty grains, and a wineglassful holds about two ozs., so the patient would have taken more than twice the maximum dose of podophyllin, exclusive of the bogbean and flax, both of which are earthartic in action. The lady to whom this was recommended was already relaxed and weak; fortunately, for herself, and perhaps the medium, she did not take it. The next is as follows: Dandelion, cranesbill, elder leaves, avens, balm, agrimony, motherwort, tansy, vervain, rosemary, nettles, brooklime, and chickweed, a pennyworth of each; water, one quart! Fancy, only thirteen different herbs—about thirteen ounces—in a quart of water! Evidently this medium intended to hit the mark somehow. A few, say two or three at most, well selected herbs would have done all that was necessary.

I have many samples of platform prescriptions, but space forbids detailing them here; all I can say is they are enough to make the hair of an experienced practitioner stand on end to read them. The mediums who gave them ought to be made to take their decoctions, just to try the effect! Note that the quantities prescribed are generally in pennyworths, instead of definite quantities. Such methods display complete ignorance of therapeutics, and the individual, spirit, or medium, who gives such prescriptions as above examples, is ignorant of the uses of herbs as applied to the cure of diseases. There is every probability that more harm than good would be done by such people, and the cause of Spiritualism and medical herbalism is injured thereby. It may be argued that good is frequently done, but from what I have seen, fully two-thirds of the prescriptions given from platforms are not worth having. Sometimes the diagnosis of disease is accurate, and the sufferer says "Oh, the medium has correctly diagnosed my ailment, he can surely prescribe a remedy!" This is a false argument. A sensitive may easily diagnose a disease, and yet be quite unable to prescribe a remedy to cure the same, and it is evidenced that spirits are often in the same predicament. Personally, I would deprecate such proceedings from Sunday platforms. First, because after a devotional service to come down to the recommendation of pennyworths of herbs is not the way to gain respect from the public; secondly, because the majority of the prescriptions given are useless; thirdly, because every man who has studied pathology and therapeutics knows that a very careful diagnosis and great discretion is necessary to see a patient is not harmed, and the requisite amount of care cannot be exercised from a public platform.

If diseases are to be diagnosed and prescriptions given, let it be done at private or week-night meetings, and avoid sensational clap-trap at Sunday services. There are some men and women in the Cause who have made a special study of diseases and their cure, and to all such I say God speed; but let us have truth and justice always. Complaints are constantly being made as to the lack of devotion in Spiritualists' meetings. Can we wonder at it? If societies would take up this matter and only allow addresses, with a little clairvoyance or psychometry quietly given, before or after the address, we should then have more devotional services.—Yours truly,

MEDICAL BOTANIST.

WIGAN.—Are there any Spiritualists in Wigan or in its vicinity who will assist in the formation of a Society there? Address Jas. Swindlehurst, 159, Hammond-street, Preston.

ITEMS OF INTEREST.

THE list of "Non-affiliated" societies on our "Next Sunday's Platform" page is too long. We wish it could be shortened. Why not become affiliated?

LIVERPOOL (Pembroke Literary Debating Society).—Oct. 19: By special request, Mr. E. W. Wallis will open a debate on "Is Spiritualism true?" at 8 p.m.

THE STRATFORD SOCIETY, London, have issued the first number of a neat little monthly journal called "Spirit," price one half-penny. It is a very creditable production.

SEANCES, every Sunday at 11 a.m., at 43, Cambridge Gardens, North Kensington, W. Mr. J. J. Vango, medium. Sitters wanted for a private developing circle. [Advt.]

At the All Hallows' celebration, in Manchester, Oct. 31st, our old and esteemed friend, Mr. W. Johnson, has promised to preside, and he will be supported by speakers whom Spiritualists are always glad to welcome. Don't forget Oct. 31st.

Mrs. GRIFFIN, as a clairvoyant, and Miss Shackleton have rendered very valuable services to the Federation Propaganda Work, assisting the organiser most willingly. Their labours meet with much deserved appreciation wherever they go. Good for you, ladies.

THE *Glasgow Times* gave a full column report of the service held in the Waterloo Rooms, speaking highly of the addresses of Mr. J. Robertson and Mr. Anderson, also of Miss McCreadie's clairvoyance. The reporter received a description with some striking details, which he admits he recognised. Crowded meeting.

FEDERATION PROPAGANDA.—A week's mission will be conducted by Mr. Swindlehurst at the Salford Rooms (over the Co-operative Stores) on Monday, Oct. 5, and following nights. The organiser will be assisted by Mr. J. Macdonald and other speakers. Mrs. Newton, of Stockport, will give clairvoyant descriptions. Chair at 7-45. Collections. Questions invited.

THE DEBATE at the County Forum, on Tuesday, was well attended. Mr. Swindlehurst made a fine opening speech, and gave a forcible exposition of the basic claims for the truth of Spiritualism. An interesting discussion followed. Mr. J. B. Tetlow ably presided. The collection resulted in 10s. for the Federation Propaganda Fund. Next Tuesday, opening night of the Debating Society, at eight o'clock. Committee to meet at 7 p.m.

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

RECEIVED LATE.—*Monkwearmouth*. Mr. J. Clare lectured on "Natural Religion." Mr. J. Taylor gave a table seance, the table, not a small one, turned completely over and spun round on one leg without any one having the slightest contact with it; Mr. Ainsley kindly opening his house for the sitting, and Mr. Wm. Willis entertained the medium. *Leeds*.—Mrs. Robinson, Mrs. Roberts, and Mr. Lee, all gave satisfaction. *London, Tooting*.—Mrs. Brömel and Mr. Robson, successful with clairvoyance.

THE *Birmingham Gazette* and *Post* both gave long reports of the opening of the Spiritual Evidence Society, under the chairmanship of Lieut.-Gen. A. Phelps, and Mrs. Britten's presidential address. Elsewhere we print Mr. Hodgson's report, and thereafter an interesting limelight exhibition of "spirit" writings, drawings, and photos was given. A lively correspondence has resulted in the papers, none of which, by-the-way, have indulged in sneers and sarcastic comments as they were wont to do. Are they learning to respect our facts at last?

RECEIVED.—"An Outline of Evolutionary Ethics," by C. Cohen Price 6d. A thoughtful, sensible, and philosophical dissertation upon a most important subject. It deserves a large sale. R. Forder, 28, Stonecutter Street, London, publisher. A second edition of "The Seers or Prophets of the Old Testament," by John Page Hopps, 2d., is now ready. "The Spiritual Review" for October, 1d., contains many good articles; as also does the "Mystical World," 1½d., post free 2d., especially that by Hudson Tuttle on "The Origin and Antiquity of Man."

"NEXT WEEK'S ISSUE."—Friends who send us articles must not be disappointed if they do not see them in our next issue. We frequently have sufficient "copy" in hand to keep us going for a month. A variety of circumstances affect our decisions as to the order of priority—but we do our best for all, contributors and readers alike. Will friends who send poems, please be patient; our space is very limited, and we can only use poetry occasionally. We have enough by us to fill a whole issue of the TWO WORLDS. Good poems and good articles are always welcome.

CLAIRVOYANCE IN BERLIN.—We take the following from the *Londoner Zeitung*, of Saturday, Sept. 26: "Last week, one of the Court officials at the Imperial Palace at Berlin, was on duty when he suddenly saw the 'White Lady' rise out of the floor of the corridor. She wore a jewelled belt, on which her left hand rested, whilst the right hand was held up threateningly. The expression of her face was stern and severe. The bunch of keys, which she usually carried, was wanting this time. The Court official who saw her was frightened and alarmed the whole palace. The Emperor, who was immediately informed of the occurrence, remained unmoved, and gave orders to immediately double all sentries, and to put additional ones in comparatively unprotected places."—H. Walter.

SPECIAL SEANCES IN CAMBOIS.—Sept. 18, 19, 20, 21: Mr. Taylor, of Farnworth, came to this district and gave us four physical seances, which prove his mediumship worthy indeed. A table, about 56lbs. in weight, being lifted bodily from the floor, and even followed him about the room. Two men got on the table, one 13½ stones in weight and the other 11½ stones, and all were lifted from the floor. Another manifestation was the table being raised to a slightly inclined position, resting on two of the legs only, and two men applied all their strength, and could not press it on the floor again, showing the resistance there must have been under the table. Other manifestations of a striking character took place. All the sitters, both members and non-members, being highly satisfied.—Wm. Hodgson.

"IN MEMORIAM" and other "Items" crowded out. Next week. CHESTERFIELD.—C. J. W. would like to meet with Spiritualists in this town. Address c/o Editor T.W.

ANOTHER worker in our glorious cause was called suddenly to the higher life on Monday, Sep. 21, when our sister, Mrs. Ellen Broadbent, aged 62 years, of 69, George-street, Blackpool, cast off the mortal to put on the immortal. Our sister had tasted the joys of Spiritualism for over 30 years. Our loss is her gain.—W. H.

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.

THE following is from the *English Mechanic* of last week, please say if it is true, as I have always considered Prof. Crookes' experiments absolutely convincing.—"When that ingenious person, Miss Florrie Cook was caught red-handed cheating, the entire superstructure of Mr. Crookes' 'spiritual theory' collapsed like a card house for good and all." If the above is not true it ought to be authoritatively denied. W. P.—[Mr. Crookes' facts could not possibly be altered by any subsequent action of the medium, and it is hardly correct to say that Miss Cook was caught red-handed cheating. Mr. Crookes has recently stated that nothing has occurred to cause him to change his published testimony. Why should it when he recorded facts?—Ed. T. W.]

SKIPTON MISSIONS.—Large but somewhat hostile audiences greeted the organiser and the friends who conducted these meetings on September 21 and 22. On the first night we had lively times. A Christian missionary, who had been lecturing against Spiritualism, was there to lead the opposition in person. This individual would neither obey the chairman nor the peaceful residents of Skipton who had paid their money, so for sometime we were quite merry. Orthodoxy is receiving a severe shaking in this locality, so the bigots were organised for disturbance. But the meetings were, nevertheless, a glorious success. Mr. Swindlehurst was listened to with attention, and when question time came the opposition leader soon received his quietus. The sweet and excellent singing of Miss Shackleton did much to bring peace to the camp of the unruly Israelites. The clairvoyance of Mrs. Griffin, under the disturbed conditions, was good. Mr. Lund, the president of the local society, and Mr. Wilkinson, from Accrington, ably presided over the meetings.

BLACKBURN SPIRITUALISTS' SOCIETY (FRECKLETON STREET) BUILDING FUND.—For some time past the members and friends of Spiritualism in Blackburn have felt that the Cause cannot progress as they wish to see it while occupying hired rooms, and efforts are now being made to build a hall that can be devoted more exclusively to spiritual work. The Building Committee have decided to hold a Sale of Work in the Freckleton Street Spiritualists' Hall, on October 29, 30, and 31. If each society could arrange a special meeting for our benefit, and each friend do their best, we should soon get the required £800, and raise a monument to Spiritualism worthy the name in her Jubilee year. Friends, give us your practical sympathy. All moneys or goods for the above will be thankfully received and acknowledged in the TWO WORLDS by Mr. T. Whittaker, financial secretary, 35, Canterbury-street, or Mr. R. Bullen, treasurer, 22, Hollin Bridge-street, Blackburn, or any of the committee.

THE story of a seance with Mr. and Mrs. Everitt is fully set forth in the *Newcastle Daily Leader* for Sept. 24, in a fair and impartial manner, without any nonsense or bunkum. The account should do good. A spirit, who frequently manifests at Mrs. Everitt's seances "sent this written message by the hand of the medium. 'We wish to make you people thoroughly understand that we are very much alive though not in your sphere.' Thereupon this declaration became strangely demonstrated. The room was still gas lit, every one in the small circle could see and observe the other, so that even a ventriloquial effort must have been discovered, yet there issued from under the table sounds of sawing, planing, screw-driving, hammering in a nail, with perfect realism so far as the sense of sound went, and, indeed, it seemed as if the table was being destroyed. Having studied somewhat closely the performances of all the public conjurers for the last thirty years, Professor Anderson, the Brothers Davenport, Maskelyne and Cooke, Herr Dobler, Trewey, and so on, I can honestly say they never did anything so simple and astonishing as this, which, of course, the Spiritualists took simply as a psychical manifestation." The "direct voice" phenomena which followed are fully reported, but want of space prevents reproduction.

A "GHOST" AT BRIGHTON.—Mr. Thomas Lucas Smith writes to the *Daily Telegraph* as follows, from Mansion House Chambers, E.C.:—"On Thursday I was stopping at the house of a friend at Brighton, and, having remained up reading for some time after the family had gone to bed, I at last, it being nearly twelve o'clock, prepared to retire to rest. On going upstairs I seemed to catch a glimpse of a patch of moonlight on a wall by the window on the second landing. As I drew nearer, to my utter astonishment, this gradually took the shape of a woman. The ghostly nature of this form was apparent, for the wall was clearly visible through the figure. The shape was that of a woman about thirty, tall, well formed, and clothed in some plain garment, which might have been a shroud. She was gazing earnestly into the grounds through the window, a very sad expression on her face. Suddenly she gave a deep sigh of such utter lament that it startled me more than even the first sight of the apparition. Then her form grew indistinct, and in a few seconds vanished. I examined the wall, but found no trace of anything abnormal. In the morning I related the strange adventure to my host, who was remarkably upset at my narrative. At his request, I refrain from naming the precise house, as the property is for sale, and publicity might do it harm. He said there was a family secret he could not reveal, and contented himself by asking me to inspect a certain picture in his possession. I was astonished to find the ghost and this portrait to exactly tally. The latter must have been at least 70 years old. I await an 'explanation' from those scientists and conjurers who laugh at Spiritualism. I know that my experience is real."

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FRIDAY, OCTOBER 2, 1896.

EDITOR AND GENERAL MANAGER,
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Mr. and Mrs. Morse,	Mr. T. O. Todd,
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PROFESSOR ELLIOTT COUES (U.S.A.),

Is one of the few men who have become famous, not only in physical science, but in psychological science also. He is one of the leading American Naturalists, and was invited to reside in London and identify himself with the British Museum. He has had extensive experience with mediums and has witnessed many marvels, notably direct slate writing under perfect fraud-proof conditions; he has actually *seen* the pencil doing the writing.

ARE WE ALL DOING OUR BEST?

ONCE more the practical question is forced upon our attention: "What is the object for which Spiritualist Societies are formed, and Sunday services held?" In our correspondence columns we print several communications which bear upon the question of the conduct of our public meetings, the conduct of mediums, and the conduct towards mediums.

There are quite a number of points to be considered. It will be conceded, we think, (1) that Societies are not instituted for financial or business purposes; (2) that Sunday services are not held for the purpose of acquiring funds; (3) that the objects may be summed up (a) for personal research, study, and development; or the observation of phenomena to obtain conviction, the study of the spiritual philosophy and its personal application to daily life, the cultivation of psychic powers and the stimulation of the spiritual faculties; (b) for the propagandist work of spreading the knowledge of spirit-communication for the comfort and blessing of others: or Altruistic labours for the spiritual well-being of mankind; (c) for the educational and reformatory efforts to mould character and evolve spiritual qualities; or that a centre of spiritualising forces may be established to help all who come within its sphere to wisely and purely live the higher life of righteousness and love.

To put it briefly, our Spiritualist Societies are, or should be, co-operative fraternities of truth-seeking, truth-loving, and truth-living people, who desire knowledge and spirit-ministry, that they may hearten each other, develop spiritual graces and virtues, and assist the doubting, the weak, and the wicked to live purer and truer lives.

If this conception of our Spiritual Evidence, Research, and Ethical Societies or Spiritual Churches is a true estimate of the objects for which they are formed, then they may be said to be two-fold in their operations: (1) To help, to spiritualise, and educate the members; (2) To proclaim, to enforce by evidence and example, the truth of Spiritualism and its beneficial influence, and thus enlighten and educate the ignorant, the foolish, the Materialist, and the Sectarian. Again, if these are the functions and offices for which our churches and Societies exist, surely they are educational, moral, religious (aye, in a word, *spiritual*) institutions for the encouragement of human growth in spirituality, for the loving labours by Spiritualists for the benefit of others and their own spiritual development.

ARE WE LIVING UP TO THIS IDEAL?

Do our Sunday services feed the heart-hungry, comfort the sad, strengthen the weary, convict the sinful, encourage the weak and wicked to cease to do evil and learn to do well, and help the aspiring and spiritually-minded? Are our meetings such as foster the aspirations of those who attend, and lead them to nobler resolves and more faithful efforts and service? Do they inspire us to spirituality, and awaken the better-self in us, so that the fruits of the spirit, viz., patience, forbearance, charity, sobriety, chastity, honour, fortitude, fidelity, and kindly helpfulness towards one another, are displayed in our daily lives? Or do we grow critical, condemnatory, harsh, cynical, and unsympathetic one towards the other? To the extent that our Spiritualism leads to spiritual unfoldment—to the extent that our spirit-communication and our Sunday services help us to be good, true, wise, and brotherly, they are a success; and their failure to do this proves that we have not yet found the better way ourselves, and our Societies are not meeting our spiritual needs.

It seems to us that the managers of Societies need to keep this basic principle constantly before their mind's eyes:

THE SOCIETY EXISTS TO DO GOOD.

The object to be achieved is *Spiritual*. To try to deepen

the spiritual convictions and strengthen the characters of the members, and draw inquirers by love and sympathy into the charmed circle of fellowship, and invite them to participate in the joy of the fulness of life revealed by spirit-intercourse and spiritual growth.

If Spiritualism does not make its adherents *better, wiser, truer, and more earnest*, because of the knowledge they have received and the light and liberty that are theirs, as the result of spirit-intercourse and guardianship, of what benefit is it?

Why should we invite the public to our services—to become associates or members of our societies or churches—if we have nothing to offer them that will bless and exalt them?

Can we truly say "Come with us and we will do thee good, and show thee a more excellent way?"

True, we *may* and *can* say, "We know there is no death, and we can help you to know it too"—but—if that is the full extent of our knowledge and our service to the sad and enslaved it is of little worth. A fiendish spirit, proving his identity, can demonstrate human existence after death—but we want *more* than that—the world requires more than that.

SPIRITUAL PROGRESS

is the need of the hour. Growth in goodness and grace, in sweetness and singleness of heart, in purity and high-souled purpose, in honesty, ability, worth, and sincerity—this is the spiritual reformation and dispensation humanity needs—not merely signs and wonders.

The lusting after "tests," the debasing of spiritual intercourse to commercial schemes, the using of mediumship for fortune-telling, and the employment of our platform (*which should be consecrated to spiritual uses*) for self-advertisement, for quackish devices, and mere appeals to wonder-mongers to draw a crowd and win the "gate-money," these things are "a crown of thorns about the brow" of our movement, a shame and a disgrace to all who practice or tolerate them, and they should bring a blush to the cheek of the lovers of Principle and Righteousness who do not strive to alter the system under which they are possible.

The phenomena are admitted on all hands, the victory of the facts is well-nigh complete. The rout of orthodox, dogmatic theology is equally complete, and we may well let the dead past bury its dead. We can leave the uprooting of the weeds to others. It is now our duty

TO SOW THE NEW SEEDS;

to explain the spiritual philosophy; to apply it to all the "living issues" of the hour; to build upon the basis of fact—now so broad and well laid—the Temple of the Religion of the future; to evolve the service of Use and Beauty; and, above all, to individually *live the spiritual life*.

Our aim must be improvement, excellence, perfection.

Our Sunday services ought to be the highest and best, the most orderly, and the most spiritual in the land.

Our singing, our prayers, our addresses (inspirational or normal) ought to breathe the Spirit of Love, Truth, Sympathy, Honesty, Good-will, and devotion to Truth, and Humanity.

We should go on from better to best, both in methods, in practice, and in spirit, with but *one desire*, and that to "do all the good we can," in the best, wisest, and most spiritual manner.

Spiritualists—we talk of conditions—do we *give* the best and most harmonious conditions to pure and unfolded spirit people to come and teach us? Do we try to fit ourselves to receive, and respond to, their loving impulses?

Mediums—do we offer the freest, purest, and most spiritual conditions to the wise and exalted spirits? Do we seek the best gifts? Do we try to render ourselves *at one* with the noblest and the best by developing our minds, and, by pure thoughts and orderly lives, sincere desires and spiritual conduct, become fit to fellowship with, and be inspired by the "teaching" spirits, the sages, and philosophers of the better land? If not, how far are we in advance of the worldly-minded or the orthodox?

Let us unitedly try to build up the Church of the Spirit in our hearts and lives, and lead the world into the better way of Love and Right.

The charges laid against us are terrible. We are told that there is so much fraud, imposition, folly, ignorance, conceit, and cupidity, displayed by mediums, such a lack of reverence for things sacred, such a want of spirituality,

and real aspiration after better things, frequently displayed in our Sunday meetings, such incompetence and inconsistency presented, and such undeveloped mediumship praised and belauded in the misleading and untrustworthy reports sent to the papers, and such nonsense often uttered as clairvoyance, psychometry, and medical advice, that intelligent, level-headed, and enlightened thinkers are often driven away from our meetings in disgust. We know that such wholesale assertions and condemnations are unfair exaggerations of the facts. We know too that many who come under condemnation are doing their very best, under their circumstances and according to their lights—but—there is just that element of truth in these charges that makes them sting, and makes one wince and wish it were otherwise.

But, when such complaints come from Spiritualists we feel we *must ask them* what are *you doing* to make things better? Don't find fault unless you are prepared to go to work to remedy the defects you deplore! If Bradford is in the parlous state our correspondent says, then, in heaven's name let him and a few others issue a *call* to all who deplore the evil to come out from among those who do the wrong—let them unite to found a Spiritualists' Union for spiritual progress, by spiritual methods, in love towards all.

We have not dealt with this matter fully, but, friends, we do not want complaints or fault-findings. Let us all shoulder our share of the blame, if blame there be, and take counsel how we may abolish the evils, right the wrongs, and act out the highest right for the greatest good.

SPECIAL REPORTS.

SPIRITUAL EVIDENCE SOCIETY, BIRMINGHAM.

ANNUAL REPORT, 1896.

MR. CHAIRMAN, Mrs. Britten, Ladies and Gentlemen,—In presenting our first annual report we have to deal with a year of preparation and experiment, designed to ascertain safe lines for future procedure, and thus we combine with it a Manifesto concerning our position towards other Spiritualistic Associations and to the public generally.

The founders of the Society came together under the primary influence of the great scientific men whose names head the list of witnesses to the facts concerned with spirit return and communion. In judging whether this claim of Modern Spiritualism was proven, they put to themselves three questions:—First, Is spirit return a matter vouched for by a sufficiently wide range of witnesses? Second, Can any assertion by individual witnesses be verified by stringent examination by scientific men? Third, Can the conditions certified by scientific men be reproduced by ourselves personally with possibility of success?

To the first and second questions a little study gave us an unqualified affirmative. The fact of spirit return is the key-stone of the Christian religion, and in all countries, at all periods wherein records have been kept, similar occurrences are vouched for on the highest authority. Singling out the most important of these records—that concerning the return of Jesus in *material* form after physical dissolution, we find similar occurrences testified to by three fellows of the Royal Society, each at the head of important departments of experimental philosophy, namely—Alfred Russell Wallace, William Crookes, and Cromwell Varley, representing the Naturalist, the Chemist, and the Electrician. Their experiments and results are fully published, and have not been seriously challenged.

It remained with our Spiritual Evidence Society to verify the leading assertions by personal investigation. As a result, we testify that we have witnessed, and are prepared to show to others, examples of the chief of the phenomena. We have received messages by table communication of a nature beyond the knowledge of any person concerned in the experiment. Some of our number have submitted to the same conditions of "development" as those stated to be necessary to the receipt of a further range of proof, and they have verified upon their own consciousness the assertions made by other spirit media in this respect. We have had described to us by clairvoyance the individualities of persons known and related to us, but quite unknown to the clairvoyant, to the best of our belief, and we have had the assertion of one clairvoyant verified by the descriptions by three more, each unknown to the other, and all in substantial agreement. We have witnessed the marvellous levitation of bulky objects, materialisation of spirit hands, and similar phenomena to those testified to by W. Crookes, as manifested through D. D. Home. And upon a wider experience of the philosophy of the subject, as presented to us by careful study, we are agreed that it is of such deep importance in determining worldly conduct, that we have decided to bring the facts to the judgment of the public by every means consistent with honourable conduct and social law.

A retrospect of philosophic progress clearly shows that the public require to understand the sequence and order of a thing before they will derive any lesson from it. We have, therefore, organised a course of lectures, embodied in the programme, on the broad aspects of what may be called rational psychology, to run concurrently with the transcendental psychology, upon which so many religions have been founded, but which is only now becoming subordinate to scientific examination.

We do not find that the facts now discovered especially favour any religious denomination, and we have found sectarians of every grade in the ranks of Spiritualism. We do not claim that the Spiritualist is, *ipso facto*, a better man than a Roman Catholic, an Anglican,

a Mohammedan, or a Buddhist. We have found that Human Nature remains the same, now that its laws are becoming known, just as apples fell to the ground with the same certainty before and after the discovery of the law of gravitation. Spiritualism is useful just as knowledge is useful, neither more nor less, and we trust to find favour with the public in asserting that the expansion of knowledge in any direction needs no justification whatever.

In this particular society, however, we have found it necessary to take up a clearly defined position. We have adopted the four following statements as being, to us, Truths: (1) That the universe is governed by law; (2) that the life of the individual is continuous after the change called death, and that communication can be made with spirits of those who have passed from the material plane; (3) that the individual is responsible for the progressive use of the spiritual power he possesses; (4) that his nature, however retrogressive for the time being, is innately good, and can achieve happiness under progressive conditions.

We claim that these truths are amenable to the same methods of proof that are adopted in ascertaining scientific laws, *i.e.*, we subject every assertion to rigid test. But we go further and claim that the thing to be most tested is the particular mind making the assertion, or having any association with the assertion. We claim that the individual must exert his most stringent and critical powers upon himself; next upon other Spiritualists in degree proportioned to the depth of their friendship with him; and that he must be most charitable to those who have the least realisation of the above truths. We thus make open personal criticism the fundamental condition of full membership of the Society, deriving from this condition the following advantages:—(1) It provides a means of rapid dissolution of the Society if the conduct of the members fall below a very high standard, and to attain to a higher standard of conduct than any denominational system can present, is the sole justification for the establishment of a new religion. (2) It provides for the closest examination of all assertions, unmasks charlatany, modulates excessive enthusiasm, and gives a means by which the truly sympathetic may more readily harmonise and stand firmly together in the cause of the truths they hold dear. (3) It presents to the public a firm and honest front such as Englishmen, at least, will honour in good time; and, while absorbing the grandest of the great challenges of Christ, "Whoso convinceth me of evil?" will at the same time enforce that deep receptivity towards the widening philosophy of our fast progressing times that Christianity admittedly lacks. (4, and finally) The open interchange of thought is the surest means of anticipating the conditions we are told and believe actually hold in the future state. The disembodied mind thinks publicly in the spheres. What it now thinks it only thinks in private, and its companionship there is determined by the method of its thoughts. Thus, liars and hypocrites find companionship in the hell of that condition, while the pure and true rise by gravitation to that companionship that their state can alone sympathise with and appreciate.

Of course the condition of open personal criticism is not enforced upon inquirers, though we intend that the custom prevalent in other Societies of admitting all types of minds to all departments of the subject upon equal terms, shall not hold with us. Inquirers will be admitted as students, not as teachers; and will receive every courtesy in that capacity. As soon as they adopt a position of superiority to us by becoming our teachers, they will come within range of our central principle, and be subject to direct personal criticism of an order proportioned to their sympathies.

Disowning all connection with or subservience to any theology or creed, we do not even adopt that heterodox but highly respectable synonym, "Searcher after truth." We find many good minds, and true searching after truth in the midst of plenty. Thus, it is a truth that there is an abundance of misery, lying, and hypocrisy in this cultured Christian land, as to which let Ruskin testify. It is a truth that the streets of our great cities contain a vast number of pale-faced, ragged, foul-mouthed children of both sexes and all ages. It is a truth that our artizan classes wear haggard, anxious faces while still in the prime of their lives; and that many of the white slaves of our Christian Factory System get the better part of their living at the price of early death.

We remind you of these truths, and put forward our humble efforts to remove their cause, which, we claim, lies in the misappreciation of the purpose of their being, by those who ordain or countenance them. In the voluntary effort we are about to inaugurate, we shall bring such evidence to your notice as we are able, concerning the natural laws that operate in the great long life that each has to live. We shall open our classrooms on the same basis as that adopted by other philosophic bodies, solely to those who in all humility wish to gain knowledge we have found helpful to ourselves. We shall value your severest criticism of our methods, if honestly made, and we shall treat with indifference your most violent abuse, if made in the spirit of ignorance, prejudice, and bigotry.

LONDON NEWS AND NOTES.

A MEMORIAL and Flower Service at Wellington Hall, Islington, London, Sunday, October 4, 6-45 p.m., in memoriam of our esteemed brother and co-worker, A. M. Rodger, born 1834, died September 13, 1896. The following friends have promised to be present:—Messrs. Thos. Everitt (Hendon), Ronald Brailey (Walthamstow), Kinsman (Tottenham), Adams (Brixton), A. Lovell (Hampstead), and will be supported on the platform by Messrs. Emms, Jones, Brooks, and others (members of the North London Spiritualists' Society). A selection of appropriate hymns will be sung. The flowers brought by the friends will be distributed to the Islington Infirmary and Great Northern Hospital. The hall will seat 400. Come early.

BATTERSEA PARK. Open Air work.—Bad weather was responsible for a small meeting. Speakers, Mr. Adams and Mrs. Boddington. Our audiences have hitherto been respectful and well behaved, but on Sunday peremptory ruling was necessary to keep a new comer in order, who mistook witticisms for argument. Next Sunday afternoon only, at 8-15. In the evening as many as possible will support the "In Memoriam" service at Wellington Hall, in memory of our late co-worker, Mr. A. M. Rodger.

BATTERSEA RISE. 38, Kieldon Road.—Another guide of Mr. Peters', for the first time, gave a very excellent discourse on "Ye shall not be fed on bread alone, but by every word that proceedeth out of the mouth of God." "Moonstone" gave a short explanation of the "Trinity." Clairvoyance and psychometry.

102, CAMBERWELL ROAD (Mrs. Olark's).—28: Mr. Peters was controlled by his guide, "Moonstone," and by Dr. Abernethy, who diagnosed the complaints of several sitters, and gave advice. The characteristics of this eminent physician still cling to him, in spirit life—he is brusque and kindly. Mr. Peters states that the doctor has effected some remarkable cures through him, and he has certainly improved the health of the medium. Mrs. Barroll was controlled by "Mike" and "Sunbeam." Other mediums were present.—J.

CAMBERWELL NEW ROAD. Surroy Masonic Hall.—Despite a bad throat, Mr. W. E. Long fulfilled his promise to continue the series of addresses upon "Jesus, his mission." Taking "The release of Peter from prison," the inspiring agency showed how very like the people of to-day were the people then. They called Rhoda mad, even while they prayed for Peter's release. Also how naturally they spoke of Peter's "angel" or spiritual personality. They had no doubts of a spiritual body co-existent with the physical. An instructive and interesting address.—R. B. 23: Mrs. Weedmeyer gave a most successful seance. Clairvoyance very good, and the details supplied to ensure recognition were in two instances extraordinary. Hope to have another visit soon.—Cor.

CANNING TOWN (Affiliated).—23: A large audience welcomed Mr. Brailey, who opened our new room. Subjects from the audience, "Human culture" and "Spirit growth," were dealt with in a masterly manner. 27: Mrs. Whimp kindly gave successful clairvoyance to a full audience.

CANNING TOWN. 47, Hermit Road.—24: Mr. Sloane kindly took the evening. 27: Mr. Savage's splendid discourse was listened to with rapt attention by an appreciative audience. Several clairvoyant descriptions.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Despite inclement weather, a fairly numerous audience listened to an excellent discourse from the lips of Mrs. M. H. Wallis, the subject being "Man's triune nature and spiritual possibilities." Clairvoyance very clear, but not so immediately successful as the preceding Sunday. Already, though, have heard of another description being recognised after the meeting; all but one now recognised. All hope to meet Mrs. Wallis again ere long.—L.H.

EDMONTON. Beech Hall, Hyde Lane.—Mr. J. Allen's guide gave an interesting and eloquent address upon "What has Spiritualism done for humanity?" to a large and appreciative audience.—A.W.

ISLINGTON. Wellington Hall.—Evening: Mr. Jones conducted one of our ideal meetings, in which nearly all in the room took part, giving and receiving spiritual thought and experience. For next Sunday's special service see advertisement.—J.B.

KENTISH TOWN. 85 (late 31), Portess Road.—Mrs. Ashton Bingham's address gave satisfaction. She related remarkable dreams. *Prospective Advertisement*: Wednesday, Oct. 7, a series of entertainments will be commenced to help the medium, Mrs. Charles Spring, to carry on the rooms and to pay off the debt on the organ; also to purchase chairs, which are needed. A silver collection. Kindly assistance in the entertainment is requested. Address, Mrs. Bingham, 2, Millman-street, W.C.

NORTH LONDON. Finsbury Park.—Morning: A good meeting. Speakers: Messrs. Davis, Emms, and Brooks. The "Christian" opposition evidences a very un-Christlike spirit.

STRATFORD.—The guides of Mr. Brailey, our dear old friend, gave a most effective address on "Spiritualism, how best to fight the common enemy, Christianity." (Voted by the audience.)

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—21: Grand social and entertainment much enjoyed. Mr. Smith, sen., pianist; Mr. Smith, jun., Miss Pollard, Mr. Taylor, and another gentleman (all from Collyhurst-street), sang solos, duets, and a trio. Mr. W. Welch gave two comic songs in character, Mr. Irwin two songs, and Mr. T. Roughsedge, Lancashire readings. 23: Miss Smith gave a short address and very good clairvoyance. 27: Mrs. Rennie gave very instructive addresses, with exceptional clairvoyance and psychometry. Half-yearly meeting: The balance sheet showed the society to be in a very good financial position, some £80 being in our treasurer's hands. Officers elected: President, Mr. G. Hill; vice-presidents, Messrs. Warwick and Heys; treasurer, Mr. Whelan; financial sec., Mr. G. Leigh; cor. sec., Mr. T. Roughsedge; bookstall keeper, Mr. Peterson; librarians, Messrs. Simms and Gregson; door-keeper, Mr. Hyde; auditors, Messrs. Braham and Simms; Wednesday's circle, Mr. Sergeant; Friday (members' circle), Messrs. Warwick and Roughsedge; conductor of Lyceum, Mr. Braham; treas. Mr. Cheetwood; sec., Master B. Braham.

BRADFORD. Church Street.—24: Miss Smith kindly gave her services. Subject of address, "Mediumship, what is it?" greatly interested her hearers. Excellent clairvoyance and psychometry, every one pleased; hope to hear her again soon. 27: Mr. Crompton gave good address and psychometry.

CHEETHAM. Ash Lodge, Halliwell Lane.—24: Miss Jackson gave good clairvoyance and psychometry. Sunday: In place of Mr. Moorey, who was ill, Mr. Smith, one of our members, gave a reading from TWO WORLDS, and a very nice address; very harmonious conditions, and good clairvoyance by two other members.

COLLYHURST STREET.—22: Mrs. Rennie gave clairvoyance and psychometry with telling effect; present, 56. 20: Mr. T. Taylor gave a very creditable discourse on "Spiritualism." Miss Kay gave eight clairvoyant descriptions, six recognised. Our organist and choir rendered most efficient services, for which we thank them heartily.—T.B. *Lyceum*.—27: Morning, calisthenics splendidly done. Recitations, Bertha Turner, Cissie Smith, and Mr. Coats; present, 98. Afternoon, open session.—P. Smith.

GORTON. I.L.P., Ainsworth Street.—Mr. Kay's control gave a grand address on "Death, a misnomer." A good audience seemed well satisfied. Large after-circle, Mr. Kay giving good psychometry. Clairvoyance by Madam George and Mrs. Uren.—T. H. L. *Lyceum*,

at 2-30; 27 present. Marching and calisthenics, led by Mr. Wescott, thoroughly enjoyed.—T. H. Lewis.

HULME. Junction Street.—23: Clairvoyance by Mr. Connolly. 24: Psychometry by Mr. Lamb. 27: 6-30, Mr. Lamb gave an address. Clairvoyance by Miss Turton. After-circle crowded. Monday, our welcome friend, Miss Cotterill, gave an excellent address and good psychometry.

LONGSIGHT AND WEST GORTON.—22: Mr. Hosketh dealt with questions from the audience very interestingly. 27: Mrs. Horrock's discourses were listened to by appreciative audiences. Psychometry good, everyone delighted. Hope to have her again soon.

396, OLDHAM ROAD.—The festival service was highly appreciated. Our old friend, Mr. Pearson, gave a very instructive and pleasant address upon the different kinds of fruits, vegetables, and flowers, and the signs of the Zodiac, being symbolical of the different periods of the year, for the sowing and reaping, etc. We heartily thank him, and hope he will come again soon.

OPENSHAW. Granville Hall.—A grand treat. Mrs. Newton, for the first time, gave beautiful addresses from "Welcome angels," and "The world hath felt a quickening breath." Her guides gave comforting words to the mourners. Very good clairvoyance. Large after circle. Mr. Walker gave an address; Mrs. Booth clairvoyance.

PATRICROFT.—23: Public circle, Mr. J. Kay conducted. Psychometry very successful. 27: Mr. Barmforth gave grand addresses on "Life, what is it?" and named a baby, William James; spiritual name, "Constant." Good clairvoyance; crowded audience.

PENDLETON.—Open circle, quite a treat. Mr. Tetlow, Mr. Moulding, and several other local mediums, contributed to the success. Mr. Corstorphine kindly presided. We hope this effort will meet with the appreciation it certainly deserves. 27: Our old friend, Mr. W. Johnson again treated us to that wonderful display of power of speech exercised when answering questions.

SALFORD.—23: Public circle. Mr. A. Bracogirdle gave satisfaction to many inquirers. 27: Cantata, "Angel of the harvest," very creditably rendered by the choir. Solos very effectively given by Miss R. L. Davies, Miss A. Booth, and Mr. J. Bracogirdle. The excellent connective readings, selected from some of the best writers, were delivered in Mr. Davies' usual clear and concise style. Praise is also due to Mr. Jackson. Our committee tender their very sincere thanks to all concerned for services and loan of flowers, etc.—*Prospective.* Sunday next at 6-30, Mrs. Hulme. Sunday, October 11, at 3 and 6-30 p.m., Harvest services. Mrs. Singleton Moss.

SOUTH SALFORD. West Craven Street.—Miss Knight gave very good clairvoyance and psychometry, nearly all recognised and pronounced very good. Mr. Donnelly spoke very well on spiritual matters. Circle at 8, good attendance. Good address on "Spiritualism," by Mr. Rothwell, and good clairvoyance and psychometry

PLATFORM RECORD.

ACCINGTON. Whalley Road Tabernacle.—27: Harvest festival Morning, Mrs. Whittaker gave a beautiful address to the young Afternoon and evening, stirring addresses by Miss Skipper. Clairvoyance good.

ARMLEY. Theaker Lane.—Saturday, 26: About 60 friends partook of tea. Mrs. and Miss Barlow afterwards gave singing and reading to a large audience. 27: Mrs. and Miss Barlow, before crowded audience, gave clairvoyance, all recognised; splendid time. Monday afternoon, Miss Barlow and Mrs. Carr gave clairvoyant tests to about 160 persons. At night, a large audience were delighted with Miss Barlow's singing and clairvoyance.

ASHINGTON.—Mr. J. G. Gray discoursed ably on "The flowing tide." [Please write on one side of the paper only.—Ed. T. W.]

ASHTON.—Mr. Standish delivered good addresses on "The gospel of Spiritualism," and "Spiritualism: its glad tidings to mankind." Psychometry very good.—J.H.M.

BARROW-IN-FURNESS. Psychological Hall.—Delightful visit from Mrs. Brigham on September 17 and 18, whose eloquent addresses on "The realisation of the inward presence of God the father," and "Truth for authority, not authority for truth" (subjects chosen by committee), in sympathetic, educative style, and were spiritually uplifting. The impromptu poems on subjects by the audience (no less than ten being taken on the Friday night), were living demonstrations of spiritual inspiration, and were deservedly applauded. Unitedly, we wish Mrs. Brigham God-speed. 20 and 21: a welcome visit from Mrs. Lambert. Short discourses by the guides of Mr. W. Proctor on "Clairvoyance and spiritual gifts," prepared the way for the manifestation of the truth—that the spiritual vision lives to-day as of old. The descriptions of spirit friends were mostly recognised. Harmonious meeting on Monday. Sixteen out of twenty-two descriptions readily recognised.

BELPER.—20: Mrs. J. A. Stansfield gave good addresses and clairvoyance. Monday evening, ditto. 23: We had the pleasure of Mrs. Brigham's and Miss Cushman's services. Weather wet and stormy; hall crowded. A beautiful recitation by Miss Cushman. Mrs. Brigham's address greatly delighted everybody. Belper will be on the look out for their next visit to England. Spiritualism needs such advocates.

BIRMINGHAM. Bloomsbury.—Again pleased to listen to a very eloquent address by Mr. Griffin Hodson on "The gifts of the spirit." I wish we had more such earnest workers.

BLACKBURN. Northgate. The guides of Miss Halkyard gave good addresses and excellent clairvoyance.

BLACKPOOL. Albert Road.—20 and 21: Mrs. Fletcher did herself credit with splendid addresses and good clairvoyance. 27 and 28: Mrs. Hulme gave addresses and psychometry, chiefly for diseases, our new church on both Sunday evenings being crowded. Mrs. Crossley, on the 27th, made a few remarks relative to the passing on of Mrs. Broadbent.

BOLTON.—Mr. J. Gibson gave well-reasoned discourses on "Sympathy, what does it mean?" and "What's wanted?" Both were well received by fair audiences. Clairvoyance, by the son, excellent. Psychometry by Mr. Gibson gave great satisfaction.

BOOTLE. (Liverpool).—Mr. W. E. Inman addressed fair

audiences on "The aspects of Spiritualism compared with the aspects of Christianity," and answered four questions from the audience in a masterly manner. Psychometry and clairvoyance very successful.

BRADFORD. Boynton Street.—Mr. Marshall spoke on "Bible Spiritualism and Modern Spiritualism," with good effect.

BRADFORD. 421, Manchester Road.—Mr. Todd delivered admirable and eloquent addresses, "The white sickle" and "His experiences." Mrs. Webster gave excellent clairvoyance. Many people unable to gain admittance.

BRADFORD. Walton Street.—*Lycium*: Good attendance. Conductor, Mr. J. Seaton. A short address by Mrs. Midgley. Afternoon and evening: Mrs. Midgley's guides gave eloquent addresses, and good clairvoyance.

BRIDGWATER.—Mr. G. H. Bibbings on Tuesday last gave one of those stirring addresses which it is certain will soon be as well-known all over the country as at Bridgwater. The cause of Spiritualism cannot better be advanced than by such high-toned spiritual addresses.

BRIGHOUSE.—24: Mr. W. Howell spoke very ably on "The origin of Christianity and the river of Life." 27: Mr. Rowling gave very good addresses.

BURNLEY. Hammerton Street.—Mr. R. A. Brown read lessons from "Ohaspe," and commented on evidence of inspiration, and discoursed at night on "The new religion" to a fair audience.

BURY.—Wednesday: Miss Jackson gave good clairvoyance and psychometry. Sunday: Mrs. L. Griffin spoke on "Life after death" and "Liberty," to appreciative audiences. Clairvoyance excellent.

CAMBOIS.—Mr. Wm. Walker's lecture in the Mechanics' Hall, on "The phenomena of Spiritualism, a definition and defence," was highly appreciated. Mr. W. Williams presided.

CARDIFF. 100, Cowbridge Road.—Mrs. Williams on "The atonement." No shedding of blood had or could wash away sin. It recoiled upon the innocent wife and unborn children. It always had, always would, carry its own punishment till expiated, and if the spirit passed into the life beyond only when it realised its sinfulness, would atonement be accomplished? Good seance on Tuesday week.

CARLISLE. 36, York Street.—6-30: Meeting conducted by Messrs. Rushforth and Cartner and Miss Skelton. Short addresses and good clairvoyance. See prospectives.

CARLISLE. Temperance Hall, Caldewgate.—The past fortnight will long be remembered by the Spiritualists and others for the host of good things we have had during the visit of Mr. G. Smith. On Sunday, the 14th, he delivered splendid addresses on "Progression and retrogression" and "The Pyramids of Egypt," the latter making a deep impression; good psychometry. 15: Eloquent discourse on "Psychometry," and very good delineations. 16: Questions from the audience were answered in his well-known vigorous and instructive manner. 16: Interesting lecture on "Phronology," and reading of a gentleman's "bumps." 20: First harvest festival. The hall was beautifully decorated with a splendid collection of flowers, fruit, vegetables, plants, grain, heather, &c., under the supervision of Mr. Smith. Morning, first open-air meeting at Carol Cross was attended by a numerous audience. Afternoon and evening, to large audiences, Mr. Smith delivered grand addresses on "The harvest home" and "The antiquity of man," both remarkable for their lucidity and vigour. Miss Bell sang solos very pleasingly. On Monday Mr. Smith repeated his lecture on "The Pyramids," by special request. The society desire to thank many friends outside the Cause who kindly contributed flowers, fruit, vegetables, &c., or assisted in the decorations, which were admired by all. 22: A very successful fruit banquet and social, 66 being present, thoroughly enjoyed. 23: An opponent intended to be obnoxious, but got more than he bargained for; psychometry. 27: Excellent addresses on "Man's inhumanity to man" and "Creation," and psychometry. Mr. Smith's fortnight's mission cannot have failed to further the cause in its highest aspects. The society congratulate themselves in having secured the services of such an able exponent. He has our best wishes for the future.—J. Winder.

CLITHEROE.—The guides of our local medium, Miss F. Barlow, gave good addresses on "Prayer" and "Harvest home." Clairvoyance mostly recognised.

DARWEN.—Miss S. Scott gave grand discourses on "Is Spiritualism a science or a religion?" and "The worker shall win," were highly appreciated. Large audiences. Clairvoyance moderately successful.

DERBY. Co-operative Hall.—23: Mrs. Brigham, of New York, addressed the largest meeting ever held in this town in connection with Modern Spiritualism. A most intelligent audience, numbering close upon 500. After the opening remarks by the chairman (A. Smedley, Esq.), Miss Cushman kindly rendered a recitation, "Here rest in God," highly appreciated. Mrs. Brigham's address, "Add to thy faith, knowledge," was handled in a masterly and convincing manner, everyone being delighted with the charming eloquence of Mrs. Brigham, and an impromptu poem on "The beautiful land," was most successful.

DERBY. Normanton Road.—27: Harvest festival grand success. Mrs. Colledge spoke in an able and masterly manner. Room crowded at night, although it has been considerably enlarged, and was tastefully decorated with flowers, fruits, vegetables, etc. Mrs. Colledge named the infant son of Mr. and Mrs. Hawley, Arthur, spirit name, "Strength." Successful clairvoyance. 28: A sale of the fruits and vegetables proved quite a success. We thank all friends who kindly contributed and assisted.

DERBY. 67, Upper Dale Road.—Mrs. Foster's controls ably dealt with "God: where is He, and what is He?" Good tests given to strangers. 25: Good meeting, subject: "Nature." Clairvoyance afterwards. Mediums passing through Derby made welcome at above address.—W.H.B.

DEWSBURY. Bond Street.—24: Public circle well attended. Mrs. Thornton gave good clairvoyance. 27: Mr. Brook gave a good address on "The Bible." Clairvoyance very good.

ELLAND.—Mrs. Waterhouse's guides gave addresses on "Oh, where is heaven?" and "Take care, be aware, and have a care." Very clear clairvoyance. A child named, in a very pleasing manner, Gladys, spiritual name "Lily."

FOLESHILL.—20: Harvest Festival. Addresses by Mrs. Walker,

of Northampton, on "Harmony" and "What shall the harvest be?" Miss Edith Lloyd sang "Sweet golden age." 21: A tea and entertainment, at which fruit was sold; all passed off well. 27: Mrs. Barr gave an address on "Religion," making reference to the Armenian horrors.—O. W.

GATESHEAD. 1, Team Valley Terrace.—23: Mrs. Bainbridge gave very good tests; large audience. 27: Mr. Lashbrooke gave a splendid address on "The bird of immortality," and named the infant of Mr. and Mrs. Dixon. Full house.

GATESHEAD. 47, Kingsboro' Terrace.—24: Good personation by a member, and good clairvoyance from Mr. Hall. 26: Large circle, many strangers; good personation and a short address. 27: Mr. W. H. Penman, the healing medium, delivered a splendid address on "The development of man." Enjoyed. After-circle, remarkable clairvoyant tests given by the speaker. Spiritualism is spreading rapidly hereabouts. We are pushing the Two WORLDS to front.

GATESHEAD. 60, Herbert Street.—Good progressive meetings, under the mediumship of T. R. Penman. 22: A nice supper party to wind up our annual trip to the sea side, much enjoyed. Thanks to Mrs. Penman. 27: Splendid meeting. "The resurrection and the judgment" well treated.

HOLLINWOOD.—Mr. Richardson discoursed to good audiences. He is a good medium, and ought to be fully engaged. Psychometry very good.

HUNSLLET. Goodman Terrace.—Miss Towers spoke on "Joyful harvesters," and "The true object of Spiritualism." Excellent addresses, large audience, good clairvoyance.

HULL. Psychological Society.—27: Through the kindness of our vice-president, Mrs. Leach, we had a good day with Mrs. Memm's guides, on "Life: is it worth living?" and "What is the use of Spiritualism?" Mrs. Leach and Mr. Thompson presided. Clairvoyance all recognised.

LEEDS. 28, Back Adelphi Street.—Mrs. Buckton's guides delivered good addresses on "Home over there," and "The things that beautify the heart." Clairvoyance very good. Large audiences. Excellent after-circle, Mrs. Buckton, Mrs. Siddie, and a friend officiating.—W. W.

LEEDS. 8, Myer's Court.—A short address by Mrs. Beecroft on "There is no death," and clairvoyance, much appreciated.

LEICESTER. Crafton Street.—Mr. Sainsbury's control gave a stirring discourse on "Is Spiritualism of God?" being the title of a pamphlet issued by Geo. Sutton, warning people against Spiritualism, saying there is no way to heaven except ye believe in Jesus Christ, and him crucified. Excellent clairvoyance by Mr. Illife.

LEICESTER. People's Hall, Millstone Lane.—27: Mr. Muggleton's control on the Armenian question, showing that God is not a respecter of persons nor a God of vengeance. Convincing clairvoyance by Mrs. Place, names being freely given. Good audience.

LEICESTER. Liberal Club.—Our local friend, Mrs. Wightman, gave a trance address on "Does death end all?" Clairvoyance by Mr. J. Ashby very successful.

LEIGH. Newton Street.—Pleased to listen to Mr. Mayoh, who took subjects from the audience, and dealt with them in his usual masterly manner, giving satisfaction.

LIVERPOOL. Daulby Hall, Daulby Street.—Mr. J. B. Tetlow, afternoon, "Catch the sunshine," evening, "Applied Spiritualism." Good attendance, and addresses and clairvoyance well appreciated.

MACCLESFIELD.—Miss Smith, of Manchester, gave very good addresses and excellent clairvoyance, appreciated by all.

MEXBRO'. Market Hall.—20: Mr. Mason spoke well on "Spiritualism, what is its purpose?" and "What did Jesus come for?" 27: Mr. E. Marklew gave a very good address on "The higher criticism."

MIDDLESBORO'. Spiritual Hall.—21: Mrs. Hyde gave an account of her work in a Refuge Home (by desire). 27 and 28: Good addresses to crowded houses. Mrs. Hyde's visit will be remembered by us for a long time, being the greatest success we have ever had.

MILLOM.—Mr. W. Tyson visited the Lyceum morning and afternoon, and lectured in the evening on "Soul world, its influence and how applied."—R. T.

NELSON. Bradley Fold.—Mr. Fitton gave a short discourse on "Mediumship, and his experiences as a Spiritualist." Mr. Young gave clairvoyance and psychometry.

NELSON. Ann Street.—23: Circle. Mr. Aldersley's guide spoke well. 27: Miss Craven discoursed on subjects from the audience. Good clairvoyance and psychometry.

NELSON. Pendle Street.—Tuesday, Mrs. Best gave wonderful tests. Sunday, harvest festival grand success. Mrs. Marshall's guide gave good discourses on "Harmony" and "Duty," and clairvoyant tests, listened to with rapt attention, many having to stand.

NEWPORT, Mon. Arundel Villa, Barrack Hill.—6-30, an address by Mr. Wayland's guides on "My home in my father's house." Clairvoyance at after-meeting by Miss Alice Wayland. All welcome.

NORMANTON.—Good audiences well pleased with Mrs. France's discourse, "Is Spiritualism in harmony with the Bible?" Clairvoyance recognised. 70 stayed to the after-circle. Excellent clairvoyant descriptions by Mr. Johnson, also recognised. Impersonation scenes through Mrs. Jolliffe, who is developing into a grand test medium. 37 persons attended our Wednesday circle to hear Mr. Johnson's guides. This is a source of strength to our society.

NORTHAMPTON.—Mrs. Walker, our local medium, gave good address to good audience. "Subject," "Knock, and it shall be opened, seek and ye shall find."

NORTH SHIELDS. 80, Saville Street.—23: Mrs. Hodley gave satisfactory clairvoyance. 27: Mr. Westgarth's guides gave a stirring address on "Life after death," showing that success is not by worshipping the golden calf and seeking notoriety, but by doing our utmost to benefit humanity. Much enjoyed by the audience.

NORTH SHIELDS. Oddfellows' Hall.—21: Mr. G. H. Bibbings delivered a splendid lecture on "The onward tide." It was such as to gain for Mr. Bibbings a reputation at North Shields. 23: Mrs. Yeeles gave nine psychometrical delineations, all recognised. 27: Mrs. Yeeles' guide gave his earth and spirit experiences; large audience; 15 clairvoyant descriptions, all but one recognised. There

is a very noticeable improvement in Mrs. Yeeles' speaking, and as a psychometrist she ranks with the foremost.

NOTTINGHAM. Masonic Hall.—Mrs. J. A. Stansfield's lectures, morning and evening, were listened to with evident interest by good audience, and, if possible, they reached a higher degree of excellence than heretofore, and indicated a sympathetic nature. Clairvoyance interesting.

OLDHAM. Temple Society.—Mr. Collins gave good addresses. By request, the subject, "What think ye of Christ?" was treated, Psychometry very successful.

OLDHAM. Bartlam Place.—24: Circle. Miss Knight, assisted by Mrs. Anderson, gave successful clairvoyance and psychometry. Still continue to make many friends. 27: Harvest festival. Mr. Riding gave good addresses on "God and man." Miss Riding gave clairvoyance. Rooms very tastefully decorated with fruit, vegetables, and flowers by members and friends, for which the committee are very grateful. 28: Fruit banquet, 90 present.

OSSETT.—20: Mrs. and Miss Hunter. A good lecture on "Who are those who are following in his footsteps?" 27: Mrs. Levitt spoke on "There are angels hovering round." Very good audiences. Clairvoyance very good.

PARGATE.—Mr. T. Postlethwaite delivered excellent addresses on "Christianity at the bar of history," and "Popular objections to Spiritualism explained and answered." Good psychometry.

PRESTON. Weavers' Hall.—20: Harvest festival. Platform and hall nicely decorated with choice flowers, fruits, vegetables, and corn. Mr. F. Hedworth's guides gave excellent addresses on "Spiritualism: a bane or blessing," and "The road to heaven," speaking very pointedly on love, justice, and sympathy, as the real road to heaven. Clairvoyance very good. 21: Concert and fruit banquet.

PRESTON. 37, Plunginton.—A devoted band met to hear Miss Ryan's control give an address on "As ye sow so shall ye reap." Mr. Sergeant, normally, gave descriptions of spirit friends.—G. H.

RAWTENSTALL.—Mr. Postlethwaite spoke on "The world of ghosts." 27: Mrs. Hitchen gave good addresses, "Where have our loved ones gone?" and "Who are the angels?" Good clairvoyance. Mrs. Hitchen is worthy of recommendation.

ROTHWELL.—20: Grand day with Mr. J. C. Spencer. 27: Mr. Collins and Mr. Whitehead, of Bradford, also Mrs. Wood, Mr. Spencer, and Mr. Seakins, of Leeds, addressed a crowded audience. Collections in aid of Leeds General Infirmary. We thank our friends, hoping to have another grand day.

ROYTON.—Harvest home services. Miss Allen, of Stockport, discoursed to crowded audiences on subjects from the audience, and gave clairvoyance, giving every satisfaction.

SEGHILL.—Mrs. Young gave a short address, followed with clairvoyance, eleven spirits recognised. Audience well pleased.

SHAW.—23: Mr. B. Plant gave a splendid address, also good clairvoyance. First time here, but we hope not the last. 27: Miss Foster gave grand addresses and good clairvoyance, all fully recognised.

SHEFFIELD. Langsett Road.—Mr. J. Gratton gave a masterly address on "Our home." Clairvoyance and psychometry by Miss Tankard and Mr. J. Gratton, all recognised; crowded audience.

SKIPTON.—Mr. J. Murray, in lieu of Mrs. Kay, Blackburn, who, we regret to hear, is seriously ill (hope she will soon be restored). "What shall I do to be saved?" and subjects from the audience were dealt with in a pleasing and satisfactory manner. Large audience.

SMETHWICK.—Our President, Mr. Knibb, gave an address entitled, "Wanted, strong men," to a fair audience, and experiments in mental clairvoyance, a new phase of mediumship he is developing.

SOUTH SHIELDS.—Mr. Thompson gave a very able and instructive address on "The Bible impossibilities, and revelations by Bishop Colenso," making a deep impression.

STALYBRIDGE.—23: A pleasant evening with Miss Knight, who gave good clairvoyance and psychometry. 27: Mr. W. Ripley gave great satisfaction with his addresses, and good phenomena.

STOCKPORT.—Mr. James Rankin, Liverpool, on "Life's reality on the earth plane" and "What is Life in the Spirit World?" dealt with his subjects in a lucid manner, and with a little more platform experience Mr. Rankin will make a name. Clairvoyance excellent. The Misses Bromley and Edwards sang a duet with good taste.

WAKEFIELD. Barstow Square.—20: Mr. Ripley's first visit. "If a man die shall he live again?" and "The teachings of Spiritualism v. the teaching of orthodox theology" well rendered. Clairvoyance well recognised. 27: Mr. Oliffe, with his usual eloquence, dealt with "The phases of spiritual philosophy." Solo by Mr. and Miss Oliffe. Good audience.

WAKEFIELD. Queen Street.—Mr. C. Shaw's guides discoursed on "God moves in a mysterious way," and four subjects from the audience in a masterly manner. Crowded audience. Psychometry most successful.

WALSALL. Central Hall.—Sept. 27, evening: Mrs. Groom gave a pleasing address on "Spiritualism, the reformer," to an interested audience. Clairvoyance good.

WEST HARTLEPOOL. 26, Richard Street.—27: Mr. Todd, under control, gave an excellent address on "Who and what was Christ?" "Rosy" described several spirits, some were clearly recognised. Mr. Booth read a poem.—W. B.

WEST HARTLEPOOL. 20, York Street.—Mrs. Robinson's guides gave a good address on "God is not a king, but Love."—T. and R. M.

WEST VALE.—Anniversary services commenced on Wednesday, 23rd, when Mr. Walter Howell, in his usual fluent, forceful manner, dealt with questions from the audience, "Your opinion respecting the statement by Colonel Ingersol that Spiritualism has added nothing to our stock of knowledge," and "Can the inner consciousness be developed here and now?" Both were beautifully blended, and showed that Mr. Howell is a capable advocate and defender of Spiritualism. On Sunday, the room was tastefully decorated with fruit and flowers, when Mr. Farnsworth, of Manchester, spoke eloquently on many of the weaknesses of Spiritualism, as manifested in connection with many societies; also of the grand possibilities of the movement when intelligently understood and cleared of its mercenary spirit, and many of its performances that are disgusting to the intelligent portion of its friends.

WHITWORTH.—Mr. Plant discoursed on "Our view of the so-called Trinity," and "The practical resources of man." Clairvoyance very good.

WISBECH. Public Hall.—27: Harvest thanksgiving services. Mrs. Helon Temple Brigham delivered very appropriate inspirational discourses, full of sound reasoning, calculated to feed the thinking mind, and to arouse in others a desire to know more about the beautiful truths of Spiritualism. Mrs. Brigham's inspirational poems were to the point, and much appreciated. Miss Belle Cushman delivered a very telling recitation, which was much admired.—D. W.

YORKSHIRE UNION PLAN FOR OCTOBER.

ARMLEY.—11, Mrs. Midgley; 18, Mr. Frank Colbeck; 25, Mr. Barraclough; 27, Mr. Swindlehurst.
 ATTERCLIFFE.—11, Mr. F. Hepworth; 18, Mrs. France.
 BATLEY.—11, Mr. Williamson; 25, Mr. Smithson.
 BATLEY CARR.—11, Miss Hall; 18, Open; 25, Mr. Swindlehurst; 25, Mr. David Jagger.
 BRADFORD. Milton Hall.—11, Mr. Gledstone; 18, Mr. J. T. Todd; 20, Mr. Swindlehurst; 25, Mrs. Armitage.
 BRADFORD. Otley Road.—11, Mrs. Taylor; 18, Mrs. Roberts; 25, Miss Hall.
 BRADFORD. Temperance Hall.—11, Mr. George Lewis; 18, Miss Patefield, Anniversary; 25, Mr. and Mrs. Marshall.
 BRADFORD. Boynton Street.—11, Mr. Pawson; 18, Mr. J. C. Spencer; 25, Mrs. J. Waterhouse.
 BRADFORD. Spicer Street.—11, Mrs. Beardshall and Mr. Parker, Anniversary; 18, Mrs. Taylor; 25, Mrs. Crossley.
 BRADFORD. St. James's.—11, Mr. and Mrs. Hodgson; 18, Mrs. Mason and Miss Hillingworth; 25, Mr. Todd.
 BRIGHOUSE.—11, Mr. G. Newton; 18, Mr. D. Jagger; 25, Mrs. France; 29, Mr. Swindlehurst.
 CLECKHEATON.—11, Mrs. Mercer; 18, Mr. Barraclough; 25, Mr. Watkin.
 DEWSBURY.—11, Mrs. Hoyle; 18, Miss Hunter; 25, Mrs. Russell.
 ELLAND.—11, Mr. F. A. Shaw; 18, Miss Armitage; 25, Mr. W. Ripley.
 HALIFAX, No. 1.—11, Mr. George Smith; 18, Mr. Pawson; 25, Mr. Hepworth; 26, Mr. Swindlehurst.
 HALIFAX, No. 2.—11, Y. U. Conference; 18, Mr. W. Ripley; 25, Mr. Swindlehurst.
 HULL.—11, Mr. Bland; 18, Mr. Thompson; 25, Mr. Thackeray.
 HUDDERSFIELD.—11, Mr. Marshall; 18, Mrs. Crossley; 25, Mr. Shaw.
 KEIGHLEY.—11 and 12, Mrs. Place, of Leicester; 18, Mr. Swindlehurst; 25, Miss Hunter.
 MORLEY.—11, Mr. Watkin; 18, Mr. C. Firth; 21, Mr. Swindlehurst; 25, Mr. Worsman.
 NORMANTON.—11, Miss L. France; 18, Mrs. Russell; 25, Mr. J. Johnson.
 ROTHWELL.—11, Mr. W. Ripley; 18, Miss L. France; 25, Mrs. E. Wood.
 SOWERBY BRIDGE.—11, Mr. G. H. Hunter; 18, Mr. Smithson; 25, Mr. Lee.
 SHIPLEY.—11, Mr. Brook; 18, Mrs. Waterhouse; 25, Mr. H. Crossley.
 WEST VALE.—11, Mrs. Waterhouse; 18, Mrs. Thornton; 25, Mr. Williamson; 28, Mr. Swindlehurst.
 WINDHILL.—11, Mrs. Stretton; 18, Local; 25, Mrs. Mercer.
 YEADON.—11, Mrs. Hunt; 18, Mrs. Brook; 25, Mr. Parker.

PROSPECTIVE ARRANGEMENTS.

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

ARMLEY. Spiritual Church, Theaker Lane, Leeds.—Oct. 11: Harvest Festival. Speaker, Mrs. Midgley. The committee will thankfully receive fruit, plants, etc., from friends wishing to make it a grand success. Friends, come and help us.—J. K.

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. Temperance Hall.—Anniversary, Oct. 17, Grand Tea, at 4-30, Entertainment at 7 p.m., to consist of songs, recitations, glee, and comic sketches. Tickets for Tea and Concert, adults 9d., children 6d. and 4d., entertainment 3d. Sunday, Anniversary services. Speaker, Miss Patefield, at 2-30 and 6-30 p.m. Collection at each service.

BRIGHOUSE. Martin Street.—Oct. 4: Mr. F. Colbeck, Anniversary. Subjects, afternoon, "Life after death"; evening, "To God, conscious, personal, and good?"

CARLISLE. Spiritual Evidence Society, 36, York Street.—Oct. 4, Mr. W. H. Penman, Healing Medium, of Gateshead, has kindly offered his services. Clairvoyance and psychometry. Collection in aid of the Organ Fund.

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.

HEYWOOD. Spiritual Temple, William Street.—A Sale of Work will be held October 3, 1896, to liquidate the debt off the Building Fund, to commence at 3 o'clock. Instrumental music at intervals. Refreshments will be provided at reasonable charges. Admission 6d. each.—H. Walker, hon. sec.

HUNSLY. Top of Joseph Street.—Thursday, 15: Mrs. Thornton, of Dewsbury, will speak at 7-30. Monday, Nov. 2: A grand ham tea at 5 p.m., social at 7-30; speaker: Mrs. Shulver, of Bradford. Tickets—adults, 8d., children over twelve years of age, 6d., under, 4d. We appeal to all friends for their support to make it a grand success.

J. MURRAY, trance speaker and clairvoyant, 1, Hope Terrace, Lomesheye-road, Nelson, is now booking dates for 1897.—[Advt.]

LEEDS. 28, Back Adelphi Street.—Saturday, Oct. 3: Grand Miscellaneous Entertainment by the famous Star Minstrels, manager and proprietor, Mr. Wm. Wilkinson, the first time out this year, to commence at 7-45. Admission 3d. Chairman, —Golding, Esq. Will all mediums, who can come for low fees, kindly address, Mr. Wm. Wilkinson, sec., 9, Second Avenue, New Wortley?

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.

LIVERPOOL. Daulby Hall, Daulby Street.—Oct. 4: Mrs. E. H. Britten. 2-30 p.m., answers to written questions on Spiritualism, Religion, or Reform. 6-30 p.m., "The experiences of a celebrated preacher in search of God," a spirit's personal narrative. 11: Mrs. Wallis. 18: Mr. John Lamont. 25: Mr. Wm. Johnson.—Oct. 16:

Quarterly Social and Farewell to Mrs. Brigham and Miss Cushman. Tea at 7 p.m. Tickets, 1s. each.

LIVERPOOL.—In future the Everton Society of Spiritualists will meet in Eaton Hall, Breck-road, Sundays at 7 p.m.; and at 103, Queen's-road, Thursdays, at 8 p.m. Oct. 4: Flower Service at 2-30 and 6-30 p.m. 11: Mr. Henry Jones. 18: Mr. G. H. Bibbings, at 3 and 7 p.m.

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.

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

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. Johnstone and Miss Smith, of Manchester, will be present. Songs, dance, etc. Admission 6d. All friends welcome.

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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, Miss Walton, Mon., 2-30, developing circle. 7-30 Service.
Ashdon—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.
Ashington—Spiritual Temple, 5, Mr. Davison.
Attercliffe—Vestry Hall, at 3 and 6-30.
Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. E. W. Wallis.
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, Mrs. Brooks, Mon., Mothers' Meeting 3, Thursday Members' Developing Circle, 7-45 prompt.
Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Walter Howell.
Birmingham—Masonic Hall, New Street, Unlon, 11-30, 6-30.
Smethwick: Central Hall, Cape Hill opp. Windmill Lane, Lyceum at 3; 6-30, Mr. G. Hodson
Blackburn—Old Grammar School Freokieton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mr. Harwood.
Booth, **Liverpool**—Masonic Hall, 2-30, Open Circle; 6-30, Mr. T. Poeslethwaite, Mon. 8, Tues. 8, Seance, admission by ticket. Wed., 8, members only.
Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30.
Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Crossley, Harvest Festival.
Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. Colbeck.
Bunley—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.
North-st., 9-30, 2-30 and 6, Mrs. L. A. Griffin.
Bury—Spiritual Hall, Georgians-street, Lyceum at 10; 2-30, 6, Miss Halkyard, Wed. 7-30, Miss Scott.
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, Mrs. Summersgill.
Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. W. Rooke.
Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mrs. J. A. Johnstone.
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, Miss Scott, Wed., at 8.
Glasgow—4, Carlton-place, 11-30, 6-30, Mr. G. Smith
Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6, Tuesday, 7-30.
Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Featherstone and Mr. T. Wild.
Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mrs. France, Tues., 7-30.
Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.
Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. G. Featherstone, Monday, 7-30.
Leicester—People's Hall, Millstone Lane, 2-30 and 6-30, Mr. Morris, Tues. & Thurs. at 8.
Liberal Club: Town Hall Square, 11 and 6-30, Mr. Ward, Thurs., 8, Public Circle.
Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs. E. H. Britten, Monday, 8 p.m., Members Monthly Meeting, 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, Mr. Boddington, T.W. on sale, Wed., 8, Clairvoyance
Manor Park, Essex—115, White Post Lane, Sunday, at 11, Mr. J. Allen, Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8:15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.
Stratford—Workman's Hall, West Ham Lane, E., 6-45, Evangel. Thurs. 8, Mr. Savage, Lyceum at 13, Fowler Road, Forest Gate, Members' developing circle at 54, Edmunton Road, every Monday and every Thurs. at 8, Mr. R. Brailey.
Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. Rushton.
Manchester—Ardwick—Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Tues., 8, Choir practice, Wed., 8, 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, Miss Foster, Tues., 8, Wed., at 8, Mrs. Porter.
Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. A. Kitson, Thurs. 8, Public Circle. Mr. Massey
Salford: Co-op. Stores, Chapel-street, 6-30, Mrs. Hulme, Circle 8-15, conducted by Mr. A. Bracegirdle, Wed., 8, Miss Knight.
Millom—Lyceum 10, 2, & 6, Circle 7-30, Wed., 7
Nelson—Bradley Fold, 2-30, 6, Mr. R. A. Brown
Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street, Lyceum at 10-45; 6-30 p.m., and on Mon. 7-30, Wed., 7-30.
Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. J. C. Macdonald.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham—Temple Society, corner of Coronation-st. Mumps, at 3 and 6-30, Tues., 7-45.
Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mrs. Hyde.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Miss S. Scott, Mon., 7-30, Wed., 7-30, Mrs. H. T. Brigham, Thurs. 8, members only.
Raewinstall—Lyceum, 10-30; at 2-30 & 6, Mr. Taylor.
Nelson—Ann Street, 2-30 and 6, Miss Pickles, 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, Mr. C. Shaw.
North Shields—83, Saville-st., opposite General Post Office, 6-30.
Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.
Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30, Thurs., 7-45, Circle.
Osselt—Queens-St., Lyceum 10, 2-30, 6.
Plymouth—3, The Octagon, 10, 6-30, Wednesdays 6
Rishton—2-30 & 6.
Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6, Mrs. Rennie.
Milnrow Rd.—2-30 & 6, Public Circles, Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30, **Seghill**—5-30.
Shaw—Broadbelt's Assembly Rooms, off Sandy-lane at 3 & 6-30, Wed. at 8.
Sheffield, Langsett Road—3 & 7, Mon. & Thurs. 8
Shopley—Westgate, 2-30, 6, Mr. Parker.
Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Mrs. M. A. Russell.
South Shields—16, Cambridge-st., 6, Mr. Henderson 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, Miss Batty, Wed., 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 & 6, Mr. J. Smithson, Wed., 7-30.
West Pelton—Cottage Meetings at 5-30.
Whitworth—Market-st., 2-30, 6.
Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Watkin, Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol—134, Grosvenor rd., Sun., 7, Thurs., 8 sharp
Burnley—102, Padiham-rd., at 2-30 and 6, Every evening 7-30, Wednesday, Members only.
Derby—67, Upperdale Road, 7, Wed., 7-30.
Gateshead—97, Coatsworth Road, Reception, 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, Mr. J. Wilson, Thurs. at 7-45, Sat. 8.
1, Team Valley Terrace, at 6-30, Mr. Turnbull, 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, Mr. J. Brook, 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, Mesdames Marshall and Smith, Circles, Tues., Thurs., Sat., 7-30.
Leeds—28, Back Adelphi-street, 2-30 and 6-30
Mrs. Buckton, 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—Eaton Hall: Brook-road, 7, Thursday, 103, Queens road, at 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 Wednesdays, 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. Paine, Tues., 7-30, private circle, Thurs., public circle.
38, Keildon Road, Leathwater Road, Battersea Rise, S.W. Enquirers welcomed, Wednesday 8 prompt, No collection.
111, St. Thomas' Road, Finsbury Park.—Public circles, Tuesday and Thursday, 8.
Kenilsh Town—85, Fortress-road N.W. 7-30 p.m., Mrs. Bingham, Mon., 8, Development, Thurs., 8, circle.
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington—43, Cambridge Gardens, Mon days and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Purseys.
Notting Hill Gate, W.—51, Ladbroke-road, Mr W. Goddard; seance, Tues. & Fri., 8, sharp
Paddington—227, Sheridan Rd., 7, The Aurora Society, Thurs., 8.
Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., 8, Mrs. Barrell second Tuesday in each month.
Stockwell—4, Sidney-rd., Tues. 6-30, Free Healing
32, Regent's Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.
Walthamstow—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.
Manchester—Bradford: Church Street, Shakespeare-street, Lyceum, 2; 3 and 6-30, Mr. Moorey, Wednesday 8, Members' Circle, Thurs., 8, Miss Smith.
Gorton: I.L.P. Room, Ainsworth Street, Clowes Street, 2-30, Lyceum, 6-30, Mr. Crutchley, 8-15, Public circle, Wed., 7-30, Public circle.
Hulme: Corner of Junction-st., 6-30, Public Circle, Monday, 8, Mr. Rooke, Thurs., 8, Mr. Lamb's Circle
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11, Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Hallwell Lane: Sunday, 2-45 & 6-30, Mr. Smith, Monday, 8, Miss Chadwick, Thurs., 8, Miss Foster.

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. Barraclough.
Rotton—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mr. B. Plant, Wed., 7-30.
Sheffield—Hollis Hall, Bridge-st., 3 and 7.
Slathwaite—Lalth Lane, 2-30, 6.
Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Stansfield.
Stalybridge—Progressive Society, 3 and 6-30, Mrs. Johnstone, Weds., Madame Henry, Thurs., 8, Members' Developing Circle.
Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Madam Henry, and on Monday, 7-30.
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, Mr. Johnson.
West Vale—Green Lane, 6, Mr. Pawson.
Wisbech—Lecture Room, Public Hall, 6-45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernaole, Whalley-rd, Lyceum 10-30, at 2-30 and 6-15, Mr. Hilton, Monday, 7-30, Public Circle, Wed., 7-30.
Barnoldswick—Spiritual Hall, Lyceum, 10, 2-30, 6.
Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mrs. Wilkinson.
Birmingham—Bloomsbury, 6-30, Mr. B. Hodgson.
Cushop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.
Birstall—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn—15, New Market-st., W., Noringate, 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, Mr. Leeder, Mon., 7-30.
Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Firth, Mon., 2-30, Wed., 7-30
Little Horton-lane, Spleer-street, 2-30, 6, Miss Hunter.
Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30 Mrs. Greenwood, Mon. and Wed., 7-45.
Otley-road, Lyceum, at 10-30; at 2-30 and 6, Tuesday, 7.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle, 2-30, 6-30, Mr. J. Cliffe, Wed. at 7-45.
Walton-street, Hall-lane, Lyceum, 9-45; 2-30, 6, Mr. Shadforth, Monday, 7-30.
West Bowling—Boynon-st., at 10, Lyceum, 2-30, 6, Mrs. Whiteoak, Harvest Festival, Thurs., 7-45.
Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30, Mon., 8, Wed., Members' Circle at 7-30.
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.
Cleththerton—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Armitage, Monday, in old room, 7-30, Developing Circle, Thurs., 7-30, Public Meeting.
Dearnley—Liberal Club, 2-30 and 6.
Derby—1A, Normanton-road., 2-30 and 6-30, and on Mon. 7-30, Wed., 7-30.
Dewsbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6, Mr. Hodgson, Thursday, 7-30.
Dundee, N.B.—Giffilan Hall, Wed., at 8.
Eiland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. G. Newton, Thursday, 8, Public Circle.
Exeter—Friars' Hall, Friars' Walks, 6-30.
Felling—Hall of Progress, Charlton Row, 2-30 and 6.
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, Mrs. Gregg, Monday, Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Hoyle.
Heckmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Thursday, 7-30.
Hollinwood—Factory Fold, 2-30, 6-30.
Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mrs. Midgley.
Hull—Psychological Society, No. 3 ROOM, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Dr. Kiley, Wednesday, 8, Members' developing circle, Thur., 8, both at No. 8 Room, Friendly Societies' Hall.
Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Mr. W. Ripley, Tuesday and Saturday, 8, Public Circles.
3, Bottom of Joseph St.: 2-30 & 6, Miss L. France Circles, Tues. at 7-30, & Saturday, 7-30.
Kelghley—Heber Street Spiritual Temple, 2-30, 6, Miss Barlow, and on Mon., 7-30.
Leicester—Crafont-street, at 11 & 6-30, Mrs. Place, Wed., 8, Public Circle.
Leigh—Newton-street, 2-30, 6-15, Mr. W. J. Mayoh.
Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mon. 7-30, Public circles, Thursday and Sat., at 7-30.
Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Hunt, Harvest Festival.
London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mrs. Green, Free.
Edmonton—Beach Hall, Hyde-lane, 7, Mr. and Mrs. Brenchley.
Islington—Wellington Hall, 6-45, Special Service. See advt. 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 2-30 and 6-30 Lyceum Services, Thurs., 8.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Standish, Tues., 8, Thurs., Public circle.
South Salford, 4, West Craven-street, Regent-rd., 6, Mrs. Brooks, After-circle, 8, Wed. Circle at 8, Thurs., 8.
Mexborough—Market Hall, 2-30 & 6, Mrs. Spencer.
Middlesbrough—Spiritual Hall, Newport Crescent Lyceum, 10-30 & 2, 3 & 6-30, Mr. F. Hepworth,

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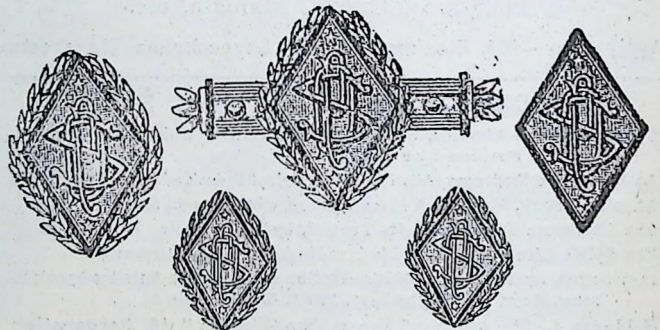
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