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PRICE ONE PENNY

THE MISSION OF JESUS AND ITS FULFILMENT

[An address by W. E. LONG, at the Surrey Masonic Hall, Camberwell New-road, S.E., on Sunday, September 30, 1896.]

REMEMBER that truth is eternal. There is no new truth: there is no such thing as old truth. It is man who is relative to the truth, not the truth to man. Man discovers and believes truth only as far as he has been taught and has experienced these things. So when we read that certain things were stated by the Nazarene, we must remember the fulfilment of spiritual truth is for all time, not for a period; and for all people, not for one nation. That which is revealed of God is for all people, all nations. The idea has gone from the minds of thinking men that God is for one chosen people, and that the rest of mankind must shift for themselves. The source of all life must have within it all nations, all kindreds, all tongues, and yet we have been taught to look upon God, not as expressed divinity, not as known by love, but as possessing the attributes of the lower man. Jesus endeavoured to teach the world that God is love, and we must pray to our God and our Father. Thus the Nazarene prayed. He recognised his definite sonship; he saw his fellow-men, whose lack of spiritual education prevented them from doing so, struggling to understand the truth. They could not see its power or its application, and no one was more convinced than Jesus that the truths he taught would not be fully understood by the world. There are truths not yet explained, there are powers yet unknown, there is understanding not yet made intelligible to the people. It has been said by many that it is useless to call upon God; He cannot hear, or He is silent; yet, in the hour we need Him, He is there to hear and answer our prayer. People may explain the Gospel as they will; there is a great, definite truth which is ridiculed by those who do not believe, that is not understood by those who tell us they do believe. We must understand, not merely say we believe; we must feel that we shall know the divine truth by the revelation of the spirit, not of the letter. Our task is to go further and more fully into the mission of Jesus, and its fulfilment. We have previously tried to show that the appearances of Jesus after death are the attesting signs of his divine mission, the proof positive that he came to proclaim man's immortality. Upon the resurrection rest all the hopes of humanity, upon the resurrection the church is built, and all their faith in the life to come. In it we see the triumph over death and the grave, to-day as in the past. Let us then take up the matter as we laid it down. First, we sought to point out the birth of Jesus, the work of his early life, how the inspiration of the Holy Spirit came upon others in connection with his birth, the life and temptations of the Nazarene, how he was received by the people, how the lower classes heard him gladly, and how the chief priests and Pharisees conspired against him to kill him.

The angels ministered to Jesus; they had come with comfort in the hour of his need. We have shown that, led by the power of the Holy Spirit, he worked the will of his Father. We have traced him through the gates of death to the triumph of immortality. We have seen how the Comforter was promised to the disciples who saw him and conversed with him after death; how he told them that he would leave them, but that they were to teach and preach the gospel in all lands, and that he would be with them "always, even unto the end of the world." We want to draw your attention to the promise, the promise of the mission he had to fulfil, not the death he had to die, but the work still to be accomplished: Jesus promised that the Comforter should come when he had gone, that the Spirit of truth should give them the words they were to speak, and should lead them in the way. They were to have the means of teaching the world. Now the truth of a promise rests in its fulfilment, and unless we know by the fulfil-

ment that it has been accomplished, the promise is of no value. Now the promise had been made, and we take the Acts of the Apostles (the men who were to receive the Comforter in order to carry on the work of Jesus) to trace its fulfilment.

The Acts of the Apostles may be best described as a record of the things that were done by the Apostles in their spiritual work, and if we were approached by a man who desired to know something about the spiritual revelations of to-day, we should say to that man, "Before we enter into any conversation, go home and read the acts of those men who were led by the power of the spirit in the days gone by, and then come back, and we shall have a most interesting talk, one with the other, for you will have been prepared to receive some spiritual education, for spiritual things must be spiritually discerned." Let us see what the Acts of the Apostles contain, for when the book is described as "Acts," that word conveys little meaning except to the student. The "Acts" are the practical work of the Apostles, but those who read the book, not with the idea of finishing in a certain chapter, will find that it is written so as to give due prominence to the work and experience of two men: one, Peter, who had seen Jesus in the flesh; the other, Paul, who had not seen Jesus, but who had seen him of the spirit after the resurrection; both of these men proclaimed the truth of the same gospel. This bears strongly upon what is being done to-day. If we were to say that we have been convinced and converted as Paul was on the way to Damascus, the Church would say it was only some power that mystified and misled us, merely an illusion, but the works of the Apostles will show that it is not an illusion, and they suffered persecution, cruel imprisonment, and death, for the upholding of this great truth. That which had power to convince a man who was zealous in persecuting those who believed, and could turn him into one of the greatest and noblest workers could not be an illusion. Jesus manifested himself to Paul, and spoke to him by evidences which he could not gainsay. Yes, the resurrection is true, life is real, and death only the open door through which we pass to the life immortal.

The spiritual truth and revelation must come, no matter the text and the conclusions placed upon it. The truth is eternal, it is revealed and borne out by the testimony of time. It lies not so much in the man who wrote it, as in the manner in which we receive it. The Apostles were not what we should call educated men, they were mostly of the humble classes, but they had been called by the need of the hour and through the guidance of the Spirit. Where lies the difference between the call of Matthew, the publican, sitting at the receipt of custom, and the call of Paul on the road to Damascus. Both of them were needed, and surely you will admit that the work of Paul was absolute evidence that his conversion was for a purpose, and was brought about because he was the very instrument needed? The Spirit calls from here and there, it is as great now as of old.

Jesus had told his followers that he would return and be with them. That promise was borne out also by the appearance of the two men in shining raiment, who told them that as he had been taken away so he would come again. While one soul stands afar off, not knowing the truth of the gospel of life and light that sweeps away the fear of death, the great promise has not been fulfilled, but still remains to be outworked. Many have assumed Jesus to have been a great king, someone who would have appeared well in the cathedrals of our land, someone who would have taken his place naturally from the spiritual powers that assisted him, but he had no place in the churches of that age any more than he would have in the churches of to-day. We may believe that as he was rejected then so he would be rejected to-day, and why? He was a lowly man; he was born of the people, educated

amongst them; his mission was one of service; and he was looked down upon by the wealthy classes of his day. Humanity has not changed. Jesus went about doing good, and fulfilling the will of the Father. He knew there was something more than the life he had to live; the power of the Spirit was known to him. He could promise the Comforter and the power of the Holy Spirit to his disciples because he himself had received it. He had been led by the Spirit, he had been comforted by the angels, and had been in communication with those who had passed from this life, and he left behind him to carry on his work those who had been fitted and trained to carry it forward. They were to remain in Jerusalem until endowed with the power from on high, and they spent their time waiting for the Comforter in prayer to God. They assembled for prayer together, for they felt the need of prayer, and unless a man feels this need, his prayers cannot come from his heart. There must be something to call out the hidden prayers of his life, not for material blessings but for spiritual needs.

The disciples prayed for the promise to be fulfilled, and we read that there were eleven of those who had been chosen by Jesus. We know how Judas had proved false and betrayed his master, and the eleven then selected two candidates to take his place. How was the mode of selection accomplished? Did they sell the living? Did they endeavour to get the highest bidder? No, they wished to choose the one best fitted for the work. We read that they prayed that the Lord would hear them, and select the one who was best fitted for the mission, and that one was thus selected. They believed that he was chosen by the Spirit to take his place among them. Perhaps you will say they were deluded; how could they have the Divine assistance? These disciples prayed, and prayer is the lever that moves men's souls to spiritual influences. It is the spiritual educator of the soul.

Now we come to the fulfilment of the promise. The disciples remained praying constantly together for many days until, when being assembled together there came the sound of a rushing mighty wind, and men saw the descent of the Holy Spirit, the Comforter, as it were, in the form of tongues of fire. Different languages were spoken, for the disciples were moved by the spirits, and we can understand from the remarks of those who witnessed this wonderful thing how great and universal was the astonishment. Yes, the crowd, who were witnesses, declared that the disciples were filled with new wine, or, in plain words, that they were drunk. It appeared to them that the gift of tongues was the effect of some libation. They did not recognise the mighty power of God, nor the noble truths underlying the outward aspect. We turn to the explanation of Peter, on whom the Spirit had come, and his address is worth remembering. He told the people that now they saw the fulfilment of the utterances of their own prophets, that God would pour out His Spirit upon all flesh, as foretold by the Prophet Joel.

The people had said that Jesus had worked his wondrous miracles by the aid of Beelzebub. The disciples had to endure the same accusation; they were the agents of Satan, and to-day we are prepared to meet with the same charges. Evil men and women still exist in the world, yet let us remember that good is the positive character of humanity, and that God is indeed our Father. God has never left His children alone to battle with the evil surrounding them. He will always aid them by counteracting the evil, and so in the promise that the Comforter will come and remain with us, we have eternal assurance of help from on high. We will not believe when we are told that Satan is merely working in the form of an angel of light; we have an abiding faith in God, who sends His messengers to us to declare His truths.

Jesus, as the Son of God, taught us to pray that God's will may be done on earth. This was also the prayer of these disciples of whom we read as the first preachers of the Gospel, and they were endowed with the Holy Spirit so that they might teach all nations the great truths.

We find that the people wanted to know what they should do in order to receive the powers which had been given to the disciples. We also need this power from on high, this divine inspiration. It is for this that man's soul longs, and in the sense that he asks, and in the sincerity of his desires it will be revealed to him. Many there are who can testify that the Comforter is here in our midst to bring to us the realisation of the divine truth

that man is indeed the child of God, and that immortality is the destiny of his soul. We have seen man looking back over the course he has trod, and learning to explain the new truths by the old by the revelations given in the Bible which have been left to us by those who have witnessed the truth. We may put all disbelief aside, and cling to the rock of salvation, the resurrection from the dead body of the living spirit. This was the doctrine of Paul. What took place on the road to Damascus was to enable him to preach the great truth to humanity, that the same Jesus who had been crucified and had died, was risen from the grave. Yes, let us cling to the faith that God is still the same, that the angels are still ready to comfort us in our trials and distress. Those who are now in despair, who have turned from the old and cannot find the new, and can find no way out of their difficulties, let them meet together in earnest prayer to be led into the light. Let their prayers be the true expression of their souls, and we may venture to declare that the Holy Spirit will be made manifest, and that those we have loved will prove that they are not dead, but that we shall meet them again. We must learn to read the Bible in the light of the revelation of the present. There need be no strain upon credulity, nothing supernatural, and nothing outside the testimony of reason.

We want witnesses for the truth, those who will stand fast in the faith in spite of scoffers and ridicule. There are still the sick to be healed, the sorrowful to be comforted, and immortal souls to be brought into the light of the Gospel of Immortality. We all have our part to take in the fulfilment of the mission of Jesus. We must continue his work on earth, begun by those witnesses of his ministry. When we come face to face with the great problem of death, when the moment arrives that we have to part with some dearly loved relative or friend, then we find the need of the knowledge of spiritual resurrection. All seems dark, you hold tenderly the hand of the one who is about to leave you, and whom you are endeavouring to soothe, but if, then, you can say we shall meet again in the morning, the night of death is now upon you, but you will wake again, and this parting is only for a short time, the sting of death has indeed vanished, the grave has not the victory. Death is merely a sleep which will end in the glorious morning of the risen spirit. If we can say that this hope of the resurrection is realised, that man is a spirit, that there is a higher life than this earthly one, then when the light of this world grows dim and the hold upon the fleshly garb becomes feeble, we can look up to the light of immortality, death thus becomes the fulfilment of the greatest hopes of humanity. Our anchor in this stormy life is the spirit's resurrection, without which all hope of ever reaching our harbour safely is vain. It is the rock upon which our faith must be built. Humanity must say, as the angel at the tomb said to the woman, "He is not here, he is risen; why seek ye the living among the dead?" Risen indeed, in the glorious fulness of life immortal as Jesus rose. Let us then hold fast to this blessed truth, and may we all learn to regard it as the fulfilment of all our hopes, and the consummation of our desires.

ON A BABE BEREAVED OF ITS MOTHER.

Say, lovely babe, that smilest in thy cradle,
What are the visions that thy blue eyes see?
Thou would'st not tell, perchance, if thou wert able,
The wondrous sights beheld by such as thee.

No more upon thy mother's breast reposing,
Thou seem'st forlorn, yet angels are thy guard;
Around thy cot their radiant forms disclosing,
While earth-stained mortals are from these debarred.

Thy infant hands, like rose leaves curled and folded,
Methinks in spirit palms are gently prest,
Thy mother's angel face by thee beholden,
Bends softly o'er thee, smiling in thy nest.

Thy little feet are tottering on life's portals,
Say, will they journey on? or swift return
Back to the city of the blest immortals,
For which thy tender spirit seems to yearn?

O, spare my babe, ye radiant forms of glory,
And let her wander with me, hand in hand;
For such as she give zest to life's dull story,
And lead us upward to the Better Land.

ROSAMUND MC. WILLIAM.

EDUCATION AND POLITICS: THEIR RELATION AND SIGNIFICANCE.

BY ÆNOS.

Concluded from page 627.

LET US forget for a while that we are living at the end of the nineteenth century, with its shams and hypocrisies, and its shallow inanities; let us go back to the time when men felt that life was good, and not merely hoped that it might be so; when men prized the priceless gift of speech, and used it to express their thoughts; not to disguise them; when every word, as every thing, had its use and its place; when men rejoiced in the utility of a language rather than in its richness; in its simplicity rather than its complexity. Had a man of that day desired to "educate" his children, he would have considered what it was necessary they should learn; having decided, he would not, as we do to-day, have engaged an "educated" man, as we know him, as a tutor; because, in his language, this word, or any equivalent for it, had no existence. Had he desired to teach his child arithmetic, he would have sought out a man well versed in figures; but he would not have expected this man to teach his child wisdom, unless he was also a wise man. Again, had he desired that his child should be taught various languages, he would have sought out one well versed in languages; but he would not have expected that from this man his child should, by some mysterious means, learn to make laws or to administer them, or gain knowledge of public affairs. The same may be said of any other branch of learning. Having learnt certain things a man did not become an "educated" man, but one versed in this or that, as the case might be; in this there was no ambiguity, no confusion. Thus many anomalies of our own time were entirely unknown. In those days men did not pay the deference to a man slightly versed in algebra or Euclid that was due to a wise and a good man, because, in the nature of things, they did not necessarily expect him to be either. Let me try to make this still more clear.

You have here, we will say, a society, for which you require officers. You need a president; you begin to consider whom you shall elect. You say, "Here is so-and-so, he is an 'educated' man"; several among you speak in his favour, the selected person suitably responds, a vote is taken, and he is elected to office. Why did you make this particular choice? Have you gone around your members trying to discover in one of them the qualities needed in one who is to fill this office: a man of integrity, uprightness, and organising skill, one who is, above all other things, wise and impartial. Oh, no! You selected the "educated" man. The term blinded your perceptive faculties, it confused your thoughts, it has prevented your considering whether your man was properly qualified to efficiently perform the duties of the office, it was sufficient for you that he was an "educated" man; he was ready to hand, and you elected him. Too often you find you have made a mistake, and, when discovered, you cannot, unfortunately, quite tell how it arose. The error was committed unconsciously, and for that reason is the graver; because not seeing where the error lay, you too often change the men and repeat the mistake. What I want you to see is this: When you send your child to school, instead of sending him to learn this or that, you send him to be "educated," and in so doing you lose all supervision over him. Having sent him to be "educated," you, of necessity, have to leave him to the caprices of those in authority to teach him or not to teach him, whatever they please. Undoubtedly, many evils arise from this. Your child is taught many useless things, and many things that every child should be taught are never considered. If the child is to receive a "thorough education," you expect him to be qualified for everything when his school career is over, "science" alone excepted. You expect him to be wise, noble, clever, upright, bold, learned, and accomplished, only to find with disappointment that he possesses very few of these qualities, in many cases none of them, because moral training is conspicuous by its absence from almost all our educational institutions. It seems to me that it would be an excellent thing for the English people were this word "educated," and many similar ones, dropped forever from our language. Until this is done, I am doubtful if we shall get rid of the many anomalies, inconsistencies, weaknesses, and disappointments connected with our scholastic system. In speaking of "education," we lose sight of many of the things we desire our children to learn, and although we feel disappointed with our "edu-

cated" ones, we feel at a great disadvantage in complaining of their failure, because, while we feel that they are "educated," we also feel that they are neither learned, wise, moral, nor intellectually great. Thus, we are neither quite able to understand what is wrong nor to improve on what is done, because this word, jumbling so many things together, confuses our judgment and discrimination.

Politics is a term equally misleading, misunderstood, and perhaps, as used at the present time, more harmful than the other. It is chiefly in its original sense that I intend to apply it, that is, as embodying the "practice of duty"; that is the meaning attached to it by those who coined it, *i.e.*, the Greeks. "The practice of duty to and by whom?" you will ask. I reply, firstly, by the people, to themselves (*i.e.*, the State); secondly, to those who shall come after them, (posterity); and thirdly, the principle that gave them being (God).

In the first place, duty to themselves, individually and collectively; for no man, neglecting his duty to others, can do his duty to himself; or, to put it the other way, no man doing his duty to himself can neglect his duty to others. To do one's duty to one's self one must always be one's friend, and one can only be a friend to one's self by supplying one's needs. But having supplied or made provision for one's needs, should one go on acquiring, as so many do, one becomes one's own enemy. In this way, having eaten sufficient, should one eat more one suffers from dyspepsia, or other bodily disease; or, should one drink more than one needs, a similar result follows; or in clothing, when one's needs are supplied, should more be added, discomfort follows, if nothing worse. To look further than mere bodily needs, to property; the storing up of property of any kind, beyond one's needs, develops a miserly spirit, one becomes avaricious, crafty, callous, and in time entirely demoralised. In any case, evil to oneself follows swiftly upon the taking more of anything than one needs, thus the truly selfish man, he who *truly* loves himself, is the noble man; for, loving himself, he cannot injure others, knowing that if he does, he too must suffer, as a part of the same organism. Truly, their suffering will not be his, but being part of the great body politic, and that body diseased, he *must* suffer with it, in a manner peculiar to his part. It must not be thought here that I advocate "selfishness," as generally understood, that is too shallow. When I say that the truly noble man, he who really loves himself, is selfish, I mean the *whole* self, not body only, but soul, mind, and body. All wise men are selfish in this respect; they love themselves too well to be intemperate, because they know that intemperance in anything, and in all things, brings suffering. We call a man *wise* who knows when he has a sufficiency of all things, and who insists on having but a sufficiency of all things, where there are enough for all. It is true love of self which makes a man thus, and who will say the State composed of such men would not be a happy one?

A gourmand could not be called a wise man, because his indulgence brings upon himself bodily pain. He who stores up, or claims corruptible things which he cannot use well, and which he does not need, is not a happy man, but is always in a fever of anxiety (mental pain). He who stores his mind with promiscuous matter can be called neither learned nor wise, nor could I well describe his mental condition, except that it is a painful one. No man who loved himself would do these things. Nor could we call such a selfish man, for he would be foolish and ungenerous alike to himself and others.

Now, to consider our politician in the second phase: in the practice of duty to posterity. A simple (not foolish) man, as he is the best man, so also is he the best politician. He who loves simple things and a simple life is one of whom humanity may be proud; one whom men may trust. The simple man cannot deceive, he is rarely great, but he is always good. Duty to posterity lies chiefly in simplifying men and things, in purifying all our institutions and customs which will be handed down to them; in being careful that, if we transmit to them little that is good, we transmit nothing that is bad. In remembering that those who are children to-day are the men and women of to-morrow.

Thirdly, our duty to "God." I will not attempt to define "God" further than this: That Being or Principle which existed prior to the manifestation of Life upon the earth, and which was the cause thereof. To me it seems

that this must have been an intelligent, thinking, as well as potent cause; that its object in planting life here was a good one, and that this Cause desired this Life to make the best of itself and the world, and since it appears that this Life is one Life, though manifested in many ways, its duty to God is to make the best of itself in and for all its parts; this can be done by each part making the best of itself, so far as it can go by itself, then uniting with all the other parts—making the best of all. Thus is our duty done to God, when we have done our duty to ourselves and to posterity.

I hope now that you will see more clearly the importance and near relationship of "education" and "politics," i.e., our duty, and the knowledge of how and why to do it. I also want you to see that just as "education" is not what most people think it is, neither are those who bear the name—"politicians." Consider, if none bore this name but they who have a real title to it, how many "politicians" should we have? Who would bear the name? Consider further, what would you call those men who have usurped the name? If, firstly, there was no such word; or, secondly, if it was assumed by those to whom it rightly belonged? To me it seems that you would call each man a name according to his merits. If this was done, how many, think you, would hold the positions they now have? How many would be cast into prison, or placed in other suitable confinement? And how few would be permitted to remain at, or ever again aspire to "Westminster?" When you have considered these things, think how you are blinded, befooled and defrauded by the use of words imperfectly understood; try to estimate the evil that flows from it, and remember that your language teems with others of its kind. Just think how proudly foolish and foolishly proud you are of the richness, beauty, and complexity of the English language, and ask yourselves what it costs you? Can you not see that in admiring its "politicians," the nation loses sight of its rogues? that the clever "politician," admired and honoured, may be one of the biggest scamps in the land? I trust now that you will see the necessity for becoming thorough politicians, in the true sense of the term, for until we have an adequate system of training for our youths and maids, we cannot develop a race, or even a class, of politicians—the one is dependent upon the other.

Consider "politics" as you have been accustomed to think of them, that is, as "public affairs," in their bearing towards the training of the young. This training is far from being what we should like it to be. Already the people have recognised their duty here, to some extent at least, and it has now become a national charge. As there are different opinions as to what should be taught, so also are there different opinions as to methods. Now, fortunately, what is becoming generally acknowledged to be the better method, is beginning to prevail. The old practice of "cram in all you can," is giving place to the new method, "draw out all you can, and put in what is necessary." The new method is training; the old method was simply "educating," with all the vagueness the term implies. If only we could get rid of the theologian, we might fairly consider that we were approaching a better time. Still, ere many years are past, I hope to see the effects of the new method influencing "public affairs." When that time comes, every endeavour must be made to take another step forward in social reform, in the extension of electoral, miscalled "political," power, on a basis of human equality. That done, we must strike out for a wider, nobler, and fuller training for our young: as each step is taken with the one, we must follow up quickly and firmly with the other. We must not attempt to go our journey with one leg, or we shall assuredly come to grief. Step by step, hand over hand, we must move alternately from the sphere of learning to that of action, being politicians throughout. Whilst progressing in one sphere, we must keep a jealous guard over the other, till the glorious human flower shall bloom in its own sweet earth garden, in the full consciousness and enjoyment of life: conscious of its rights, its duties, and its responsibilities, prepared to exact the one and perform and bear the others.

Let us be fully impressed with the fact that those who must perpetuate and sustain our work when we are gone are the children, that in exact ratio as we fit them for the task, will they perform it. I look forward to the time

when parents shall decide what their children shall learn, instead of leaving it to a handful of interested men who, generally, know as little of the needs of the young as they do of social ethics; when men shall no longer be able to say that we are a people who "have eyes that see not, ears that hear not, brains that think not, and souls that aspire not." When, rather, all these things shall be entirely reversed, and the citizens of England shall take a lively interest in all the various problems of their time: political, religious, and educational, knowing fully the meaning and value of each of these terms, and demanding that each shall be held and used for what it really is, and thus give that impetus which is so necessary in public morals and public feeling, to establish on the simple and unadorned rock of truth a new social era.

THE MYSTERY OF MALHAM TOWERS.

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

CHAPTER VII.—MADGE THORNTON.

DICK spent three days a week at the Towers, as he could not be spared entirely from his usual work. One day, during his second week, a demure face presented itself and asked his advice as to the best methods of employing a few spare hours each day. He passed the inquirer on to his sister, who gave her a list of people, chiefly of the poorer classes, who, Lena said, would be only too happy to see her bright face, and receive any little help that she could offer, or that they might require. So Madge commenced district visiting, and soon found that much trouble and care existed, which could be lessened or made easier to bear. And though a trifle irksome at first, her self-imposed task soon became a labour of love. To a bed-ridden girl she taught some work which enabled her to earn a few shillings, and thus help in a small way to lighten the family load. The old nursery was racked for toys and picture-books, friends were laid under contribution, and no stone left unturned that helped in any way to assist in the new sphere of usefulness.

A poor little crippled boy, an only child of a woman who worked in Malham, and who was therefore obliged to leave him every day, was taken suddenly ill with a malignant fever. He was a bright-faced, intelligent little fellow, and Madge had taken a great interest in him. His poor mother was almost distracted.

"Whatever shall I do, Miss Thornton?" she sobbed. "I cannot leave my work, and the neighbours have children of their own, and would be afraid to help. If he goes to the hospital at Sedgcombe I shall only be able to see him week-ends, and in the meanwhile he might——." She could not put her fear into words.

Madge turned the matter thoughtfully over, and then her sense of duty seemed plain enough. She promised to go each morning and remain with the boy until his mother returned from work in the evening.

A few days later she called at the Towers on her way home. Dick could see that she had been weeping.

"Little Willie is dead, Mr. Ransom," said Madge. "I have never seen anyone die before. It is an awful thing. He is much better off, but what will his poor mother do? It will nearly break her heart. Oh! the trouble and suffering that I have seen lately, and if it exists to such an extent in a small place like Malham, what must it be in the large towns, with their crowded inhabitants?"

"I often wonder what it all means, Miss Thornton; the saddening things which pervade the universe: pain, crime, trouble, disaster. What end do they serve? Why are they permitted, if it is possible to prevent them? It is enough to drive one mad, if one dwells long upon such thoughts."

"You are echoing the things which have been passing through my mind as I came along," she said. "For several weeks some words of Carlyle's have haunted me persistently. I have tried in vain to put them aside, but cannot; they seem burnt into my brain."

"I think I know what you mean. The words were in answer to someone's remarks—Froude's, I think—that he could only believe in a God who did something."

"Yes; the narrator says that he shall never forget Carlyle's cry of pain as he said, 'He does nothing.' You may think it strange, Mr. Ransom, my talking like this. I know we cannot judge the All-wise by our standards, and that much may be rightly hidden from us, but I cannot help thinking over the matter. I would not allow a dog to suffer a moment's pain, if I could prevent it, and surely—surely God is more merciful than we are. If He

can prevent all the crime and misery, why doesn't—." She could not go on. Covering her face with her hands, she wept passionately.

"Miss Thornton," said Dick, when she had calmed down somewhat, "don't reproach yourself. I understand you perfectly. These thoughts have troubled me frequently, and must have forced themselves upon most people at some time of their lives."

She gave him a sympathetic glance, and continued: "There are so few people one can talk to without being misunderstood. I once mentioned the matter to our Rector; but he was simply horrified and said that such thoughts were the outcome of my rebellious self-will, and that I should never find a true solution to them until I had humbled myself, and was prepared to accept God's revealed Word with a meek spirit and contrite heart; that I must pray unceasingly, and ask Him to eradicate such evil and un-Christian-like feelings. Mr. Ransom, I prayed until I was sick and ill, but got no nearer, so at last I gave it all up."

"You did right," said Dick. "Don't worry any more over it. A life of true purpose, guided by conscience and reason is infinitely better than crawling blindly along the trammelled paths of theology, guided by a parcel of self-interested fanatics and hypocrites. There may be a God and another world, I don't know; but I am willing to be judged according to my life here, and leave the future alone. That is a matter of time, and I am content to wait."

"It is inscrutable," said Madge. "Shall we ever know, I wonder?" Then she added: "I must go. I won't shake hands, Mr. Ransom. Little Willie died in my arms, and I should not like to risk giving you the infection."

On his way home Dick called at the cottage where the little fellow lay dead. His mother opened the door, her face convulsed with grief. "I hope you will excuse my intruding, Mrs. Price," said Dick, "but I should like to see Willie again, if you don't mind."

"Not at all, Mr. Ransom; he thought a lot about you, sir. Come in."

She went to the little bed in the corner of the room and turned down the sheet, exposing to view the thin little face, worn with suffering, but now looking calm and peaceful, a sweet smile upon the lips.

Dick took a long look, bent down and kissed the white forehead, and then reverently drew up the covering again.

"It does seem hard to lose him," said the woman, crying bitterly, "especially now, when he was happier than he has ever been, thanks to that sweet young lady. Oh! sir, she has been so good to him, reading to him, bringing him books, and bricks, and pictures. He said only last week, 'Mother, he says, I allus wondered what angels was like, but I'm sure they can't be nicer than our Miss Madge,' and indeed she has been an angel of mercy to us. God bless her!"

As Dick was leaving, his eyes full of tears and a lump in his throat, the poor woman said pathetically, "Mr. Ransom, am I doing wrong to fret after him?"

"Certainly not, Mrs. Price; it would be a most unnatural thing to do otherwise. Why do you ask?"

"The minister from St. Cuthbert's has just been, and he said that it was wicked to grieve so; that it was God's will to take Willie, and that I ought to be resigned to it, and not set my stubborn heart against what God thought best; but you see, sir, we was all in all to each other. My husband died a year after Willie was born. I had nobody else."

"Mrs. Price," said Dick, earnestly, "your grief is an honour to you. A mother's tears are sacred, and depend upon it, if God is the wise and loving Father that your church declares Him to be, He will be the first to pity your loss and understand your reason for grieving."

Bitter thoughts crossed the young man's mind as he left the grief-stricken cot. He had small reverence for the Established Church, as it was, and the woman's words had not tended to lessen his antipathy and dislike.

"Curse the fellow and his cant phrases," he said at last; "nothing is sacred from the officious meddling of these priests."

As he recounted the scene at home, Lena put down the cup she was lifting to her lips, and said: "I will never put foot in the man's church again. I could not bring myself to believe that a gentleman in his position could hire ruffians to break up a harmless meeting, as Mr. Macpherson declared he did, but now I can quite understand that he is capable of doing such a thing."

"My dear," said her mother, "may not the man be actuated by sincere motives? Is he not only putting into practice the beliefs of his church?"

"No, mother; his own common sense must have told him different. It was downright cant and humbug." And having thus delivered herself, Miss Lena went on with her tea.

To be continued.

HEAVEN.

TO BE in heaven, in a superlative degree, is to have a mind which is an infinitesimal mirror of the All. To be a transparent medium, through which the qualities of objects, the reflections of phenomena, the vibrations of aboriginal power, pass in blessed freedom without deflection or jar, and on which the mysterious attraction of the Infinite exerts its supreme spell.

To obtain the priceless jewel of immortal youth, with its dazzling brightness and beauty, the soul must meet the resplendency of the spirit, which strives to transform it more and more into a mirror of brilliant purity, upon which Eternal Love and Truth can be vividly reflected.

The desire of the human soul for love—the all-inclusive prize of desire, which is the very secret of existence—is boundless. Nothing earthly can satisfy it. Life should not be sought as sensuous, voluptuous materiality, but as a Divine instrumentality, extracting a full pure joy in every state of being.

We should love the divine and eternal in all things, not caring for the limiting and perishable connected with it. Soul possession is sympathetic and eternal; physical appropriation, antagonistic and individual. Such is the superiority of the spirit over selfish flesh, of the inner over the outer world. Here, then, is the secret of happiness. The body must remain to serve and to endure until the soul bursts its bonds and awakes into the eternal reality, the fulness of life, the infinitude of love, which is for ever wooing the human heart. Those who have united their soul with the spirit and breathed into eternity, know that all language is too poor to reveal its wealth. Music breathes it; art exalts it with brush and chisel; literature embalms it; poetry glorifies it; none can exhaust it. Thought and consciousness are unprepared for such stupendous and inconceivable wealth of love. Its appalling magnitude awes the mind in contemplation of its affluence.

There is one sure way to this triumphant knowledge, one sure path to the mystic key that unlocks the chambers of the soul's paradise—resignation. The conditions of resistance must be removed, by a total submission to the Divine Will. A glad and grateful acquiescence to the decrees of the Supreme, the utter abandonment of pride and vain glory, a pious submission to the law of things—this is the path which leads to heaven. Banish from yourself every vestige of dictation before God, and unexactly identify His desires with universal good. A pure and loving submission tunes the discordant creature to that eternal breath of God which blows everywhere through the universe of souls, sighing until they conspire with it to make the music of love's fulness.

Seek then Truth—the harmony of soul with the Divine order; beauty—the harmony of taste with Divine symmetries; good—the harmony of volition with Divine ends; Love—verily, the secret of all existence.

The love of beauty, innate in all human hearts, is an endowment of our immortal being. Our souls long to see her conceptions of what is perfect in grace, and exquisite grandeur exfigured and taking form, the outward answering to the inward, the real to the ideal. The world is merely a symbol, and the whole beautiful cosmos is loved, not for what it is, but because it is a reflection of something more perfect and bright on the other side of time—eternity. Poetry, when filling its highest office, is nothing more than an attempt to make the things that are seen the prints of things invisible. We must confess to the inadequacy of outer nature as the expression of our loftiest ideals. In her sublimest moods, in the utterance of her choral voices, the heart feels itself to be climbing towards realms of a more refulgent and enduring summer, to the Elysium of spirits.

Peace is not an emptiness of rest or repose, but the highest and most intense activity—the activity of concurring elements. When elements conflict and counterwork each other, they produce a state of war—evil and hell; when they join and act as one, the result is the most

perfect life and the profoundest peace. But through our dull instrumentalities we utter ourselves imperfectly. Even poets halt and stammer in giving expression to the eternal realities of heaven, and the reader wonders what they mean. Ah! if they knew!

27, Reform-street, West Bromwich. H. BASSETT.

CORRESPONDENCE.

Letters for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents, either here or in the reports. Personalities must be avoided.

MEDICAL PRESCRIPTIONS FROM SUNDAY PLATFORMS.

SIR,—Your correspondent, "Medical Botanist," has done the right thing in drawing attention to the evil practice of giving prescriptions from a public platform. But, great as that evil is, it is nothing when compared with the injury inflicted on credulous people by mediums in private life. "I got this from Mr. So-and-So, and he is a medium, you know"; or "Mrs. So-and-So, and she was under control, so it must be a good thing." Such are the general expressions, and in nine cases out of ten the remedies are a great deal worse than the diseases for which they are prescribed. Good medical mediums there certainly are, but the majority of them know nothing whatever about the herbs they recommend, and very little more of their medical properties. Within the last few years, "medical botanists" have sprung up like mushrooms amongst ignorant mediums, as many Spiritualists know to their cost, and so long as so many of them believe in the infallibility of mediumship, they will have to pay the penalty.

I wish to draw the attention of your correspondent to a very grave error in his letter to you. He says, "The recognised maximum dose of podophyllin is twenty grains." If he will turn to any work on Medical Botany worth reading, he will find that podophyllin is the active principle of *Podophyllum Peltatum*, or, in plain English, American mandrake, and that the average dose is from one-fourth to one grain, and not twenty grains, as he states in his letter. Of course, what he meant is the crude article, but he does not seem to know the difference, any more than the medium, and it is such mistakes which lead to so much mischief. I hope "Medical Botanist" will forgive me for correcting him, as I have no other motive but to prevent error, if possible.—Yours truly,

A STUDENT OF BOTANIC MEDICINE.

MATERIALISATIONS.

SIR,—I am glad this subject is receiving the consideration that its importance deserves. The letters of Miss Florence Marryat and Mr. Lovell, along with the valuable article by the editor on "Conditions," have struck the right note; and it would be a disaster to the Cause if the subject were allowed to drop, and there failed to be a practical outcome.

Although I still think that my proposed preliminary tests are the highest and best to produce the most perfect conditions, I acknowledge difficulties in the way. The first is, that although a Committee tested and certified as to the genuine character of the materialisations, this would be no proof to strangers and investigators who might afterwards have sittings; and, secondly, that a genuine certificated medium might, if so minded or so unprincipled, practice impersonation and fraud.

As far as I can at present see, I think the proposition of Miss Florence Marryat is the best, viz: to provide a wire screen or cage in all cases where there are strange mediums or sitters. The wire-netting would cost a shilling or two only and would be an absolute test, if properly fitted. Of course, this brings in an element of distrust which may affect the results, but this would be better than wonderful phenomena that carried no conviction to the minds of the sitters.

I should like to hear further on the subject from others who are experienced in this matter. Also from those materialising mediums who are willing to accept either the preliminary test of changing clothes before a select committee of the editor's choosing, or of always sitting before strangers within a wire screen or cage.

Failing this, it is my duty to put all Spiritualists and investigators on their guard against imposition during the coming winter. We have heard sufficient about the gullibility of Spiritualists, and knowing that genuine phenomena are possible and plentiful, it will be their own fault if they allow the present loose state of things to continue.—Faithfully yours,

J. SLATER,

Supt. York Post Office.

P.S.—I shall be glad to help any medium who thinks it worth the trouble to put himself or herself on firmer ground.

[The wire screen or cage is, in our opinion, far the best, and, if properly fixed before the seance begins, it will do away entirely with the element of suspicion and distrust. But half-hearted measures are useless.—Ed. T.W.]

ALBUM.—Orders are coming in well. Ready Oct. 21st sure. Post free 2s. 6d., cash with order; after 21st, 3s.

A REMARKABLE DREAM.—In "Kilmainham Memories," by Tighe Hopkins, there are some curious statements made. One is, "That an old man had a dream two or three days before the Phoenix Park Murders, in which the whole of the circumstances were vividly revealed. He related the dream in the morning when he awoke, and, of course, before the actual commission of the crime. He saw a room in which a group of men stood on one side of a table, while facing them was a tall man, insisting with uplifted hand on the commission of some deed. When the trial of the murderers was progressing, the dreamer gave the Crown some details as to the room which he had seen in his dream, and these details suggested to the counsel some questions which astonished both the witnesses and the prisoners. The accumulation of well authenticated instances of dream pre-vision is too great for absolute disbelief.—*Fleetwood Times*."

ITEMS OF INTEREST.

PORTRAIT AND SKETCH of Mr. G. H. Bibbings, B.A., next week. O.P.S. SICK AND BENEFIT and Pension Funds.—Received, with thanks, from a Friend, 1s.; Old Chief, 2s. 6d.; Mrs. Morgan, 20s.—Mrs. M. H. WALLIS, hon. sec.

REFORMATORY Spiritualists will be catered for in a series of articles, the first of which, by Mr. P. Galloway, on "Two Fellow Isms," deserves to be issued in pamphlet form, and widely circulated.

WE have a number of portraits and interesting sketches to come, and trust our friends will cordially support our efforts to make "our paper" progressive, both in ideas and circulation. We aim at the highest and best.

In many cases it is the mediums who deceive themselves and not the spirits. Infatuation, or self-obsession, is as dangerous as being under the dominant control of a selfish or arrogant spirit who has some personal aim in view.

IS SPIRITUALISM TRUE?—Mr. E. W. Wallis will read a paper to open a debate on this subject, before the Literary and Debating Society connected with the Pembroke Chapel, Pembroke Place, Liverpool, on Monday, Oct. 19, at 8 p.m.

THE portrait blocks of the Countess of Caithness and Professor Coues, recently used by us, were kindly loaned by Mr. E. Dawson Rogers, editor of our friendly contemporary, *Light*. We regret that due acknowledgments were omitted at the time of using.

REPORTS and Prospectives must reach us at the TWO WORLDS Office, 18, Corporation-street, not later than by the first postal delivery on Tuesdays, to secure insertion in our next issue. Letters for "Correspondence page" should be brief, and in our hands not later than Monday.

MRS. BRIGHAM'S very successful tour is rapidly nearing its close. She will lecture in Manchester, County Forum, Oct. 8; Hyde, 9; Cheetham, 11; Ardwick, Tipping-street (farewell address), 12; Blackpool (last meetings), 13 and 14. Farewell tea, at 7 p.m., Oct. 16, at Dauby Hall, Liverpool.

"ALL is safely gathered in." Harvest thanksgiving services are rather a farce and a mockery. It is all very well to sing, "All is safely gathered in," but the farmers who have had their corn standing in the fields for the last five or six weeks, rotting from the effects of rain, must feel rather sarcastic when they hear it.

OUR good friend, Mr. J. J. Morse, sends us a full report of a fine address on "The Fundamentals of Psychic Science." This is up-to-date, and will be of value and helpful to all students. It will be followed immediately with a series of articles, "Leaves from an Occultist's Note Book," which will supply the wants of our occultic readers.

MRS. KATE TAYLOR-ROBINSON desires to thank friends for help and promises of help for the Junction-street sale of work, to be held on or about Oct. 24, and begs to remind them that "he who gives speedily gives twice," and that she will consequently be glad if they will send parcels on, as soon as possible, to her at Tweed Green House, Whalley Range.

WHY continue to prove the truth of Spiritualism by the Bible when it can be done by the light of modern reasoning? Orthodox people who do not wish to believe in Spiritualism will not permit themselves to be convinced by any testimony, and others don't want Bible testimony, because they have no faith in ancient records. So it is a waste of ammunition.

RE "PROSPECTIVE ANNOUNCEMENTS."—We must remind our friends that a small charge is made for all *Prospectives*, and stamps or postal order, must accompany the advertisement. Attention to this rule will save disappointments. Notices of forthcoming events must not be embodied in nor tacked on to reports, but should be written upon a separate piece of paper.

APPOINTMENTS of Mr. G. H. Bibbings, B.A.:—Oct. 9, London Spiritualist Alliance; 11, Marylebone; 18, Everton; 25, Birmingham Union; Nov. 1 and 8, Cardiff; 15, Stratford; 22, Belper; 24, County Forum, Manchester; 29, Bloomsbury. Mr. Bibbings wishes bookings for Dec. 6 and 20, and for week-night meetings.—Address c/o E. Adams, 303, Cowbridge-road, Cardiff.

FEDERATION MISSIONS.—Meetings will be conducted by Mr. J. Swindlehurst on Monday and Tuesday, October 12 and 13, in the Market Hall, Moxborough. Mrs. Place, of Leicester, will give clairvoyance. On Wednesday and Thursday, the 14th and 15th, in the Spiritual Temple, Parkgate; Mrs. Place will again be the clairvoyant. Meetings, 7-30. Collections.

IN view of the all-round excellence of our bill of fare for the next three months we confidently appeal to Spiritualists to use their influence with their friends and neighbours to induce them to purchase the TWO WORLDS regularly. To new readers we will send it for 24 weeks for 2s. 6d. post free, that they may give it a trial. We fully believe they will not be content to go without it afterwards.

MR. LEES' CLASSES, at the TWO WORLDS Office. Several students have presented themselves for a class to be held on a Thursday evening. There is room for three or four more, and the class will commence on Thursday, the 15th inst., at 7-30 p.m. prompt. Fee for 13 weeks, 10s., to be paid in advance.—Apply to Peter Lee, 45, Freehold-street, Rochdale; or at the TWO WORLDS Office.

PROPAGANDA MEETINGS.—A three nights' mission work at the Collyhurst-street Hall, Manchester, with a fair amount of success. Mrs. Wallis, Mr. E. W. Wallis, and Mr. J. Macdonald, ably assisted the organiser in conducting the meetings. Good audiences assembled each evening. The clairvoyant descriptions of spirit people, given by Mrs. Newton, of Stockport, were most readily recognised. The sympathetic manner of describing the spirit visitants by Mrs. Newton, added to the spiritual tone of the mission.

MANCHESTER Spiritualists will have but a few more opportunities to meet Mrs. Brigham and Miss Cushman before they return to New York, and we hope they will make the most of them. On Thursday the 8th, Mrs. Brigham will speak in the County Forum, Market-street, at 8 p.m., on questions from the audience, and give impromptu poems. On Friday, 9th, Hyde friends will hear her. Sunday, 11th, at Cheetham Hill she will speak twice. A farewell meeting will be held at Tipping-street on Monday the 12th.—See *Prospectives*.

BIRTH.—On the 1st inst., at 26, Mapperley-road, Nottingham, the wife of J. Fraser Howes, of a daughter. [Congratulatory and good wishes.—Ed. T. W.]

"THE TRUTH SEEKER," 1d.—This bright little monthly has evidently come to stay. It is doing a good work in the free-thought party, and deserves the support of all who are in sympathy with its objects. Spiritualists too will find food for thought in every issue. It can be had of J. W. Gott, 36, Villiers-street, Bradford, for a year for 1s. 6d. R. Forder is the London agent.

"We do badly need purging and vivifying, but what we desire can only be obtained by effort on the part of each individual; and to get that we must without ceasing urge each other in the movement to keep our gaze firmly fixed upon the highest ideals, the noblest possibilities which are attainable by the constant in spirit. Like a man climbing a height, we must look upward always, lest looking down we lose our confidence and courage."

Mr. A. KITSON writes to Mr. Gott, re his Lot 11, advertised on our back page of cover: "Parcel duly to hand. We are well satisfied with contents of the same. We think them good value for the money, irrespective of the promised Album." [We shall forward the Albums as soon as they are ready to all purchasers who avail themselves of Mr. Gott's offer. His Lot 11 is very seasonable and reasonable this cold, wet weather.—Ed. T. W.]

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.]

MANCHESTER Debating Society, County Forum, Market-Street, Tuesday last at 8 p.m. Reports from the sec. and treasurer were passed, and officers and committee appointed. Mr. J. B. Tetlow gave interesting psychometry, and Miss Smith, clairvoyance. Considering the conditions, both were successful. Mr. J. Crompton also gave a few descriptions. Mrs. Brigham on the 8th. Mr. R. A. Brown will open the debate on Tuesday the 13th, at 8 p.m. prompt.

The Directors have recommended the weekly "contents bills." As these bills are a pretty heavy item of expense, and useless unless exhibited, we shall be thankful if our agents will make a point of hanging them up in a prominent position in the halls. Will friends prevail upon their newsagents to exhibit them outside their shops? If news-vendors will stick them up, and if they find any difficulty in getting them through the trade, we will send one weekly by post to all who will promise to use them.

MANCHESTER.—Cheetham Public Hall, Sunday, Oct. 11th, two Inspirational Addresses, by Mrs. H. T. Brigham, of New York, subjects, 2-30, "Life in the Spirit World"; 6-30, "Do the so-called dead return?" Mrs. E. H. Britten is expected to be present, also Miss Belle Cushman, of New York, who will give poems. Miss Smith, of Manchester, will give clairvoyance. Mr. S. S. Ohiwell, of Liverpool, will preside. Silver collection. Tea will be provided at Ash Lodge for friends coming from a distance.

Mr. YOUNGER'S "Magnetic and Botanic Family Physician" has reached the eighteenth part, and all of them are instructive and useful. If the mediums who prescribe herbal medicines would thoroughly study the valuable advice and instructions given by Mr. Younger to his readers, and act carefully, some of them would not make such lamentable exhibitions of their ignorance and incompetency as were referred to by a correspondent in our last issue. Some of them should also purchase and study Nuttall's dictionary!

MOST IMPORTANT.—Federation Sunday. At the Walsall Conference it was resolved, on the motion of Mr. Long, of London, that all Societies in the country should be requested to set aside the collections taken on the first Sunday in November (or other Sunday) for the National Federation Mission Fund. Last year, this request was heartily responded to, and a goodly sum was realised. Secretaries, please remember Sunday, Nov. 1, as the "Federation Day." Contributions received by Mr. R. Fitton, treasurer; Mr. J. Swindlehurst, the organiser; or Mr. Rooke, hon. sec., 165, Stockport-road, Levenshulme, Manchester.

TO CORRESPONDENTS.—A.P.G.: Mediumistic experiences are always welcome, especially when carefully observed and accurately recorded. John Campbell: That is just the trouble. You want to reply, someone else must cut in, and theological discussions engender ill-feeling, take up a lot of space, and we get no fodder. If our available space for correspondence were not so limited we might be able to do as you suggest, but while Societary matters claim so many pages, we can only find room for a few letters, and the shorter they are the better—hence controversial matters have to be avoided. We often wish we had two or three pages to devote to correspondence, but wishing does not secure them.

ANOTHER GHOST STORY.—The Rev. Arthur Clay Lywood, of Elton, sends the following story of a vision, which ought to interest the members of the Psychological Research Society. He says: "With regard to the Brighton ghost, and the scepticism aroused by Mr. T. L. Smith's narrative, I for one do not doubt the truth of his experience, and I give you an authentic though somewhat weird account of a similar experience. Some time ago, in the company of a gentleman, now a clergyman in one of our large Midland towns, I was staying in St. Malo. On the invitation of an English lady, widow of a London clergyman, we proceeded on a visit to Dinan, a pretty and quaint place some twenty miles from the coast. This lady's house, a modern French villa surrounded by an open pretty garden, was about a mile from the town. Having heard that the residence was haunted, we stipulated, being thoroughly sceptical, that we should be allowed to occupy the ghost's room. We did so. After a refreshing and dreamless sleep, I awoke about twenty minutes to four. The sun was just rising, and I saw standing at the foot of my companion's bed the apparition of a white nun. Her hands were clasped tightly across her breast, and she wore a white cowl over her head. Her face was exquisitely beautiful, but extremely mournful. My companion was sound asleep. I awoke him, and at that moment I fancied the vision began to slightly fade away, but not before my friend, who had crept from his bed to mine, had seen the apparition

as plainly as myself. We did not see it a second time. Within a few months that apparition had been seen by others as well as ourselves. An English lady of title, a little boy, two young ladies walking in the garden in broad daylight, have each seen it, and even heard it talk. Not far from the house are the ruins, presumably, of an old nunnery or monastery, and legend is that, somewhere in the last century, a monk murdered a nun, and in revenge another nun poisoned the monk."—Exchange.

Mr. W. D. BROOKS writes to express the opinion that most Societies are badly managed, and suggests monthly debating classes for public discussion, free distribution of old papers, and that all semi-public sances should be announced on our "Next Sunday's Platform" page. But that is already full to overflowing, and some Societies will have to curtail their notices. We respectfully suggest to all those who think Societies are badly managed, "go and take a share in the management and do better, don't hold aloof and criticise and condemn, and leave all the work to others."

NOT A MOMENT TOO SOON.—"Your plea for doing the best, and acting up to the highest, and dignifying our movement by rational and spiritual methods has not come a moment too soon. In my opinion Societies must take a stand, and a determined one, against our platform being used on Sundays for fortune telling and sensational nonsense, merely to gratify the vulgar curiosity of novelty-hunters; and mediums who degrade their mediumship to the level of the showmen on the sands at seaside resorts, in my opinion, should be cashiered from our ranks. If they have no sense of self-respect or the dignity of the truth, and cannot maintain the standard, then committees must."—AN OLD SOLDIER.

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

It is with much regret that we intimate the passing to the higher life, at the early age of 23 years, of George Henry Beeley, a promising young medium. The interment took place on Oct. 5, at 4 p.m. at the cemetery, Almondsbury. A goodly number of friends gathered, in spite of the very rough weather prevailing. A very impressive service was conducted by Mr. Frank Colbeck, in which Mrs. France assisted.

ASHINGTON (Northumberland).—We deeply regret the passing away of John Robinson, in August last, aged 62 years. He had charge of our Lyceum for many years, and was a true and earnest Spiritualist. Our dear sister, Elizabeth Littlehills passed peacefully away on Sep. 19, within a few weeks of her husband. She was a kind and gentle woman. We sympathise with the children, but are glad they all have a knowledge of our grand philosophy and facts.

PASSED to the Summerland, on September 22, Jane Ann, the beloved wife of John Owen, after a short and severe illness, resulting from a paralytic stroke. She bore her affliction bravely, and was quite ready to enter the spirit-world. She was a true Spiritualist, indeed, it would be difficult to find a truer. The mortal form was interred at Openshaw Cemetery, on September 27, a large number of friends accompanying it to the grave, making the funeral a truly imposing sight. Miss Cotterill conducted the funeral ceremony in appropriate style; her words were beautiful, making all realise still more that "There is no Death." Hymns were sung, and though tearful, the singing was sweet and harmonious. Many were the tokens of respect shown in the form of wreaths composed of flowers of great beauty and value. Mr. Owen and family feel that they cannot sufficiently show their gratitude to all friends, for their many expressions of love and sympathy.—W.B.

Mr. THOMAS LINNETT, a well-known figure in Northampton, has passed away to the spirit world of which he was always fond of talking; and from which, he was never tired of saying, he would return to urge on his friends the fight for the True Faith of Spiritualism. He became a Spiritualist 46 years ago, in America. To him the spirits around were as real as the men and women he saw in daily life; they conversed with him, they impressed him to energetic work, and they sustained him. He was charitable to a fault. He would give to any extent, depriving himself of even the necessities he ought to have. He occupied his time in talking on Spiritualism, distributing Spiritualistic literature, and speaking at times to a jeering crowd, from the Fountain steps, on the wonders of spirit manifestations. Peace to his ashes. He was kind, he was charitable, he was good! It is said no one ever saw him frown; no one ever saw him angry. He liked to think he was doing good, and, with the aid of the spirits, he was always striving to do it. The deceased was in his 68th year. He died peacefully and happily, after a short illness, at nine o'clock on Friday morning. The funeral took place at the Northampton General Cemetery last Tuesday afternoon. In accordance with the deceased's express wish, the coffin was white. *Nottingham Reporter.*

LITTLETON.—Mr. Henry Ogram passed away on Sep. 12. His mortal remains were laid to rest in Liversedge Parish Church burial ground, on the 15th. Always religiously inclined, he became an earnest worker in the Methodist body, but failing to find an outlet for his reformatory principles, he joined the Salvation Army, but could not rest satisfied in their narrow grove. A total abstainer from childhood, he threw in his lot with the Temperance Party, but was not satisfied until he realised the grand truths of Spiritualism, and became one of its most honoured advocates, and passed on in the full knowledge of a future life. Bidding us "Good night," he said he would say "Good morning" to his friends over there. The esteem in which he was held was manifest at the interment. It was the largest funeral the writer ever witnessed. Mrs. Armitage, of Brighouse, offered a most impressive invocation at the house, and Mr. John Pawson, of Batley, read a most impressive service at the graveside. After the mourners left, Mr. Pawson and Mrs. Armitage addressed the vast throng who had assembled. On Sunday, the 20th, a crowded audience met in the rooms to hear the memorial service, conducted by Mrs. Armitage. Mr. Pawson spoke in eloquent terms of the worth of our departed brother. Successful clairvoyance by Mrs. France, of Brighouse. Hymns were rendered in a feeling manner by the choir.—T. H., sec.

THE TWO WORLDS.

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FRIDAY, OCTOBER 9, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

THE UNITY OF THE SPIRIT.

At bottom, all our social, religious, and political questions find their supreme justification or condemnation in their influence upon human behaviour.—C. Cohen.

OUR articles last week, quite unintentionally, fitted one into another, and there was a unity of idea and purpose, which was striking and suggestive. We have frequently noticed the same thing in previous issues. Mr. Bibbings contended that *spiritual life* and strong men are wanting in the world to-day. Then "Ænos" contended that the object of education is "to enable us to live a *fuller and better life*"; and Mrs. Jackson, after citing instances of spirit-manifestations, urges everyone to find spiritual truth for themselves, "Man know thyself, and then seek to know the divine truths in Nature." Even the instalment of the story enforced the lesson of using one's time and talents for the benefit of others, and aiming at the best, and that every workman should be an *artist*, not a drudge or a hireling. Then Mr. Bunn pleaded for spiritual fulfilment, and the report of the Birmingham Spiritual Evidence Society shows a similar spirit, and a practical attempt to attain a high plane of usefulness in accord with spiritual principles. These all fitted in with the tone and tendency of our leading article on "Are we all doing our best?" viz., "If Spiritualism does not make its adherents *better, wiser, truer, and more earnest* . . . of what benefit is it?"

Again, in the present issue the same harmony of sentiment is apparent. Our old friend Dr. Peebles, although a "man of peace," "hits the nail on the head," and hits it hard—aye, he drives it home and clenches it when he differentiates *Spiritualism* from *Spiritism*. Read what he has to say, carefully and thoughtfully; it will bear studying. His words are the ripened wisdom of almost half a century's experience in our movement.

Is this true? "*Spiritism* is a science—a fact—a sort of Babylonian necromancy. The baser portion of its devotees, hypnotised by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit-commerce with a high tariff. It is from the lower spheres, and morally gravitates towards the dark. It has its legerdemain, its tricksters, frauds, and travelling tramps. They should be *exposed and shunned as you would shun dens of adders*." That description is true of all *Spiritism* that is unredeemed by love or goodness. Mr. Bassett clearly defines the heavenly results of Love, sympathy, purity, goodness, and harmony of Soul with the Infinite. Mr. Long calls the past to his aid, and declares that witnesses are wanted for the truth, whose lives are illumined by the Spirit of Love and Goodness. He draws his lessons from the story of the life and labour of the Nazarene, and the outpouring of the Spirit, and urges the fulfilment of the mission of the Spiritual Teacher in the recognition of our sonship to the Supreme.

"Ænos," again, enforces the necessity of clear thinking, clean living, the putting of the right man in the right place, and the use of the right methods of spiritual development. He clearly demonstrates that the new social and spiritual order must come as a result of, and be based upon, the rock of individual *rightness* and *righteousness*. We trust his instructive and thoughtful paper will be carefully studied, especially in the Lyceum.

Again, in "Malham Towers," the author pleasantly but

clearly indicates the great need for the practical application of the Spirit of sympathy, love, and helpfulness in daily life, that the "fruits of the Spirit" may grow upon the earth.

In the *Philosophical Journal*, just received, we find a report of the proceedings of a State Convention of the Californian Spiritualists, which met on September 4th, at which certain resolutions were prepared, read, and unanimously accepted. Those resolutions are in perfect harmony with the spirit and purport of our last week's leading article. They show that our American brethren feel the inspiration from the other side to press onward to "a higher standard of ethical and altruistic living," and that every *Spiritualist Society* must become an *Educational institution*—"Educational," as "Ænos" says, "to enable us to live a fuller and better life, and thus do our duty to ourselves, our neighbours, and our God!"

Of one thing we may be sure, the eyes of the world are upon us. Men judge of the truth and utility of all systems by their influence upon the lives and characters of those who adopt and advocate them. Spiritualists will be judged by that test; *Spiritualism* will be judged by its fruits, in the motives and actions of Spiritualists. Phenomena are necessary, useful; aye, useful as stepping stones to higher conceptions, purer motives, and more spiritual expressions of the divine self within, otherwise phenomena may be stepping stones on the downward path of sin and folly and suffering. So much depends upon our motives, our desires, and our endeavours. But read the resolutions of our Californian friends. Are we prepared to vote for and adopt them? Will our National Federation put itself on record in a similar way? Will our Society managers recognise the truth of the assertions there made, and strive to make their societies centres of spiritual culture and love? Nay, let us bring it home to ourselves individually: Are we prepared to personally make the "resolutions" our own, accept them as binding upon us, and earnestly endeavour to act in accordance with their spirit and intent? Let us all *try!*

Whereas. The estimate which people place upon themselves is usually the rule by which others measure them, therefore be it

Resolved, That Spiritualists are in duty bound to measure themselves by the highest ideal of intellectual and ethical excellence; and

Whereas, Spiritualism embraces everything pertaining to human evolution and happiness, and possesses the key to the solution of all religious, social, philosophic, and economic problems, therefore be it

Resolved, That the proper position for Spiritualists to occupy is that of leaders of the world's thought and progress; and,

Whereas, All the betterment of human life and conditions are summed up in the one term, education, therefore be it

Resolved, That Spiritualists are most imperatively required to be foremost in educating themselves and the people around them, and that every Spiritualist Society should become an educational institution; and

Whereas, A more intellectual conviction of the fact of continued existence does not necessarily produce a more exalted ethical or spiritual character or conduct on the part of believers; and whereas, the world approves or condemns all movements by the moral character of their members rather than by the proofs of the truthfulness of their teachings, therefore be it

Resolved, That the pressing duty resting upon Spiritualists is a higher standard of ethical and altruistic living; and

Whereas, Spiritualism has, in the last fifty years, given the world a complete and scientific demonstration of continued conscious existence in the future; therefore be it

Resolved, That it is now called upon to give the higher demonstration of the noblest life ever lived by man upon this earth.

Resolved, That while we profoundly respect and honour our great army of test mediums, we nevertheless confess to the necessity for that "higher mediumship," which includes a felt communion with the Infinite Life of the Cosmos and a realised fellowship with the Great Humanity in all its joys, in all its realisations, and in all its hopes.

STUDY to be hopeful, hope is a great factor in life, what would the human race be without their hope of the future? A mere dead level round of dullness, worry and care would be their lot; hope arrays all things in silvery garments, casts a golden light o'er the future, appertains chiefly to the young about this world's events, but clings closely to those looking forward to a higher, better life; hope is a strong plant full of vitality, see sometimes when crushed to the ground, you think it has no life left, and then comes a little flicker, and then another and another, and behold, a fresh, strong, beautiful plant it may be called the "ever-flourishing."—GILGEX.

KEEP on lookin' for the bright, bright skies,
Keep on hopin' that the sun will rise,
Keep on singin' when the whole world sighs,
And you'll get there in the mornin'.
Keep on ploughin' when you've missed the crops,
Keep on dancin' when the fiddle stops,
Keep on faithful till the curtain drops,
And you'll get there in the mornin'.

FRANK J. STANTON

THE SPIRITUAL PILGRIM.

[It is impossible for us to give more than a brief sketch of the life of Dr. J. M. Peebles, the Spiritual Pilgrim, who has twice travelled round the world, and in spite of his great age (he will be 75 on March 23, next year), still contemplates a third voyage! At twenty years of age he was a "Reverend," a Universalist preacher. All his life he has been ardent, earnest, unflinching, and outspoken. In 1856 he got the length of admitting Spiritualism—with the prefix of "Christian." Peebles is a strongly individualised man, an incisive speaker and writer, clear and cutting, yet poetical and sympathetic, emotional, hopeful, confident, and go-ahead. Inspirational and progressive, he keeps up to date, and is a thorough reformer. For many years he devoted his voice and pen to the Spiritualist movement, and accomplished a great and a good work as a missionary pilgrim. Of late years he has devoted himself to a great degree to the work of ministering to the sick and suffering. He is a duly qualified M.D., but does not limit himself to any one school, and has met with great success. He is at present located in San Diego, Cal., U.S.A., and is publishing a bright little monthly called "The Temple of Health." His best-known works are "The Seers of the Ages," "Immortality, and our homes and dwelling-places hereafter," and a book of travel around the world, and "How to live a century and grow old gracefully."

He has issued many pamphlets, the most recent being "A critical review of Rev. Dr. P. E. Kipp's five sermons against Spiritualism," and a fine missionary tract on "Who are these Spiritualists? and what is Spiritualism?" We remember hearing the genial doctor lecture more than twenty years ago, when he was in London, and have never forgotten the impression his inspired utterances and magnetic, forceful presence then made upon us. We should be glad to see and hear him again, and trust he will long be spared to continue his work for humanity and the truth.

We recently received his portrait block and the following fine article, in which, as usual, the Doctor does not mince matters, but speaks out plainly and unmistakably against the tendency to degrade mediumship for commercial purposes. The difference between *aspiring to meet the angels* for Spiritual instruction, inspiration, and encouragement, and the desire to *drag the angels down* to consider and further the commercial and petty personal schemes of the would-be communicant makes all the difference in the world. The *motive* of the seeker, the attitude, morally and spiritually, of the sitter and the medium, is most important. The aspirational mode *uses* mediumship for good. The self-seeking mood abuses mediumship and degrades it.—Ed. T. W.]

SPIRITUALISM AS IT IS.

BY J. M. PEEBLES, M.D.

TRUTH, being in harmony with the eternal fitness of things, never changes. Our conceptions of truth may and do change. Spiritualism is a truth, and truth is unchangeable, immortal!

When Jesus of Nazareth preached his radical doctrines of the Fatherhood of God, the brotherhood of man, and the present ministry of angels and spirits, the cautious conservative scribes and the synagogue Jews inquired, "Have any of the rulers of the Pharisees believed on him?" That is to say, have any of the Rabbis—any of the reputed great and wise believed on him? If so, we the driftwood, will fall in line. Human nature is the same in all ages, and moral cowards are ever cringing cowards. Though Spiritualists number millions upon millions in all enlightened countries, and though there are more or less Spiritualists in every church in the land (unless it be that little seven-by-nine side issue—the Seventh-day Second Adventists), there are those who ask half sneeringly, "Who are these Spiritualists?" My brief reply is: They constitute the brains of the world. I repeat, the brainiest people of the world to-day are straight out-and-out Spiritualists, or favourably inclined to Spiritualism. They are the cultured. They are the inspired. They stand upon the Mount. They are the thoughtful, the scientific, the giant-minded. They walk in the sunlight of eternal truth.

Spiritualism must be differentiated from Spiritism. The terminologies of the two words absolutely necessitate, as every scholar knows, entirely different meanings. Chinese, Indians, and Utah Mormons are Spiritists, believing in spirit-communications. Most of the African tribes of the Dark Continent worship demons and believe in spirit converse, but certainly they are not intelligent and religious Spiritualists.

Spiritism is a science—a fact—a sort of modernised Babylonian necromancy. The baser portion of its devotees, hypnotised by the unembodied denizens of Hades, divine for dollars. It is promiscuous spirit-commerce with a high tariff. It is from the lower spheres and morally gravitates towards the dark. It has its legerdemain, its tricksters, frauds, and travelling tramps. They should be exposed and shunned as you would shun dens of adders. Spiritism, I repeat, is a fact; so is geology, so is mesmerism, so is telepathy, and so, also, is a rattle-snake's bite. Facts may be morally true or false. They may serve for purposes of good or direst ill. As an

exhibition of wonders—as pabulum for scoffing atheists who demand visible sight of the invisible, infinite One, and insist upon a terrific clap of thunder to convince them of the existence of electricity, commercial spiritism, with its attending shadowy hosts manifesting in ill-ventilated rooms, may be a temporary necessity, but it legitimately belongs, with such kindred subjects as mesmerism, to the category of the sciences.

Spiritism cries for "tests, tests!" They may be useful for those who need them; but he is a dull scholar who never gets beyond the alphabet.

Spiritualism, originating in God, who is Spirit, and grounded in man's moral nature, is a substantial fact, and infinitely more—a fact *plus* reason and conscience; a fact relating to moral and religious culture—a sublime spiritual truth, ultimating in consecration to the good, the beautiful, and the heavenly.

Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the soul of all past religions. It was the mighty uplifting force that gave to the world in all ages its inspired teachers and immortal leaders.

Rightly translated, the direct words of Jesus are, "God is Spirit." The spiritual is the real and the substantial. The spiritually minded are reverential. They are religious. Their life is a prayer, "The fruit of the Spirit," said the apostle to the Gentiles, "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Spiritualism, by whatever name known, without the fruit of the Spirit, without religious and moral growth, is but the veriest rot and rubbish; and religion, by whatever name known, in any age, without Spiritualism and its accompanying spiritual gifts, is only an empty shell—an offensive creedal *cadaver*, that should be buried without ecclesiastical formalities.

God is Spirit. And, Spiritualism, while inhering in and originating from God, does not centre alone in, and rest entirely upon phenomena, but upon spirit—upon the spiritual and moral constitution of man, which requires such spiritual sustenance as inspiration, prayer, vision, trance, clairvoyance, and heavenly impressions from the divine sphere of love and wisdom. Spiritualists, like Socrates, Proclus, and Plotinus—like the primitive Christians, believe in God the Father and in the brotherhood of the races. They acknowledge the Christ of the ages, they feel the influx of the Holy Spirit; they converse with angels; they cultivate the religious emotions; they open their seances, many of them, with prayer. They are richly blessed with visions, and calm, uplifting, ministrations from angelic homes. They see in every pure crystal stream a Jordan, in every verdure-clad mountain a present Olivet, and in every well-cultivated prairie a Canaan flowing with the milk and honey of spiritual truth—love to God and love to man.

Spiritualism teaches salvation by character; or by the *life*, as did Paul in his higher inspired moments, who said, "Being reconciled, we shall be saved by his life." Romans v. 10.

God is Spirit. And neither matter, nor sea-slime, nor protoplasm, constitute the basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man, that the husk bears to the corn. Evidently man is a trinity in unity, constituted of a physical body, a soul, or soul-body, and a conscious, undying spirit—one uncompounded, indestructive divine substance—the Divine Ego. Advanced spirits are denominated angels. Spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. They walk by our sides often, and yet unseen. Philosophically considered there is but one world, and that one world embraces the yesterdays, and to-days, and the innumerable to-morrows of eternity.

Spiritualism, with its signs, wonders, visions, and healing gifts, was the religion of the prophets of Syria; the seers of Mesopotamia; the hierophants of Egypt; the apostles; of the past apostolic fathers; and of the primitive Christians up to the reign of Constantine, the murderous Roman Emperor.

Spiritualism has not only positively demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse; it has greatly liberalised the religious mind; it has encouraged the philanthropic

reforms of the age, and it has given us a revised geography of the heavens and the hells. Mortals enter the future world with as absolutely substantial bodies as we have here, only more refined and etherealised. There are different degrees of happiness there. Memory is the undying worm. There is intense mental suffering in those Cimmerian spheres. And yet God builds no hells; He burns no man's fingers here, damns no souls there. Men are the architects of their own hells; they reap what they sow. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. Man is a rational moral being, having the power of choice. Punishment follows sin; there is no escape. Divine punishment is disciplinary in all worlds. Jesus still preaches to undeveloped imprisoned spirits. The angels call, and souls are constantly coming up through tribulation deep. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. God is love.

Modern Spiritualism has disclosed some of the unspeakable beauties awaiting us in the many mansioned house of the Father. These mansions—aural spheres, en zoning stars and planets—are real, substantial, and adaptively fitted for the abodes of spirits, angels, and archangels. These people, aflame with love, are ever active in some educational or redemptive work. Heaven's rest is not idleness; the soul's activities are intensified by the transition. The future life is a social life, a progressive life, a heavenly life of growth, of love, and of truth. Evolution is a universal law, spanning all worlds.

In the year 2000, or sooner, Spiritualism will be the acknowledged religion of the world.

All really intelligent persons know that there are millions upon millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that on scientific principles they have investigated and demonstrated the fact of a future life through spirit manifestations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism—this gospel of life, light, and truth—is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason; in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is found in the inspired teachings of all sacred books. It is God's living witness of a future conscious existence, and those who war against it, war against God and immortality. Oh! that Atheists and Agnostics could be induced to drink from this ever-flowing fountain of spiritual truth, and Sectarians be induced to renounce such "seducing spirits" as fashion, popularity, and worldliness; such "doctrines of devils" (using Paul's language) as "total depravity," the "fall of man in Adam," "election and reprobation," and "endless hell torments." These "doctrines of devils," mentioned by Paul; or, when rightly translated, these *devilish doctrines*, have been so fruitful of Agnosticism and scoffing Atheism, that the true Spiritualist feels to exclaim with the old Hebrew prophet: "Oh, priests, ye have been a snare on Mizpah." We pray for your conversion to Spiritualism.

LONDON NEWS AND NOTES.

BATTERSEA PARK. Open Air Work.—Although the weather was boisterous, we had a goodly number around. Speakers, Mr. Adams and Mrs. Boddington. Opposition from Christian and Free-thinker, the former trying to make out that we were influenced by Satan and committing the unpardonable sin, at which all present were highly amused.—Next Sunday afternoon only, at 3-15.

BATTERSEA RISE. 38, Keildon Road.—Mr. Peter's guides dealt very minutely with the different appearances of Jesus after death, and claimed that only Spiritualism could explain them. Questions from audience were answered; the guides were never heard to better advantage. We were pleased to see a number of inquirers, a result of the efforts of our open air workers.

CANNING TOWN. (Affiliated.) 11, Swanscombe Street.—30: Mr. Davis gave his fourth lecture on "Phrenology." Our spiritualistic friends are taking a great interest in the work. Oct. 4: Mr. Boddington opened our first Sunday night in the new room, dealing with questions from the audience, to the satisfaction of all. Several minor questions from investigators were ably answered. One and all expressed their wish to have him again soon.

CANNING TOWN. 47, Hermit Road.—1: Mr. Sloane, though indisposed, was at his best, and was thoroughly appreciated by a very large audience. Mr. Sloane deserves all honour for his ever

ready assistance. His mediumship will pay a long journey to listen to. 4: Mr. Paino's very interesting address was much appreciated.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mrs. Green, of Heywood, was warmly welcomed, and a trance address, dealing with Spiritualism generally, was delivered to the pleasure and profit of the numerous gathering. Clairvoyance most successful, everyone of the nine descriptions being recognised at the time of giving. Very glad we shall have the services of Mrs. Green in 1897.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mr. W. E. Long's guides continued their valuable and instructive series of lectures on "Jesus: His mission and its fulfilment." Basing their remarks on 1 Cor. xii, they argued from the words, "No man can say Jesus is the Lord but by the Holy Ghost"; that "The Christ" "The Spirit," "The Lord," "The Holy Ghost," were understood by the people of the time as having, to all intents and purposes, the same significance or meaning. In cases where either term would not be properly applicable, it is invariably qualified, such as "Evil Spirit." "The Christ" was a term used for indicating the spirit of truth (Read John vii 26, 27). The speaker argued for the divinity of Jesus (the God-in-man), manifested by the development of the spiritual powers he, in common with all men, possessed, and asserted the divinity of *all* men, who became more God-like as they developed the virtues and powers inherent in their nature.—R. B.

EDMONTON. Beech Hall, Hyde Lane.—Mr. Brenchley gave an interesting address upon "Salvation." Excellent clairvoyance by Mrs. Brenchley. Crowded and appreciative audience.

ISLINGTON.—The large Wellington Hall was well filled, notwithstanding the inclement weather. The flower and memorial service proved the love of the many sympathisers with our late friend and co-worker, A. M. Rodger. The flowers were many and very beautiful. There were letters of apology from Messrs. Long, Lovell, Boddington, Brenchley, and others. We think the heavy rain prevented some from being present also. Mr. Andrew Glendenning very kindly officiated as Chairman. Mr. Brailey gave the invocation, and also an address under influence. The other speakers were Messrs. Emms, Jones, W. Wallace, Kinsman, Drake, and Davis, also Mrs. Boddington (representing the Battersea Park open-air workers); and last but not least, our friend, Mr. A. M. Rodger, through the mediumship of Mrs. Jones, spoke characteristically. A few of the friends sang "Vital Spark" nicely. Mrs. Lowe gave a solo. Mr. Brooks acted as usual as presenter. Our thanks are given to all who took part in the service.

KENTISH TOWN. 85, Fortress Road.—Mrs. Ashton Bingham gave a good address on spiritual healing. Mrs. Spring gave the invocation and clairvoyance very satisfactorily.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS. 82, East Street, Marylebone-rd., London, W.—The executive of the above association are arranging private developing circles for members only. Each siter to agree to attend the circle he or she joins once a week for at least three months. For full particulars please write to me at above address, enclosing a stamped addressed envelope. Leigh Hunt, hon. sec.

STRATFORD.—"Evangel" gave us another grand treat on "Spiritualism, and the Armenian question" to a crowded house. Mediums and speakers having dates open for next year, if they would kindly forward to me their terms and open dates at their earliest I should be obliged, to 23, Keogh-road, Stratford, London, E.—Thos. McCallum.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Sep. 30: Mrs. Rennie gave very good clairvoyance and psychometry. Oct. 4: *Lyceum* Anniversary. Miss Bessie Hunter, Stalybridge, gave instructive addresses on "Children, obey your parents" and "Brightly beams our Father's mercy," and very good clairvoyance: 17 descriptions in the evening, nearly all recognised.

CHEETHAM. Ash Lodge, Halliwell Lane.—Sep. 21: Good time with Miss Smith, also inspirational poems by a young lady of 13. 28: Miss Foster gave "Experiences," and good clairvoyance. Oct. 1: Another treat by Miss Smith; psychometry very remarkable, causing much surprise to strangers. Sunday: Our member, Mr. Smith, gave very nice addresses. The evening subject, "Man's inhumanity to man," was treated in a masterly manner, showing Mr. Smith to be a speaker of no mean order.

COLLYHURST STREET.—Sept. 28: Miss Knight gave clairvoyance and psychometry of a convincing character; present 81. Oct. 4: Mrs. Fletcher discoursed upon "Spiritualism, its power to do good"; well handled. *Lyceum*: Marching and calisthenics well done. Recitation by May Pollock. A splendid session; present 89; two visitors.

GORTON. I.L.P. Room, Ainsworth Street, Clowes Street.—Mr. W. Crutchley on "Evolution of the spirit," was much enjoyed. 8-15 p.m.: A good circle, psychometry and clairvoyance by Mrs. Uren and Madam George. 2-30, *Lyceum*: 31 present. Mr. Wescot conducted marching, etc.

HULME. Junction Street.—Wednesday: Clairvoyance by Mr. Connolly. Thursday: Psychometry by Mr. Lamb. Sunday, 6-30: Mr. Lamb discoursed on "Ocherish faith in one another." Clairvoyance by Mr. Connolly. After-circle very good. Monday: Our esteemed friend, Mr. Rooke, gave an excellent discourse on "The beginning and progression of the human soul," also splendid clairvoyance. Monday next, Miss Smith.

LONGSIGHT. 24, Grey Street.—Sep. 29: Miss Saynor gave good clairvoyance. Oct. 4: Mr. Standish, very nice address, psychometry in good style, good attendance. 3: Grand social and concert, everybody delighted. The following artistes gave their services.—Miss L. Wood, Miss L. Bellis, the Brothers Brooks, Messrs. Rob. Watson, F. Barker, T. Walsh, E. Rigby, and Mr. R. Lansom. Sketch admirably rendered by Messrs. H. Thompson, McKnight, G. A. Oliffe, Lowe, and other friends.

OPENSHAW. Granville Hall, George Street.—A very good time, nice addresses on "The comfort derived from Spiritualism" and "The cloud of witnesses." Clairvoyance good.

PATRICROFT.—Sep. 30: Miss Knight gave good clairvoyance and psychometry, nearly all recognised. Oct. 4: Miss A. Foster spoke well on "Spirit's mission" and "Where are the world's great heroes?" Crowded audience, clairvoyance good. *Prospective.*—Sunday, Oct. 11, speaker, Mr. Macdonald. Afternoon subject, "The naturalness of spiritual communion"; evening, reply to written questions. Oct. 14: Public Circle by Mrs. Hulme.

PENDLETON.—Sept. 30: The social was successfully carried out by the members of the choir. Among the treats of the evening was a trio by Messrs. Moulding, Thorpe, and Goostry. Mr. Jackson ably presided. Plates of fruit were supplied the visitors by our ladies of the committee. Oct. 1: Mr. Moulding was successful with psychometry and clairvoyance, and a homely, instructive address. 4: Mr. A. Kitson conducted the Lyceum services, and spoke to the parents on the need of Lyceums, and why we should do battle for them. Evening, discourse on "Thou shalt not allow the witch to lie," was a remarkable treat, and worthy of a larger audience. F.J.—*Lyceum*: Open session. Morning, 46 present, Mr. Kitson being well pleased with the marching and excellent way we went through the session. Afternoon and evening, Mr. Kitson spoke well and made a special appeal to the parents and friends present to take more interest in the Lyceum.—J.J.

SALFORD.—Sept. 30: Public circle. Miss Hunter gave a good discourse and clairvoyance. Oct. 4: Mrs. Hulme spoke on "Lives of great men," and gave clairvoyance and psychometry. 3: Party and social, well attended, many thanks to friends from Pendleton, Patricroft, and Collyhurst, for presence and support.—*Prospective.* Sunday next, Oct. 11, Harvest Service, 3 and 6-30 p.m. Mrs. Singleton Moss has very kindly consented to take part in the services. The committee will be in attendance at the church on Saturday, Oct. 10, from 3 to 10 p.m., to receive gifts of fruit, vegetables, and flowers, etc.

SOUTH SALFORD. 4, West Craven Street.—Oct. 4: Mrs. Brooks' control spoke on "Is Spiritualism a religion?" Fully demonstrating the wide difference between the acceptance of a creed and the individual application of a principle. The whole address was full of sound reasoning and, no doubt, will have a beneficial result. Clairvoyance very good.

PLATFORM RECORD.

ACCRINGTON. St. James' Street.—Mrs. Newton's guides gave very nice addresses from the first lines of the hymns sung, followed by clairvoyance. Successful after-meeting, conducted by Miss Howarth. A. S. Barnes.

ACCRINGTON. Whalley Road.—Mr. Hilton gave an interesting address on "Progression," and dealt ably with subjects from the audience. Monday: Mr. Hilton spoke on "Mediumship." Psychometry for sickness.

ARMLEY. Theaker Lane.—Miss Walton discoursed on "Socialism in the light of Spiritualism." Good audience.

ASHTON.—Miss S. E. Otterill's controls gave two excellent addresses on "The philosophy of Spiritualism" and "True liberty." Psychometry successful.

ATTERCLIFFE. Vestry Hall.—Sep. 27: Mr. W. Rooke delivered splendid lectures, and gave clairvoyance in poetic style. Large audiences. Monday night he gave his popular lecture on "The science of healing," and Mesmerism. Oct. 4: Mrs. Stair being ill, the Yorkshire Union sent us Mr. Marshall, of Bradford, who gave excellent addresses, highly appreciated by large audiences. We thank our friends for their assistance.—G. O.

BARNOLDSWICK.—Good addresses by Mr. Sanders' guides on "How I became a Spiritualist" and "Righteousness exalteth a nation."

BARROW-IN-FURNESS. Philharmonic Hall.—Sept. 27 and 29: Mrs. Peters delivered inspirational addresses. Very good clairvoyance by Miss Miranda Richardson, of Stockport. [Too late last week.]

BIRMINGHAM. New Street—Students' class, 10-45. Mrs. Groom addressed good audiences at 11-30 and 6-30.

BIRMINGHAM. Bloomsbury.—4: Our president, Mr. Brian Hodgson, addressed a large audience on "Spiritualism, what it is, and what it is not?" Very highly appreciated.

BLACKBURN. Northgate.—Sep. 30: Public circle, Mrs. Best gave striking clairvoyance. Back numbers of *TWO WORLDS* distributed at close of circle. Sunday: Mrs. Dixon, two good addresses and excellent psychometry.

BOLTON.—In the absence of Miss Jones, who gives no explanation, Mr. James Knight gave a short reading. Miss Edlin, about 11 years old, came on the platform from the audience, and gave clairvoyance; was well received. In the evening we had three excellent member mediums. Miss Rothwell opened with invocation, and closed the service with prayer in language of a high order. Miss Thornley gave a beautiful address on "Conquer, never say fail." Both for the first time on the platform. Miss Booth gave clairvoyance and excellent psychometry. All were listened to with admiration by large audience, the evening being most enjoyable.

BOOTLE. Liverpool.—Mr. T. Postlethwaite answered questions from the audience in the afternoon, and, evening, lectured on "Popular objections to Spiritualism answered." We inaugurated a Lyceum in the morning, which bids fair to meet with success.

BRADFORD. Boynton Street—Harvest festival. Addresses by Mrs. Whiteoak on "Fields of labour" and "Our harvest home in the great beyond" and "Where are your loved ones this harvest time?" were very instructive; large audience. Clairvoyance, all recognised. 5: Mrs. Whiteoak gave clairvoyance very successfully, after which we had the sale of fruit. We thank all friends for their support.

BRADFORD. 421, Manchester Road.—Mrs. Levitt gave good addresses, followed by good psychometry and clairvoyance.—J. A.

BRADFORD. Walton Street.—*Lyceum*: Good attendance. Election of officers: Treasurer, Miss Ford; secretary, Mr. J. Seaton; musical director, Miss L. Gill. It was decided that this Lyceum will now join the British Lyceum Federation. Afternoon and evening: Mr. Gill's guides gave good addresses and excellent tests in psychometry and clairvoyance.—G. L.

BRIGHOUSE.—Anniversary services. Mr. T. Colbeck's inspirers gave eloquent addresses on "Life after death," and "Is God conscious, personal, and good?" Gave great satisfaction.

BURNLEY. Hammerton Street.—Mr. J. Swindlehurst gave a good address on "The higher claims of Spiritualism," and at night answered written questions in an excellent and powerful manner to a very good audience. There were many inquirers at the after-circle. Mr. Hartley, who kindly conducted, was very successful.

BURY.—Wednesday, Mrs. J. A. Johnson gave good addresses and good clairvoyance. Sunday: Miss Halkyard, good addresses on "Seek the beautiful stream," and "Spiritualism: humanity's gain." Good clairvoyance. Duets by Mrs. and Mr. Fletcher well rendered.

CAMBOIS.—Mr. J. Clare lectured in the Mechanics' hall, on "The religious situation," and "What must I do to be saved?" Highly appreciated. Messrs. Ball and Murdy ably presided.

CARDIFF. Psychological Society, St. John's Hall.—*Special Report.* The long-looked-for privilege of listening to the inspired utterances of our gifted sister, Mrs. Helen T. Brigham, of New York, was enjoyed on 4th inst., and which will be remembered as a red-letter day by us. It would be impossible to give any idea of the addresses here, more than to say that the easy fluency, lucidity, richness of illustration, logical treatment, and quiet eloquence, were each alike remarkable, and such as to carry home to all her hearers with convincing force the lofty lessons of her revered inspirers. The subject of the address in the morning was "The progress of humanity," which was followed by charming poetical improvisations upon "The message of the skies on a starlit night," "The influence of childhood's love," and "Angels' Whispers." In the evening there was a packed audience, numbers being unable to gain admission. The subject of address was "Spirit and its possibilities," followed by poetical improvisations (the topics being suggested from the audience) upon "There are rivers which roll on golden strands," "The wanderer there may find a home," "The land of the blest," "Our God," and "The spirit-land." Before the evening address, Miss Cushman very kindly recited a beautiful poem, received by her inspirationally, describing "A spirit's experiences upon leaving the physical body." The meeting this (Monday) evening is anticipated with much interest, and we have only one deep regret, which is that there is no prospect of again listening to this charming and cultured lady at an early date.

CARDIFF. 100, Cowbridge Road.—Mrs. Preece, in the absence of Mrs. Williams at Newport, spoke on "Faith," and gave good clairvoyance. Good seance on Tuesday. All are heartily welcome to both services.

CARLISLE. Temperance Hall, Caldewgate.—Delightful visit from Mrs. Summersgill, whose guides gave really beautiful addresses on, "Lo, if I go away, I will come again, and that to bless you" and "Is Spiritualism worthy of being called a religion?" Over 100 present at night. Psychometry very good, everyone delighted. Hope to hear her again before long. Monday at Mrs. Bell's, crowded out. Splendid psychometry. Most harmonious conditions. *TWO WORLDS* all sold.

CLITHEROE.—After a prolonged interval, we were favoured with a welcome visit from Mr. Wilfred Rooke. Subjects were taken for each service from the audience, viz., "What is spirit, and how does spirit commence with spirit?" At night quite a number were sent up. All were ably dealt with, and attentively listened to. Interesting psychometry followed.

ELLAND.—Mr. G. Newton spoke very efficiently on "Biblical or ancient Spiritualism," and dealt with seven subjects from the audience. Good audiences, seemingly well satisfied. Good clairvoyance.

GATESHEAD. 97, Coatsworth Road.—Reception Monday. An intelligent company interested in psychical and spiritual facts. Messrs. Hall, Wainwright, and Paul took part. Subject, "Attributes of the spirit of man."

GATESHEAD. 31, Ripon Street.—Excellent discourse by Mr. Banoroff's guides on "God's love," and "Christ as the world's medium." Clairvoyance to a crowded house. Everyone pleased with the inspiring thoughts. All friends welcome.

GATESHEAD. 47, Kingsboro' Terrace.—Oct. 1: Good personation and clairvoyance. 3: Excellent personation by Mrs. Coulson, a member. 4: Excellent address from the controls of Mr. Wilson.

GLASGOW.—The control of Mr. Geo. Smith, of Bury, gave rousing discourses on "The philosophy of Spiritualism from a scientific basis" and "The antiquity of Man." The former subject was chosen by the audience, and the eloquence, erudition, and sequential arrangement of argument shown in its treatment was a revelation, as we had never heard Mr. Smith before. Crowded audiences. Private seances very successful.—J. S.

HECKMONDWIKE. Church Lane Society.—Oct. 4: Mr. Brook's guides gave a splendid address on "The spirit's home," and splendid clairvoyance. Good audience.

HOLLINWOOD.—Circle. Miss Smith, with her usual ability, gave good clairvoyance, all recognised. Sunday: Mrs. L. Peters did very well to large audiences. Grand discourses, listened to with rapt attention. Clairvoyance, with good results. *Lyceum* doing grand work.—R. Booth, 116, Drury Lane.

HULL. No. 4 Room, St. George's Hall, Story Street.—6-30, Mr. Birks presided. Dr. Kiley made a good impression on a crowded and appreciative audience. Subject, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Mr. Kiley's three solos were quite pleasing.

HUNSLET. 3, Bottom of Joseph Street.—Miss Laura France being ill, Mr. Henry Long gave excellent addresses on his visit to America, and "Spiritual philosophy." This being Mr. Long's first visit, we were well satisfied. Very good after-meeting. Good clairvoyance by a friend. Crowded audience.

HUNSLET. Goodman Terrace.—Speakers, Mesdames Marshall and Smith. "In my Father's house are many mansions," and "What must I do to be saved?" Very good addresses and excellent psychometry. Great praise is due to both ladies. Hope to have them again soon. Crowded audience.

LEEDS. 28, Back Adelphi Street.—Oct. 3: Pleased to hear the famous Star Minstrels on their first appearance, who did

moderately well. 4: Mrs. Eastwood's guides gave good clairvoyance and psychometry, well appreciated.—W. W.

LEEDS. 8, Myers' Court, Castle St. Interesting addresses by the guides of Mrs. Wilkinson on "Come ye from the realms of light," and Mrs. Camm, "They come when we wander," followed by clairvoyance.

LEICESTER. Crafton street.—Mrs. Place's inspirers gave a splendid discourse on "Spiritualism, what are its teachings?" Very successful clairvoyance, 27 descriptions, 24 recognised.

LEICESTER. People's Hall, Millstone Lane.—4: The control of Bro. Morris spoke well on "The life beyond; or, the homes in the hereafter," Clairvoyance by Bro. Bunney.

LEIGH.—Pleased to hear our friend, Mr. Mayoh, who ably treated subjects from the audience. May he long be spared to carry on the good work for humanity.

LIVERPOOL.—It surely may be said of Mrs. E. H. Britten, that she retains her youth like the eagle; especially, judging by her efforts in Daulby Hall, last Sunday, when a crowded audience listened with breathless attention to one of the most extraordinary orations ever delivered by—or rather—through the lips of, that extraordinary medium. The subject was: "The experiences of a celebrated preacher in search of God: a Spirit's personal narrative." The spirit took control of Mrs. Britten's organism, and told his own wonderful experiences in both earth-life and spirit-life. My only regret being that a shorthand writer had not been present to take it down as spoken. All the friends were delighted with the splendid form in which this grand medium, *per se.*, of modern Spiritualism appeared to her.

LONGTON. Spiritual Church.—3: Mr. Brookhouse spoke on "Redemption and Salvation," showing that the orthodox doctrine of substitution is irrational, and that it has not even the warranty of so-called sacred scripture, but it makes a travesty to thoughtful minds of the infinite love and wisdom. Miss Plant gave the invocation and delivered a poem in excellent style, and will undoubtedly make a medium of more than ordinary ability.—Owing to rearrangement of the constitution of the above Society, the committee hereby give notice that all dates booked with mediums previous to this date are cancelled.

MACCLESFIELD.—Mrs. Rushton, of Macclesfield, spoke well on subjects chosen by the audience at the evening service.

MEXBORO'. Market Hall.—A very good day with Mr. J. C. Spencer, on "Guide me" and "Our theology," delivered in good style.—E. J. S.

MIDDLESBORO'. — Sept. 27: Naming of our president's daughter Ivy, spiritual name "Star of progress." Oct 4: Mr. Frank Hepworth delivered excellent addresses on "Heaven," and the "Triple bases of Spiritualism," followed by clairvoyance. 5: The evening devoted to very successful clairvoyance.

MILLOM.—Harvest Festival. Invocation by Mrs. Richardson. Lyceum children, hymn, "Bringing in the sheaves." Reading, Miss E. J. Richards; duet, John Todd and Miss E. J. Richards; recitation, James Dixon. John Todd's control gave a short address. Reading, John Dixon, jr.; Mr. Todd, address; recitation, Mr. R. Tyson; Mrs. Richardson, benediction.

NELSON. Ann Street.—Sept. 30: Mrs. Taylor's guides gave good clairvoyance. Oct. 3: Members' and friends' quarterly tea meeting well attended, and an enjoyable evening spent. Sunday, Miss Pickles guides discoursed wonderfully on "Because he called himself the Son of God," and "The woman that thou sawest is that great city."

NELSON. Bradley Fold.—A good day with Mr. R. A. Brown, who gave eloquent and instructive discourses on "Spiritualism is profitable unto all things having the promise of the life here and hereafter" and "Is Spiritualism the gospel of humanity?" Collection for the day—£3 5s. 8d.

NELSON. Pendle Street.—Tuesday: Circle. Mrs. Foran gave great satisfaction. Sunday: Good audiences. Mrs. Taylor's guide gave good discourses, "Ring out the old, ring in the new" and "Light, more light." Good tests in clairvoyance.

NEWCASTLE-ON-TYNE.—Sunday, Sept. 27, and Monday, 28th: Mr. Walter Howell delivered three beautiful and stirring addresses, which gave the greatest satisfaction. Oct. 4: Mr. J. H. Lashbrooke lectured on "Progressive revelation," in his usual eloquent manner.

NEWPORT. Arundel Villa, Barrack Hill.—6-30, Mrs. Williams, Oowbridge-road, Cardiff, visited us, and her guides spoke on the reality of spirit return. At after meeting, Mrs. Williams and Miss Alice Wayland gave clairvoyance. A very happy evening was spent.

NORMANTON.—A good audience well pleased with the answers to questions, given by the inspirers of Mr. C. Shaw. One in particular was well received: "If Christ died to atone for the sins of the world, why are we to work out our own salvation in fear and trembling?" "What is in man more than animals that the Lord is so mindful of him, when Solomon the wise says that man hath no pre-eminence over the beast?" Only those who are acquainted with Mr. Shaw and his inspirers can know how such questions were answered.

NORTHAMPTON.—Sep. 30: Mrs. Wood, of Leeds, being on a visit to a sick relative, gave a very good seance for the benefit of the Society, well attended. Oct. 4: Mrs. Colledge, of Leicester, gave very satisfactory addresses to good audiences. Spiritualism would make more progress if we all worked for the Cause as earnestly as does Mrs. Colledge. A grand time with Mrs. Brigham and Miss Cushman, on Oct. 1 and 2. Good meetings. Audiences delighted with the eloquent manner she unfolded the teachings of Spiritualism. Miss Cushman gave a recitation, a poem, "One thousand years from now," in fine style. A hearty vote of thanks was passed and replied to by the lady visitors. If they ever visit England again they may depend on a hearty welcome by their Northampton friends.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—Mr. J. G. Grey's guides gave a very able discourse on "The culture and education of the soul," chosen by the audience, besides an impromptu poem on "Humanity." Also six clairvoyant descriptions by Mrs. Yeeles; all were appreciated by a large and intelligent audience.

PRESTON. Weaver's Hall, Walker Street.—The guides of Miss Scott gave splendid addresses on "Nearer, my God, to Thee" and "Spiritualism, a religion or a science?" Clairvoyance very good.

OLDHAM. Bartlam Place.—Oct. 1: Circle. Mr. Young gave good clairvoyance and psychometry to a good audience. 4: Mrs. Smith, of Burnley, gave a good address on "Spiritualism, ancient and modern." Clairvoyance, all recognised.

OLDHAM. Temple Society.—Mrs. Best gave excellent clairvoyance. Crowded audience in the evening.

PRESTON. 37, Plunginton.—Mr. Sergeant's control spoke on "Brethren, dwell together in unity," in a masterly fashion. Mr. Sergeant, normally, gave good clairvoyance. Miss Ryan made a few well chosen remarks.

ROTHWELL. Carlton Lane.—A grand day with Mr. Barraclough's inspirers, who handled both subjects in a masterly manner. Audience well satisfied.

SEGHILL.—Afternoon: Mrs. Davison gave twelve personations, and ten at night; all recognised. Evening: Mr. Davison gave a short address.

SHAW.—Sept. 30: A grand social, a full house, and a handsome profit of £2 2s. 8d. Oct. 4: Mrs. Fielding gave splendid addresses on "Come unto me said the great Father and mother-God, and I will give the weary rest," and "Go ye out and seek those that are lost, and bring them to the front." Good clairvoyance. Miss Johnston also gave good clairvoyance.

SHEFFIELD.—Oct. 1: Mr. G. Featherstone answered questions from the audience. 4: Mr. Inman answered questions from the audience most intelligently. Crowded audience. Clairvoyance and psychometry by Mr. and Miss Inman, all recognised. Our society thanks all friends and mediums who have so kindly helped us.

SKIPTON.—Mrs. Russell spoke on "Who are the angels?" and "Spiritualism as a reformer." Her discourses were very interesting. Clairvoyance very clear, well acknowledged.

SMETHWICK. Central Hall.—4: Our excellent friend, Mr. Griffin Hodson, quite excelled his previous efforts by his inspirational address on "Spiritualism, what is it?" Afterwards kindly reciting, by request, "The heart's charity," by Eliza Cook. Our hearty thanks given to our good friend.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Henderson gave his experience relating to visions in the spheres, extending over a number of years, giving striking incidents, which he had witnessed, also successful psychometry, well appreciated.

STALYBRIDGE.—4: Harvest Festival. Mr. Johnson ably expounded the spiritual philosophy, and gave clairvoyance; full names, etc., all being recognised. Over-crowded audiences. Fruit and vegetables came in in abundance, and baskets of grapes were swung from the beams. The platform was tastefully decorated with palms and other ornamental foliage plants, fruit and flowers, members and friends all taking an interest in the work. Afternoon, Mrs. Johnstone named the treasurer's baby; earth name, Emma, spirit name, "Patience." The ladies of the choir marched and placed white flowers on the child, while the congregation sang "Lord, this infant now receive." After-meeting, Mrs. Knight gave good clairvoyance to a large meeting.

STOCKPORT.—4: Mr. Ormerod gave two excellent addresses, dealing in a forcible, convincing, and pleasing manner with "Spiritualism as a universal religion, and kindred subjects. Miss Miranda Richardson (a Lyceumist) was very successful in her clairvoyance, and was highly appreciated.

WAKEFIELD. Queen Street.—The guides of Mr. J. Smithson spoke well upon "The advancement of Spiritualism" and "Spiritualism v. Christianity." Giving great satisfaction.

WHITWORTH.—Miss Jeffrey discoursed on "Man, and his Creator" and "Spiritualism, Religion, and Reform." Miss Whiteley gave very good clairvoyance.

WISBECH. Public Hall.—Monday evening, annual tea. Mrs. Helen Brigham and Miss Cushman being present. After tea, our New York friends conducted the meeting. Miss Cushman gave a splendid recitation, and Mrs. Brigham spoke well, and gave poems on subjects sent up. A musical duet, also solos, were given by other friends. Oct. 4: Mr. Weaver spoke in the absence of Mr. Ward.

RECEIVED LATE.—Derby, 67, Upper Dale Road. Mrs. Wrigley, of Belper, and Mrs. Foster's controls did well. Many thanks to Mr. Brough.

MONTHLY PLANS.

BLACKBURN. Freckleton Street.—18, Mrs. Green; 25, Mr. E. W. Wallis.
BRADFORD. Bowling, Harker Street.—18, Mrs. Mercer; 25, Harvest Festival, Mr. Firth and Mr. Bedford.
BRADFORD. 421, Manchester Road.—18, Local; 25, Mr. C. A. Holmes.
BRADFORD. Walton Street.—18, Mrs. Hunt; 25, Mrs. Stair.
CLITHEROE.—18, Mr. T. Postlethwaite; 25, Madam Henry.
HECKMONDWIKE. Church Lane.—18, Mr. C. A. Holmes; 25, Mrs. J. Brook.
HECKMONDWIKE. Thomas Street.—18, Miss Hall; 25, Mrs. Midgley.
HUNSLT. Top of Joseph Street.—18, Mr. R. Wimpenny; 25, Mr. F. Wood.
HUNSLT. 3, Bottom of Joseph Street.—18, Mrs. C. Stretton; 25, Mr. J. Wilson.
HYDE.—18, Mrs. Fletcher; 25, Mr. J. C. Macdonald.
LEEDS. Progressive Hall.—18, Mrs. Levitt; 25, Harvest Festival.
ROXTON.—18, Lyceum Open Session; 21, Mr. Gibson; 25, Mr. Postlethwaite.
SMETHWICK.—18, Mrs. Groom; 25, Mr. Anson.
WAKEFIELD. Queen Street.—18, Mr. J. Olliffe; 25, Mrs. Taylor.
WAKEFIELD. Barstow Square.—18, Mrs. Long; 25, Mrs. Berry.

PROSPECTIVE ARRANGEMENTS.

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

A. BROOKHOUSE, Inspirational Speaker, Democratic Socialist, will visit Societies without fee, for expenses only.—Trentham Road, Longton, President Longton Spiritual Church.

ARMLEY. Spiritual Church, Theaker Lane, Leeds.—Harvest Festival Services, Sunday, Oct. 11, 2-30 and 6-30; speaker, Mrs. Midgley, of West Vale. Gifts of flowers, fruit, plants, etc., will be thankfully received. The committee will be in attendance from 2 p.m. to 9 p.m., Saturday night, 10th inst. All welcome.

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.

HECKMONDWIKE. Church Lane.—Services on Sunday next, Oct. 11, when Mrs. J. Crossley, of Bradford, will be the speaker, 2-30 and 6 p.m. All friends are welcome to attend.—G. H. Woner.

HUNSLER. 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 success.

HYDE. Mount Street, Travis Street.—On Friday, Oct. 9, at 7-30, Mrs. Helen T. Brigham will give an address. Mr. Thos. Wild, of Rochdale, will give clairvoyance. Chairman, Mr. E. W. Wallis, supported by Miss Belle Cushman and Mr. Wm. Johnson, of Hyde. Silver collection. Sunday, Oct. 11, Harvest Thanksgiving Services. Speaker, Mr. S. Featherstone, of Park Gate. Services, 2-30 and 6-30. Monday evening, at 7-30, Fruit Banquet and Entertainment; 4d. each. Gifts of fruit, vegetables, and flowers thankfully received; attendance at the hall to receive the same on Saturday afternoon from 3 p.m.

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

LEEDS. Psychological Hall.—Lyceum will give a Tea and Entertainment, for the benefit of the Lyceum funds, on Saturday, Oct. 31. Tickets, 8d., 6d., 4d., may be had from the officers. It is hoped there will be a good attendance.

LIVERPOOL Daulby Hall, Daulby Street.—October 11: Mrs. Wallis; 2-30, "Death in life and life through death." 6-30, "Free thinking and free will." 18: Mr. John Lamont and local friends. 25: Mr. Wm. Johnson. Nov. 1: Mrs. E. H. Britten. Oct. 16: Quarterly Social and Farewell to Mrs. Brigham and Miss Cushman. Tea at 7 p.m. Tickets, 1s. each.

LIVERPOOL. Eaton Hall, Breck Road.—Sunday, 11, at 7: Mr. Henry Jones. 18: Mr. G. H. Bibbings at 3 and 7 p.m.

LEEDS. Progressive Hall.—Oct. 18: Harvest Festival, speaker, Mrs. Sagar, of Armley. We shall be glad to receive fruit, plants, etc., from friends wishing to make it a success. Friends come and help us. Monday, 19: Public Tea at 5 p.m., after tea, meeting and sale of fruit.

LONDON.—Next Sunday, 6-30: Mr. W. E. Long, Trance Address, at 35, Station Road. Thursdays, at 8-15: Class of instruction. Questions answered. Discussion allowed. Inquirers heartily invited. Social Party at Masonic (Pillar) Hall, on Monday, Oct. 12, at 8-15. Tickets 6d. each, may be obtained of Mr. Boddington, Gen. Sec.

MANCHESTER. Ardwick Temperance Hall, Tipping Street.—Farewell Meeting of Mrs. Brigham, on Monday, Oct. 12th. Doors open at 7-30, commence at 8 p.m. prompt.

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

MR. VICTOR WYLD'S has a few available dates for Lectures and Psychometry for Lancashire and Yorkshire District and Adjacent Counties during remainder of present year and 1897. Terms on request.—Address, 8, Charnley Grove, Charnley Road, Blackpool.

NEWCASTLE-ON-TYNE.—Mrs. Gregg, of Leeds, Sunday, Oct. 11, morning and evening, short addresses, followed by clairvoyance. Monday evening, 7-30, psychometry. 18th: Mrs. J. A. Stansfield, of Blackpool, morning and evening, short addresses, followed by clairvoyance. Monday evening, 7-30, psychometry.

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| 2. W * * K L * T * L E * R * P H | 7. P * A R S * N ' S * E E * L * |
| 3. * L O * * R ' S * A L * - H * L * D A Y | 8. A * * W * R S |
| 4. * T R * N D * A * A Z I * E | 9. * K * * C H Y B * T * |
| 5. S * A P * H * T S | 10. T H * T * M E * |

DIRECTIONS.—Fill in the stars with letters to make the names of ten well-known English Journals. Write your answer on the form enclosed in every box of Sir JOHN HOWARD'S POWDERS, and post it, together with a stamped addressed envelope (for result, etc.), to Mr. LENNOX, 11A, NORTHVILLE STREET, NOTTINGHAM, not later than November 30th, on which date the Competition closes.

Anyone is quite free to enter the Competition and to make as many attempts as he pleases, but every competition must be written on the Form supplied with the Powders. Sir JOHN HOWARD'S POWDERS ought to be obtainable from any Chemist, but if you should experience any difficulty in obtaining a box you can write your solution on a sheet of note paper, and send it in together with a Postal Order and Stamps to the value of 1/4, and a stamped addressed envelope (for result, etc.) Your solution will be placed in the Competition, and a box of the Powders will be sent you by return of post. If no one solves the whole of the Puzzle, the prize will go to the person who solves NINE of the names, and so on.

If more than one, but less than twenty give the correct solution, we shall give a 1st prize of £20; a 2nd prize of £10; a 3rd prize of £7 10s.; a 4th prize of £5; a 5th prize of £4; a 6th prize of £3; a 7th of £2; an 8th of £1; a 9th of 15/-; a 10th of 10/-; an 11th of 7/6; a 12th of 5/-; a 13th of 4/-; a 14th of 3/-; a 15th of 2/6; a 16th of 2/-; a 17th of 1/-. If more than twenty are correct (which we think is highly improbable, as we have purposely made the Puzzle somewhat difficult) the £50, with probably a large additional sum, will be equally divided among the correct solutions

There is no swindle about this Competition. We have a reputation to preserve, which is worth a good many fifty pounds to us. The Prize will be given however few enter the Competition. If only one person makes an attempt, then, naturally, he will get this huge prize, even if nine of his answers are totally incorrect.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Monday, Wed., 7-30, Members' Circle.

26, China-st., Lyceum, 10-30; 2-30, 6.

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Midgley, Harvest Festival, and on Mon., 2-30, developing circle. 7-30, Service.

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

Ashington—Spiritual Temple, 5.

Attercliffe—Vestry Hall, at 3, 6-30, Mr. F. Hepworth Bacup—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. W. Rooke.

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, Miss Hall, Mon., Mothers' Meeting, 3. Thursday Members' Developing Circle, 7-45 prompt.

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Walker.

Birmingham—Masonic Hall, New Street, Unlon, 11-30, 6-30.

Smethwick: Central Hall, Cape Hill opp. Windmill Lane, Lyceum at 3; 6-30, Mrs. Rennie.

Blackburn—Old Grammar School Freckleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Madam Henry.

Blackpool—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mrs. Hyde, Mon., 7-30.

Booth, Liverpool—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mrs. Nock, 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, Mr. Gledstone.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. G. Newton.

Bunley—Hammerston-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.

North-st., 9-30, 2-30 and 6, Miss Patefield.

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. Dixon. Wed, 7-30, Mrs. Best

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. A. Johnstone.

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

Colne—Cloth Hall, Lyceum, 10; 2-30 and 6-30, Mr. W. Davis.

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

Darwen—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11, 2-30, 6-30. Wed., at 8.

Derby—1A, Normanton-road, 2-30 and 6-30, and on Mon. 7-30. Wed., 7-30.

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. E. W. Wallis.

Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Harvest Festival, Mr. S. Featherstone. Tues., 7-30.

Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Miss Pickles. Monday, 7-30.

Leicester—People's Hall, Millstone Lane, 2-30 and 6-30, Mr. Horsley Tues. & Thurs. at 8.

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

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mrs. M. H. Wallis. Monday, 8 p.m., Members' Seance. 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. Peters. T.W. on sale. Wed., 8, Mr. Davis. Phrenology.

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

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, Mr. J. Allen. 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. Stansfield.

Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. Mayoh. Mon. 8, Mrs. Brigham. Tues., 8, Choir practice. Wed., 8, Miss Bessie Hunter. 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, Miss Cotterill. Tuesday, 8, Public Circle.

Patricroft—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. Macdonald. Tues., 8, Wed., at 8, Mrs. Hulme.

Pendleton—Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. J. T. Tetlow. Thurs. 8, Public Circle. Mr. J. B. Tetlow.

Salford—Co-op. Stores, Chapel-street, 3 & 6-30, Mrs. Singleton Moss, Harvest Festival. Circle 8-15, conducted by Mr. A. Bracegirdle. Wed., 8, Mrs. Williams.

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

Nelson—Bradley Fold, 2-30, 6.

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

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mrs. Groom.

Morley Hall, 2-30, Lyceum; 10-45, 6-30.

Oldham—Temple Society, corner of Coronation-st. Mumps, at 3 and 6-30. Tues., 7-45.

Parkgate—Spiritual Temple Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. Inman.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. T. Wild. Thurs, 8, members only.

Rawtenstall—Lyceum, 10-30; at 2-30 & 6, Mrs. Robinson.

Rochdale—Baillie-st.: 2-30, 6. Public Circle, Wed

Rothwell—2-30 and 6, Mr. W. Ripley.

Royston—Lyceum, at 10 and 1-45; 2-45 and 6-30, Mrs. Standish. Wed., 7-30.

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

Slathwaite—Lath Lane, 2-30, 6.

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

Stalybridge—Progressive Society, 3 and 6-30, Mrs. Fielding. Weds., Mr. B. Plant. Thurs., 8, Members' Developing Circle.

Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Lyceum Open Session, Mr. I. Pickett and Miss M. Richardson, 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. S. Welsh.

West Vale—Green Lane, 6, Mrs. Waterhouse.

Wisbech—Lecture Room, Public Hall, 6-45.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernaie, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Mrs. Marshall. Mon., 7-30, Public Circle. Wed., 7-30.

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

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6, Mr. Williamson.

Birmingham—Blossbury, 6-30, Mr. Ashby. Mon. 7-45, Circle. Conductor, Mrs. Ramsden.

Bishop Auckland—Temperance Hall, Garney 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.

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

Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Beardshall and Mr. Parker, Harvest Festival.

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

Oley-road, Lyceum, at 10-30; at 2-30 and 6, Mrs. Taylor. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mr. and Mrs. Hodgson. Wed. at 7-45.

Walton-street, Hall-lane, Lyceum, 9-45; 2-30, 6, Mrs. Clough. Monday, 7-30.

West Bowling—Boytan-st., at 10, Lyceum, 2-30, 6, Mr. Pawson. Thurs., 7-45.

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

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

Carlisle—Spiritual Evidence Society, 2, 5-30.

Carlisle—36, York Street, 6, 30 Public Circle. Wed. 7-30 Developing.

Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mrs. Mercer. Monday, in old room, 7-30, Developing Circle. Thurs, 7-30, Public Meeting.

Darnley—Liberal Club, 2-30 and 6.

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

Dunfermline, N.B.—Gilfilian Hall, Wed., at 8.

Eiland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. F. A. Shaw. 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.

Halifax—Winding-road, at 10-30, 2-30, and 6, Mr. G. Smith. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Y.U. Conference.

Hedmondwike—Thomas-street, at 10, Lyceum. 2-30, and 6, Mr. C. Firth. 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, Mr. Marshall.

Hull—Psychological Society, No. 3, Kooon, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Bland. Wednesday, 8, Members' developing circle, Thur., 8, both at No. 8 Room: Friendly Societies' Hall.

Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Miss G. Hunter. Tuesday and Saturday, 8, Public Circles.

3, Bottom of Joseph St. 2-30 & 6, Mr. Barraclough. Circles, Tues. at 7-30, & Saturday, 7-30.

Keighley—Heber Street Spiritual Temple, 2-30, 6, Mrs. Place, and on Mon., 7-30.

Leicester—Crafter-street, at 11 & 6-30, Mrs. Jowett. Wed., 8, Public Circle.

Leigh—Newton-street, 2-30, 6-15.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10-30 a.m.; at 2-30 and 6-30, Mrs. Smith. Mon. 7-30, Public circles. Thursday and Sat., at 7-30.

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

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. Bibbings. Solo, Miss. F. Morse. Free.

Edmonston—Beech Hall, Hyde-lane 7, Mr. Dalley.

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.

Manchester—Openshaw Granville Hall (Liberal Club), George street, at 2-30, 10-30, and 6-30, Mr. Leaver. Lyceum. Thurs., 8.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 2-30, and 6-30, Miss Allen. Tues., 8, Mrs. Porter. Thurs., Public circle.

South Salford, 4, West Craven-street, Regent-rd., 6, Mrs. Hammond. Alter-circle 8. Wed. Circle at 8 Thurs., 8.

Mexborough—Market Hall, 2-30 & 6, Mr. C. Shaw.

Middlesborough—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.

Morecambe—84, Euston Road. Service 6-30. Open to visitors.

Nelson—Ann Street, 2-30 and 6, Mr. Ward. Wed., 7-30, Circle.

Newcastle-on-Tyne—Heaton and Byker, Spiritual Newport (Mon)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

Normanton—Queen-st., 2-30 & 6, Miss L. France. 7

North Shields—80, Saville-st., opposite General Post Office, 6-30.

Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.

Nottingham—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m. Institute, 3, Addison road, Heaton, at 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—8, The Octagon, 10, 6-30, Wednesdays 6

Rishton—2-30 & 6.

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

Millnow 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, Mr. E. Marklew. Mon. & Thurs. 8.

Shipley—Westgate, 2-30, 6, Mr. Brook.

Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Mr. Hartley.

South Shields—16, Cambridge-st., 6, Mr. Wainwright 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, Mrs. Roberts. Wed., 7-30.

1, Baker's Yard, 2-30 and 6.

Queen St., Westgate—2-30 & 6, Mr. F. Wood. Wed., 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mr. W. Johnson.

Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mrs. Hunt. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mr. Rowling.

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

Cardiff—198, Cowbridge Road, Canton.—6-30. Tuesday at 8.

Derby—67, Upperdale Road, 7, Wed., 7-30.

Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.

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

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

47, Kingsboro'-terrace, at 6-30, Thursday at 7-45. Sat. 8

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

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

Heckmondwike—Bethel Lodge, Tues. & Sat., 7-45 Public Developing Circles.

Church Lane, 2-30 & 6, Mrs. J. Crossley. Weds. Sa 7-45, Public Developing Circles.

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

Hunslet—Goodman-terrace, 2-30 & 6, Open. Circles, Tues., Thurs., Sat., 7-30.

Leeds—28, Back Adelphi-street, 2-30 and 6-30

Mr. Lodge's 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: Breck-road, 7, Mr. H. Jones

Tuesday,

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. Bodington. Tues., 7-30, private circle. Thurs., public circle.

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

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

Kenilworth—85, Fortess-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, Monday and Thursdays, at 8 to 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, Sherland 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, Wednesday 8, Members' Circle. Thurs., 8.

Gorton: I.L.P. Room, Ainsworth Street, Clowes Street. 2-30, Lyceum. 6-30, Mrs. Porter, 8-15, Public circle. Thurs. 7-30, Public circle.

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

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

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mrs. Brigham, at Public Hall, Cheetham Hill, 2-30 and 6-30. Thurs., 8, Mrs. Newton.

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

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