

# THE TWO WORLDS.

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## SOME FUNDAMENTAL PRINCIPLES OF PSYCHIC SCIENCE.

BY MR. J. J. MORSE.

Lecture, under the auspices of the California Psychical Society, delivered at Golden Gate Hall, Sutter-street, San Francisco, Cal., U.S.A., on January 31, 1896.

IT HAS been asserted that this is a material age; that men are striving to interpret all the problems of life and consciousness upon strictly mechanical and material grounds, with a view, possibly, of making knowledge stand upon firmer foundations, and so imparting to it a greater certainty and value. But in the accomplishment of such results, necessarily much will have to be sacrificed that men have held dear to their hearts in former times. The destruction of sentiment is not an unmixed blessing, however much you may be inclined to commend the dethronement of superstition. Sentiment rules the hearts of men, and largely their intellects as well; to deprive men of the poetry of life which sentiment imparts, to make the universe an arid waste, almost, or at least to fill it only with the interplay and change of purely mechanical forces, is to deprive men of the hopes and consolations of deeper things and grander mysteries than even the exalted intellect of to-day can comprehend, and give them in return but little indeed.

When we reflect upon the enormous interest that is being associated with the study of psychical science to-day, even with the charge before us that we have just referred to, that this is a materialistic age, we almost begin to think that it is not so very material after all; that underneath the assumption of intellectual indifference towards the things that are psychical, there is, nevertheless, a very real and abiding interest still. Men are as anxious as ever to probe the mysteries of human life and consciousness, and, if possible, to snatch aside the veil that yet, to a large extent, conceals the deeper mysteries of being.

Psychical science may justly rank as one of the youngest of the family of sciences in the present day. It may, perhaps, in the estimation of some, still have its spurs to win, may seem almost like an untried, an unknown quantity in the fields of exact knowledge. And yet, though we may be inclined to grant this, on the other side, we shall have to assert that psychical science is as old as man; that it is traceable from the present to the greatest antiquity of the past; and that, in all the ages of human life, it has created an abiding interest that is perpetuated in the present. Whether you see it in the superstitious beliefs, as civilised culture is apt to call them, of the savages, the Fetish and Obi worship of ancient times, or whether you see it in the beliefs of later times, in the mysteries of Egypt (?), and in the worship of Greece, or whether you follow its workings along the burning sands of India, or come to later times in the history of the world, when it figures largely as the necromancy of Bible times, and yet nearer, to find it in the form and character of those miracles, as they are called, that are esteemed as the charter and foundation of the Christian faith, or still nearer yet, to that period of the history of medieval Europe when as magic, in its four-fold aspect, as it was understood by the Alchemists of former days, black, white, red, and grey, it claimed the attention of careful thinkers, or coming still nearer, where, alike in old England and in New England, it took the form of witchcraft—or if you view it under its modern aspects of mesmerism and when it takes the form of those manifestations and strange experiences that Spiritualism has made the public mind acquainted with, or yet nearer when to-day, in the light of the investigations of hypnotism, it is appealing to nineteenth century mind and intelligence—in all these varied forms it is the same science, in all these different methods of expression and opinion it is the self-same science of psychology, which, reduced to its elements,

merely means the study of the powers in action, belonging to the souls of men.

Hence, then, the Society that we have the privilege of labouring for, attempting in these latter times to evolve something of order out of chaos, to bring these facts and principles of psychological experience and science into some shape and useful form, is performing a function for the community that certainly will work for an increase of knowledge, and so far as success may attend its efforts, will necessarily benefit humanity at large.

But it is necessary to consider what is meant by this term, Psychology, very often used with most unwise application, and from time to time with a somewhat vague understanding of what it really implies. First of all, let us caution you to disabuse your minds of the supposition that there is anything supernatural about this study; that in the acquisition of psychical knowledge you must necessarily tread in a superstitiously supernatural universe. Let us rather insist that whatever phase or nature of psychological experience you may be acquainted with, or engaged in the study of, you are dealing with a branch of natural activity, you are dealing with the legitimate functions of human nature: you are exploring a somewhat unfamiliar area of experience, but you are, in all cases and at all times, coming into closer contact with the harmonies of the universe and with the laws of nature. This latter phrase needs also a careful definition: the laws of nature are not necessarily only those laws which appeal to your five ordinary senses for recognition. If we postulate (as we are justified in doing) the existence of a higher range of faculties in man's nature than those which are covered by his five senses, why, then, there may be other laws in nature in harmony with those superior faculties. And to limit the laws of nature to the ordinary and accepted avenues of the senses, when it is recognised that there are still higher senses just coming into view, would, of course, be the height of absurdity.

The laws of nature, then, (we have no wish to transcend reason and judgment in the matter) are susceptible, it would seem, of an indefinite extension; or, perhaps, to more correctly state it, your knowledge of the laws of nature will increase in proportion as you develop the capacity within yourself for higher knowledge than you now possess. At present you are familiar with the ordinary avenues of your expression, and through those you necessarily come into the understanding of your relations to those portions of the universe to which your ordinary development relates you. Assume for a moment that there are other and higher faculties or senses in your being, latent or partially active, and what we have said stands vindicated; there must be a wider range to the laws of nature than those which are ordinarily understood.

For convenience sake, then, it will be necessary for us to divide this question of psychical science under certain separate heads. We admit that the divisions may sound, and perhaps are, somewhat arbitrary. We do not put them forward in any sense as final or absolute, rather using them merely for the convenience of the present moment.

Psychological science has attracted the attention of different kinds of minds which necessarily approach the subject from different points of view. And, roughly classifying the kinds of minds, we arrive at a rough understanding of the division that at present may appear to exist concerning the departments of psychical science.

First, we should suggest that there is a purely mechanical division. Then we shall suggest that there is what may be denominated the manipulative department. Lastly, we shall suggest that there is a final and higher division, as we esteem it, which we shall denominate the philosophical department, and under these three several headings, we will endeavour to place before you the matters that belong to each in turn.

We stated that the tendency of the age was supposed to be distinctly materialistic, that there are a certain class of minds who make some considerable noise in the world, who assume a material and mechanical explanation as the only necessity for every phenomenon of life. Is it the building up of the human being? is it the manifestation of intelligence? is it the expression of affections and sympathies and sentiments? is it the manifestation of consciousness? in each and all of these things they seek for a material explanation to cover the various phenomena that are in order. Whether they succeed is quite another question. But the class of minds referred to naturally approaches the phenomena of psychology from the external or material point of view. And in their effort to understand something of the problem of consciousness, something of the nature of thought, something of the method whereby thought becomes sensation or action, as the case may be, they approach the question by dealing, of course, with the only agent in the problem that is available for their purpose: that is, the living human being. So, by the aid of mechanical apparatus, they endeavour to measure the strength of the flow of nerve force, the rapidity with which sensation is transmitted from one point of the organism to the centre, or brain, the power and force of the cognition of the brain, and its return answer in regard to the special demand that may be made upon it. And by these methods of measuring the energies and activity of nervous force, of physical sensation, of mental condition, and of intellectual activity, they endeavour to solve the problem of the action of the mind. But they leave untouched—no instrument that has ever yet been devised for dealing with the functions of the body in mechanical equivalents, has ever yet been able to test the question, or to produce the faintest shadow of an answer to the inquiry: What is the mind? All that this class of psychologists can hope to accomplish is, to measure in set terms some of the results of mental action, of nervous activity, of bodily sensation, or, as perhaps some might put it, the irritability of nervous tissue.

Granting this, then, are we to suppose that they have a useful method of dealing with the question of psychology? We answer, Yes, emphatically yes. Because the training of your cognition, whereby you are enabled to accurately determine the nature of the sensations that are created in your bodies by your contact with external objects, is one of the greatest possible necessities to enable you to arrive at a correct judgment of your surroundings

The average individual prides himself upon being very full of that admirable quality denominated common sense. "You cannot fool me," he would say. "I am awake. I am alive all over." And yet a few trifling experiments might be tried with that individual, and he would discover that he was not awake all over, and that he could be most egregiously fooled. And when the experiment had been concluded, he would come out of it with a sorry consciousness that he did not know so much about himself and his own sensations, and his ability to locate their causes, as he so fondly imagined. Apropos of this we may narrate to you an old anecdote that is probably familiar to some of you, wherein a certain man who had been well acquainted with all of the intoxicating beverages that art and science have produced, was requested to submit himself to an experiment. He readily consented. The experiment consisted in his permitting himself to be blindfolded, when he undertook to name all the beverages that might be submitted to his palate. The test was entered upon, and everything went smoothly for a few moments. This was whisky, that was rum, this was brandy, some other was this wine, and some other that wine, and it looked at last as though he was really going to vindicate his claim of being able to name a beverage without seeing it, merely by its being submitted to his taste. A wag in the company suggested that they should try this gentleman with a glass of water. The glass of water was presented to his lips. He sipped it, stopped, and sputtered, and made wry faces, and said, "Gentlemen, I don't know what that is." Now, had he seen the water, he would have instantly recognised it as water, and probably saved himself the to him disagreeable necessity of tasting it. But, having been deprived of the use of his eyes for the time being, and having to rely upon four senses, so to speak, instead of five, the lack of training in the matter of taste prevented him from realising what he was drinking. Had he had the use of the fifth, or sight sense, he would, of course, have

instantly recognised the water without tasting it, though even then he might have been deceived, for, had his sense of smell been defective, he might have had a glass of pure spirit, colourless, offered to him, and he would then not have known it was not water until he had tasted it.

Then, again, two persons will see the same event. They will observe it almost from the same point of view, and yet in a week's time, if you questioned those two separately as to what was the nature of the event that both witnessed, in all human probability there would be wide discrepancies between their two statements. And yet, they would both be telling the truth as they knew it.

The training of observation, the training of cognition, the training of the bodily senses, is recognised as an absolute necessity in all the ordinary concerns of life. And this training of body sense, and nerve sense, and conscious sense is part and parcel of the aim that these mechanical psychologists, as we have described them, hold before you to the end that they may correct the errors and variations and aberrations of nerve and sensation, of sight and cognition, in regard to the affairs of life as experienced by the human organism. It is a singular thing, a most remarkable thing, how very careless and indifferent the average individual is on these special points. And if, by the use of necessary instruments and appliances, there can be mapped out certain definite understanding, laws and principles, shall we say, concerning the laws of sensation and cognition, why, then, through that department of psychology a very useful service will be rendered to mankind.

But these experiments must not be considered merely as the experiments of the school, they must not be confined to the class-room. They have a wider significance and a deeper importance. They may have great bearing upon the problems of morals and education. They may have considerable to say in regard to the interpretation of what is sometimes called genius in art, and in music, and in all those matters where technical skill and training are absolutely essential. It looks as though we were bringing these higher qualities down to a purely mechanical level, but it must be remembered that all these works of genius are accomplished through the methods of the material organisation: that is to say, the organisation of the body, co-ordinated by the power of genius and subservient to its direction, become the agents in the accomplishment of the work that genius has in hand. This department of the matter is scarcely one within the province of the society for which we speak. It can be well performed outside of its boundary, though library experiments in these directions would certainly not be without their interest.

There is, of course, a department pertaining to these mechanical experiences, that is, after all, truly psychical in character, and that we shall have to deal with in connection with the second division of the subject, the manipulative, to which we shall now pass. This crosses the barrier, so to speak, or at least breaks down the barrier that lies in this direction, and makes psychology on the one side of it look like a material and mechanical science as against a real psychical matter, but, on the other hand, we enter into an inner court of the temple. We come face to face with greater possibilities, possibilities behind sensation and nervous activity, that need very careful consideration. In fact, the question here again divides itself, and we have in this manipulative department two sections, one of which is objective or external, the other of which is virtually subjective or internal. A careful discrimination is, of course, requisite to keep these divisions fairly before you.

*To be continued.*

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

RELIGION AND CIVILISATION.—It is taken almost as an axiom that civilisation and Christianity are synonymous; and yet the pages of history bear witness to civilisations in the ancient world, before the dawn of Christianity, that fascinate the student who reads them. We need not dwell on the annals of Assyria, Babylon, and Egypt, with their marvels of development and culture—different, indeed, from modern development and culture, but in their influence great and enduring. Civilisation is consistent with any form of religion; and to what a height it may attain the history of Japan affords a striking example.—*Philadelphia Record.*

### THE MYSTERY OF MALHAM TOWERS.

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

#### CHAPTER VII.—CONTINUED.

WHEN Madge had told them at home of her intention of nursing the sick boy, her mother tried to dissuade her from carrying out her purpose, and appealed to Mr. Thornton for support; but that individual admired his daughter's courage and said she must be allowed to use her own discretion, and that, if proper precautions were used, all risk of danger might be reduced to a minimum. Several friends had spoken to him on this subject, but he met all their objections in his usual airy fashion, and told them that he had nothing to do with it. They must talk to the girl herself. In connection with this an amusing incident occurred, which never failed to bring a smile to his face whenever he thought of it.

He was standing in his garden the morning after little Willie Price's death, looking over the hedge which divided his place from the road, when he espied a lady coming along whom he had never liked, on account of her tattling and scandal loving propensities. This was Miss Amelia Finch, the elderly spinster who had expressed herself so strongly with regard to Sir Edward Carrington's marriage with his housekeeper.

"Now for the latest bit of gossip," muttered the old gentleman, as the lady stopped opposite to where he was standing.

"Good-morning, Mr. Thornton. What is this I hear about Madge's nursing someone with the fever in the village. Surely you would never allow such a thing. I said it must be a mistake."

"No mistake, Miss Finch. Madge was determined to do it, so I had to submit. You ought to know her by this time."

"I know that she can be very wilful, but really, this is exceedingly rash. Why couldn't the creature go to the hospital at Sedgcombe?"

"Mr. Thornton's face grew a shade sterner as he replied: "Because the woman could only have seen her son at the week-end, as she could not afford the money and the time to travel backwards and forwards every day. However, the little fellow is dead, so it is done with, but irrespective of that, Madge did what seemed the right thing under the circumstances; and by George, ma'am, if a child of mine shirked its duty, I'd—I'd disown it."

His listener began to see that she had—to use a common phrase—put her foot in it, so tried to smooth matters down.

"Of course, Mr. Thornton, I know it is very plucky and all that, of dear Madge to undertake such a task, but what an awful risk she ran, and you too. She might have brought the fever home."

A wicked gleam shot across the old gentleman's face. "I never thought of that," he said, "and do you know, now that you mention it, I feel rather queer. How does the disease begin? My hands are burning dreadfully; there is a dull aching pain here," drawing his hand across his forehead, "and there are lumps in my throat; I can only swallow with great difficulty." As he proceeded, the lady's face gradually assumed an expression of mingled fright and horror.

"Why, man," she screamed, "you have every symptom. You are sickening for the fever."

"Do you really think so?" he cried, in an alarmed tone. "I hope not. You might take a look at my throat if you don't mind, Miss Finch. Don't move, I'll come round to you," going towards the gate; but with a shriek of dismay, the lady gathered her skirts together and beat a precipitate retreat, running up the road like one possessed.

"Mother," shouted Hal Thornton, as he stood at the drawing-room window, "come here; I believe the governor's in a fit. Just look at him."

His mother took one glance, and then, followed by her son, hastily made her way to the side of her husband, who was bent double, his whole body shaking with some strong emotion. They were relieved to see that his attack was nothing worse than a fit of laughter. Without speaking, he pointed up the road, and then went off into another explosion.

"Why, it's Miss Finch," exclaimed Mrs. Thornton. "What on earth possesses the woman to go careering about the place like that, and in this broiling heat? She'll get a sunstroke."

Then seeing that a group of school children had

gathered in the road, staring open-mouthed at her husband's antics, she said: "For goodness' sake, John, come indoors. You are making a perfect exhibition of yourself. Whatever is the matter?"

Managing to restrain himself, he followed his wife and son into the house, where he gave them a full account of what had taken place. Hal roared, and after a feeble remonstrance, his mother's shoulders began to shake until she laughed as heartily as the other two.

"Oh! dear, dear," cried the old gentleman, wiping his eyes, "I must go and tell this joke to Perry. He'll enjoy it immensely." He left the room, and a few moments afterwards they heard him calling over the hedge to his next door neighbour: "I say, Perry! Per-ry!"

#### CHAPTER VIII.—THE DEVIL'S TOY FROM MANIPUR.

Robert Perry and John Thornton were old friends. They had gone out to India together as young men, and, while there, been stationed only a short distance apart. It was, therefore, only natural that on their return to England they should settle down in the same locality, in order that the long friendly intimacy might remain unbroken.

Robert Perry believed in single blessedness. He averred that for every prize in the marriage lottery, there were ninety-nine blanks, and that it would have been positively criminal to enter into wedlock with only a one per cent chance of happiness. However, in spite of his eccentricities, he was an honest, genial gentleman, and a universal favourite with the surrounding families. His hospitality was almost proverbial: his little bachelor dinners, as he termed them, being thoroughly enjoyed and appreciated by those privileged to attend.

On the evening of the day in which Miss Finch had fled for her life, a number of gentlemen were gathered in the smoke-room of Mysore Lodge, by which name Mr. Perry had christened his residence.

Dinner was just over, and the guests and their host were making themselves comfortable on the numerous lounges and large chairs with which the room was well supplied. The conversation had turned upon the wonderful feats of the Indian jugglers, and then by an easy transition to some of the strange religions and manners of worship practised by the natives.

The host had just described some very interesting rites he had witnessed at various times during his sojourn in India. At the conclusion of his speech, a young man, a friend of Hal Thornton's, said:

"Mr. Perry, in the course of your experience did you ever hear of any stones which possess some wonderful powers, and which are worshipped by a religious sect?"

"Do you mean the yogil stones of Manipur?"

"Yes; that was the name."

"May I ask the extent of your knowledge on this subject?"

"From what I have been informed, at the festivals held in honour of some deity, the stone is brought out by the priest; lots are drawn by the twelve oldest members, and the one drawing the deciding cast takes the stone in his left hand, and after a short period commits suicide by the aid of a sacrificial knife, the irresistible desire to put an end to himself being induced by certain mysterious powers contained in the stone."

"You have been rightly informed. Both Thornton and myself have been present at one of these festivals."

"But you don't mean to say, Perry," interposed the young man's father, "that you believe in the latter part of Fred's statement: that the desire to commit suicide is owing to direct contact with the stone itself?"

Mr. Perry paused before replying. "It may seem a strange circumstance to you, Kershaw; but if you had lived in India as long as I, you would take a different view of many things, which, from your present vantage point, seem incredulous, if not impossible. Incidents have occurred which I dare not repeat, not wishing to be accused of—well, to put it mildly—evolving things from my inner consciousness."

Turning to his friend Thornton, he said, "Do you remember that interview with the snake charmer, on the night of the garrison ball?"

"Don't refresh my memory, Perry. It is almost too revolting to dwell upon."

"Well," resumed the other, "to return to the stone it may interest you to know that I possess one, which was,

obtained at great personal risk to myself and my friend Thornton here."

"Closest shave I ever had," interpolated that individual. "Perry was always a reckless beggar, and ripe for an adventure, but I don't think he would care to repeat that little experience. It's a miracle we are here."

"But, Mr. Perry," said the young gentleman who had introduced the subject, "I can quite understand the man killing himself; but he may do it in a frenzy brought about by the religious excitement of the moment?"

"A reasonable supposition, Fred; but how do you account for the same feeling, when the stone is held by one who is perfectly ignorant of its mysterious power?"

"Have you known such a case?" enquired the young man, with a bewildered look.

"I have seen it tested more than once, of course with due precautions taken beforehand, and the result has invariably been the same; the persons have tried to injure themselves with the first means which came to hand."

Sir Edward Carrington, who was present, and who had been reclining at full length upon a divan, puffing furiously at a long cigar, here sat up with an exclamation of disgust.

"What did you observe, Carrington?" asked his host.

"I said 'rot,' Perry. You must excuse the remark; I did not mean it to reflect in any way upon yourself, but surely, you have been humbugging us, and playing upon Fred's credulity. If you intend us to accept your story seriously, I can only think that you have been deceived."

The incivility of this speech brought a flush to the face of the gentleman addressed. Speaking quietly, however, he said: "I am giving you the literal truth. Thornton will endorse every word I have uttered."

"Quite so!" put in the gentleman appealed to, emphatically, and, with an indignant glance at the baronet, who sat gazing at his host with an expression indicative of unbelief tinged with contempt.

"I thought," resumed Sir Edward, "all that kind of thing was confined to Dumas' and Bulwer's novels of the Balsamo and Vanoni type, but that such a marvel is possible to-day, at the close of the nineteenth century, is—pardon my saying so—utterly past my comprehension. But did you not say, Perry, that you possessed one of these wonderful stones? Why not trot it out and test it, that is if you have any faith in your—er—theory," with an accompanying sneer.

"Don't be a fool, Bob!" remarked the elder Thornton. "What does it matter whether Carrington likes to believe it or not?"

His friend appeared to be halting between two courses, but, catching sight of the look which had made its appearance on the baronet's face, he made up his mind and left the room, returning in a few minutes with a small iron box about twelve inches by six, and perhaps four in depth. Taking a bunch of keys from his pocket, he selected one, unlocked the box, and disclosed the contents to his guests, who gathered round the table, evincing every sign of extreme curiosity. The casket contained a smaller one, with a glass lid, and, under this, resting upon a bed of cotton-wool, was a round, black, highly-polished stone, about the size of a billiard ball. For a few moments they gazed in silence, a creepy feeling taking hold of them as they thought of the ghastly religious festivals, with their human sacrifices, and realised the strange part played by the small, innocent-looking stone, which lay glistening before their eyes in its white wool bed.

A CORRESPONDENT says:—"I am not a teetotal fanatic and believe it our duty to use all things and abuse none, but sir, permit me to warn kind hearted, but unthinking, Spiritualists against the practice of offering stimulants to mediums. I could name some, if necessary, and hear of others, who are far too fond, for their own welfare, of the cup that intoxicates, and certainly, at times, are far too deep in their libations to be fit examples, representatives, or teachers of the Spiritual Philosophy. If this kind of thing goes on, it may become necessary to establish a total abstinence society for mediums (and for Spiritualists too, for that matter), or to publicly 'name,' or privately issue, a 'black list' of those who so far fall short of the glorious principles of Spiritualism, viz., 'Temperance in all things good and useful, and abstinence from all that injures or degrades.' Mediums, I know, are *sensitives*, and often, yielding and easily persuaded, hence a word of warning may be helpful to them to watch and control themselves, and also a warning to their friends (?) not to tempt them, but to help them to avoid the evil thing that is undermining the moral and spiritual manhood and womanhood of so many people in all ranks and conditions of life. Mediums beware of the tempter. This is a matter in which Spiritualists and mediums should be exemplars and follow the better way.—*Mediums' Friend*."

## TWO FELLOW ISMS: SPIRITUALISM AND SOCIALISM.

BY P. GALLOWAY.

IN OLDEN TIMES it used to be said, "All roads lead to Rome," and in these days we also, however much we differ in details as to the journey, or as to the best way of getting there, are all aiming for the one goal, viz., Happiness—for ourselves and for others.

The chief object in life is to be happy. All efforts are made, and all toils undertaken, with this one natural end in view, and many are the crooked ways men walk in; queer, sometimes, are the things men do in their pursuit of happiness, or of what they believe will eventually bring them this much-desired result.

In all ages there have been men who devoted their lives to show their fellows new ways of reaching the universally longed-for haven of peace, rest, and happiness. Some have advocated a fanatical mortifying of the flesh, in the belief that a disfigured body would be a sure passport to the realms of bliss. Some have grovelled in the dust, while others have gloried in their divinity; some have made their life on earth a burden grievous to be borne, that they might gain heaven hereafter. But however much men have striven, or suffered, or desired, heaven upon earth has not yet been secured.

The prophets of to-day are crying, "Turn ye, turn ye, why will ye die?" with as much zeal as ever did the prophets of old. And the great world goes its own way as it used to do, laughing, though it may be a little sadly, at the worn and weary enthusiasts who are wasting their strength and wearing the flesh off their bones by their terrible earnestness; burning their candle of life at both ends in their eagerness for the salvation of their brethren. It makes one sad to think of the many single-minded heroes who have gone down to the grave broken hearted, because of the non-responsiveness of the men for whom they were suffering.

The prophets have long been crying, but at last the wilderness, if not blossoming as a rose, has begun to show signs of life. And after so many ages of effort in its cultivation and the pouring-out of so much life upon it, we ought to be able to reap much more to-day than could ever have been possible before. And we are reaping, for among all classes and conditions of men, the belief is taking firm hold that better times are at hand, a general recognition of the necessity for a revolution in our system of social life is in the air. The old cries are dead or dying, the old systems are nearly played out, the ground is being cleared of the weeds for a fresh sowing, and it is more than ever anxiously hoped that a rich harvest will be the result. Men and women (not men only as in the past) are now studying with new light, though it may be with differing theories, the old but ever new question of "How to be happy," and, at last, I believe, with every likelihood of solving this problem of so many long ages.

The two classes of students whose hopes and whose theories are most akin, and who are on the most natural highway for this new Rome, are those of Spiritualism and Socialism.

Spiritualism and Socialism, as two systems of philosophy devoted to the development of human brotherhood, have much more in common than the Socialist, who is not also a Spiritualist, generally believes. Many Socialists have either given up believing in or taking any interest in a future life; or, being unable to divorce it completely from their lives, and, at the same time, unable to bring the old teachings into harmony with their awakened sympathies, leave what we may call their religious feelings to lie dormant. They think they do well to care for one world at a time. "Let us care for this world first," they say, "and the next, if there is one, will be able to care for itself until we arrive there." Or, it may be, although not at all anxious about it, they expect something to turn up in its own good time which shall help them to a decision satisfactory to their reasons as well as to those natural religious instincts which persist in living in spite of neglect.

The old theologies, with their places of punishments and rewards, can never be attractive to a Socialist any more than to a Spiritualist, because, of what is now so plain to him, the unjustness of the verdict which consigns mortals wholesale, and without any semblance of fairplay, to those immortal and undesirable places. It is this love of justice, perhaps, more than his materialistic conception

of life as being the result of molecular action, and death but the logical result of the cessation of such action, that prevents him from feeling in harmony with the orthodox religious teachings of the past or present. Fortunately for the cause which he has at heart, in revolting against a vicious social system he is soon compelled to revolt against the power of the priest, and becomes as anxious to terminate that unhealthy tyranny as he is to bring to an end the rule of commercial individualism; for both are sapping the life of the people and preventing the dawn of that better day when true Individualism, with the shackles of ages struck off, shall have freedom for its natural development. In the camp of Socialism are many Spiritualists, and in that of Spiritualism are many Socialists. Circumstances over which they may have had little or no control, have decided for them under which wing of what may be called the same army they can do the most active service for the same cause.

As I have said, Spiritualism and Socialism have much in common. Their aims, and their ideals, and their relations to the outside world—which is so much opposed to them both—are similar; and although they seem to travel along different roads, they have the same end in view—the complete emancipation of humanity, mentally and physically, from the slavery in which it has been bound for so many dark and weary ages.

The two isms have the same enemies. Both are objects of fear to the men in possession, for to them equality and fraternity always seem to mean spoliation and destruction. They are anathematised by the church, for their success means ending the power of the priest—that power over the bodies and souls of men which the hirelings of the church have wielded so long for their own physical advantage.

Both isms are happily unorthodox. I say happily so, for it is only through rebelling against stereotyped orthodoxy that freedom has ever been or ever can be won. They are both natural, and are leading men back to nature to learn wisdom of her, and "Nature," as Ouida says, "is a white robed Hypatia, whom the saints stone, lest her teachings should unseat them." Their greatest enemy is Ignorance; and consequently they have the same friends in education and in the newly awakened instincts of humanity for justice and truth. And they are also alike in having no personal founder. "Thus saith the Lord" does not tie their adherents hand and foot to some doubtful sayings; or to a dead and out of date morality; or to a soulless egotism; or to a fixed, narrow, and primitive conception of nature, which strangles all growth and development.

The only creed they hold is the Fatherhood of God and the Brotherhood of Man.

The only dogma—Love and Service; the only Law—Liberty and Justice; the only Faith—the ultimate triumph of true righteousness—which means the happiness of humanity here and hereafter.

A belief in spirit-return is more than the unsubstantial something of which dreams are said to be made. It is a Jacob's ladder upon which men are continually ascending and descending—the connecting link between yesterday, to-day, and to-morrow. And even dreams may be more than mere vaporish unsubstantial nothings and indigestion.

To believe that spirits do return lays one open to the jeering of those who believe only what they are told; to be taunted with imbecility by the Rev. Talmages, and denounced as sorcerers by the Rev. Whites, and emissaries of the devil by the Father Clarkes, of the church; and the multitude—always, although ignorantly, the enemies of their own cause, and ever ready to stone those whom they do not understand—cry "Crucify him" at the command of their teachers. The wise men of the street—the bigots against all bigotry—say we are dreamers, insane, and blasphemously wicked. But so say the same church, the same multitude, and the same wise men about the Socialist. And why? Mainly because of self-interest and ignorance. But this is nothing new—it has ever been so. The best in us has always been to the world our insanities. And he who would serve his fellows must be prepared to pay the price of being misunderstood. Nevertheless, the reward comes in due time, for the ideals of the heretics have ever been the salt which saved society from stagnation and decay.

*To be concluded.*

## "THE HOMELAND."

Brethren, whatsoever things are true, whatsoever things are honest, . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*—Phil. iv. 8.

BEFORE ME, upon my desk, is our "Spiritual Songster," a compilation of beautiful hymns. The page is open at "The Homeland," a sacred song by Rev. Haweis, set to soulful and tender music by our good Mrs. Britten. These fine lines, when feelingly sung by the lonely unit, a few, or many gathered together, should prove one of the most spiritually inspiring song-melodies in the movement.

As its title implies, the theme is "true," "pure," "honest," "lovely," and of angelic "good report." Let us think on such things "if there be any praise" therein, or aught of thankfulness which we may accord the Most High.

The Homeland! The land where we shall be at home. The native shore to which the soul returns crowned with flowers and laurel and bay when the battle of life is done. There is joy in the sound, a glad ring of unspeakable happiness and comfort. No patriot heart could throb more intensely than does the soul at the thought and love and beauty wrapped up in this word. The "old guard" "go home," while new souls enter the ranks of men, and wear the material expression of humanity. Each soul is the recipient of orders, divine commands to fight a good fight. Conscience-borne to our ears is the soul-stirring call to be loyal. Here in the ranks of life, it is our first duty to learn discipline, which means obedience to the behests communicated through inspiration by the Most High. Faithful, soldierly service, leads at length to a most noble promotion. From the earth we have trod, from its essences whereof we have eaten, from its grossness we depart as from some foreign shore, to satisfy those native loves and longings of the soul which are bound up in the Homeland.

"All the faithful and true-hearted,  
Travellers in this lower way;  
All the pure in heart and holy,  
Homeward tend from day to day."

The dead are "gone home," the living are at labour. At the eventide of life we too shall go home to rest. Death is but a wicket-gate, which leads to fond faces at home. The door opens with a burst of light, to the welcome of many voices, and we are with our angels there, where there is no greater happiness to be found.

There are reft and lonely hearts on earth, whose loves have passed away. Their's is the bitter cry:—

"O let me in, for I am faint and lonely,  
The day is dreary and the night is cold;  
The way is dark, and bitter winds are moaning,  
O let me in! I sorely need the fold."

There are comforts beyond for the comfortless, rest for the weary, a mother for the motherless, re-union for the widowed wife, and lost loves of all. Tender hands we've missed caress us there. The tiny babe re-climbs the father's knee, and there is a heaven all around of love. In this Homeland God seemeth a nearer, dearer, Father to the trusting soul. His children feel with Him at home.

"Our God is in the Homeland,  
With angels bright and fair;  
There's no sin in the Homeland,  
And no temptation there.  
The voices of the Homeland  
Are ringing in our ears;  
When we think of the Homeland,  
Our eyes o'erflow with tears."

It is the Home of God, the Home of love, the Home of men, and heritage of all. All hail! to the silver sands, and golden waves which fringe the other side. It is rapture to the spirit, exhilaration to the soul, to think sometimes of home, but do not let us become mere dreamers, and forget our duty here. We must labour on loving life, doing duty, sowing seed against the harvest of to-morrow, being truly joyful of our heritage beyond, yet workers in the field to-day.

"There is no death!" How strange these words sound, yet God knows they are true. There is a land beyond and a home for every passing soul. The world is hard, and cold, and drear, but there is a sun of warmest love-rays high up in the "Homeland." It is God's own brightly shining Soul, sheltering His own as they seek Him. No love so great as this love, which is felt on all sides in the kingdom of heaven. Let the dear ones go without too wild and bitter mourning, consigning them

in prayer and perfect trust to Him who is the common parent and loving Friend of all.

To the arisen spirit, thus earth's thousands speak :

" Say, hast thou left us for a better land ?  
Upborne on the wings of an angel band,  
Entering the portals of the land of rest  
Where all is calm and peace forever blest.  
Loved one's gone home, whisper in our ear  
Some wonted word to drive away the tear ;  
Shed on us something of thy glorious light,  
We think of thee, thy image crowds our sight."

And some receive this answer :

" I'm ever near you, hear your every sigh ;  
My form you see not, yet believe me nigh ;  
I'm only waiting till my Master wills  
To speak the word that o'er my spirit thrills.  
That word is Go ! and touch the mortal hand  
Of those you loved once in the far-off land ;  
And tell them I bid them to come here  
To join thee soon in heaven's brighter sphere."

" Going home." Every day the pilgrim nearth home. Age creeps on, and loved ones go before. We are looking ahead ; our hopes are all beyond where the dear ones are who passed away. It seemeth a far horizon where they disappeared, yet we too must reach it soon. We meet toilers on the road—poor, sick, and weary souls. The Samaritan stoops and lifts the drooping head. There is water and food in his pouch, kind words and sweet compassion welling from his heart. Upon his arm the languid rest, and slowly reach together the Eternal City—in the Homeland.

We each may help a brother, we may each give comfort ; we may all of us, who have found the path, direct sadder pilgrims gone astray, the homeless, godless, hapless, faint, and weary.

The Homeland ! brighter, fairer land above !

" Angels bring us all to the Homeland  
Of God's eternal love."

A. F. COLBORNE.

## CORRESPONDENCE.

### SHOULD MEDIUMS BE TESTED ?

SIR,—Mr. Slater, of York, agrees with the use of " wire cages " by mediums in their materialisations. I think it is most unreasonable and unfair for strange mediums to be subjected to this exhibition to gratify, I might say, the whims of the " sceptical." Besides, my humble opinion is that this ludicrous proposition of " caged mediums " would not at all satisfy the doubtful, but would, on the other hand, make Spiritualism the " laughing stock " of all sensible men.

The only way Sceptics can satisfy their just doubt is by proving the truth of Spiritualism for themselves, and accepting only the evidence they are capable of experiencing. Spiritualism is free to all, even to the most bigoted Agnostic, if he will but throw off his bigotry and prove the truth for himself ; but surely do not let us cage our mediums to satisfy those who will not. If some mediums desire to make a merchandise of the grand and glorious truth, let them be caged, and them only.—Truly yours,  
THOS. DABBS.

### PREVENT CRUELTY TO ANIMALS.

Sir,—May I beg the favour of a little space in your widely read paper, to call the attention of Spiritualists all over the country to a work of mercy and kindness, which they can help with very little trouble to themselves. It is to aid the societies in London and elsewhere, who are working hard to get repealed the Act of Parliament which permits vivisection on harmless domestic animals, the friends and companions of man, and who are so treated by all who have any kindness and humanity in their natures. The principal London societies are the " Victoria Street Society, for the protection of animals from vivisection, united with the International Association for the total suppression of vivisection." With these are associated several societies, having the same object in different parts.

You will see, on reading the accompanying pamphlets, the need of concerted action being taken in this matter. The horrible cruelties and lingering deaths by slow and acute tortures inflicted on all kinds of animals in the experimental laboratories of our large hospitals, if only realised and made public to the people of England, would raise such a note of execration that the surgeons and doctors would tremble even in their " chambers of horror." But, alas, this would not stop the practice of vivisection, as long as the law permits it by licences granted, the number of which has been gradually increasing of late years. The inspection is a farce, as the reports are furnished by the doctors themselves, and no criminal would be so foolish as to damage his own case. The inspector's visits are only at rare intervals. The true reports will be found in the medical papers, such as *The Lancet*, &c., for circulation among the profession, where they cannot resist the chance of boasting of their experiments to their brethren, equally callous as themselves.

The only effectual way in which all Spiritualists can help to do away with this evil is, firstly, not to employ any doctor in their homes who upholds vivisection ; secondly, when election time comes on in any of their districts, to refuse their votes to M.P.'s who will

not promise to do their best when the subject is brought up in the House, to get the present Act repealed, or at least so greatly amended that the worst class of experiments will be impossible, either with or without anaesthetics. Although the general public are deluded into believing that the animals hardly suffer at all, the accompanying reports of actual cases tell a different tale. Where dogs are crucified to the dissecting table, and then gradually dissected alive without any anaesthetic, for the benefit of medical students. The horror of it all is too frightful for belief. When we know that these poor beasts in their agony get no sympathy or pity, but are even then allowed to die a lingering death. And these men, who have been the perpetrators of such deeds behind the walls, which screen them from the public, are the doctors and surgeons to whom is given the power of experimenting on the poor and helpless in our great hospitals, is it a wonder that operations are often performed with an amount of callous indifference that astonishes any ordinary humane person?—I am, dear Sir,

A LOVER OF ANIMALS.

### RE MR. PEEBLES' SPIRITUALISM, AS IT IS.

Sir,—I am quite glad to find, in *TWO WORLDS* of Oct. 9, that at last some one of admitted authority, competence, and influence, has come forward with an accurate and much-needed definition of the difference between *Spiritism* and *Spiritualism*. While not wishing to throw any slight upon the undoubted good influence exerted by the latter, nor accepting (except in the cases of imposition and fraud, too frequent in the seance room), Mr. Peebles' denunciation of the former, I think, whatever the opinion may be of the intelligences behind the phenomena in question, one side of dealing with them is admissible to investigators, and that is the *purely scientific*. Mr. Peebles strikes a true note when he says "*Spiritism* is a science"; *it certainly is so*, a branch of occult psychology, and, as I said, irrespectively of any opinion upon its *deus ex machina*, a scientific man may surely, without censure, try to ascertain the *modus operandi* of "manifestations," as he would the working of a typewriter or a complicated calculating machine, leaving the operator a question for others to handle. Formulating the various phases of the phenomena, the nature of the conditions seeming to influence them, classifying those which tho' differing have somewhat of analogy, and seeking to discover a code of laws applicable to their action, and so bringing seance-room phenomena, tentatively at least, under the rule of apparent law from a scientific standpoint, and ascertaining if they are the ultimatum of known natural laws? or in contravention of them? or the effect of the higher working of nature's finer forces by intelligences who understand their co-relation, powers, and possibilities in a manner we do not? I consider investigation on these lines would not only strengthen the hands of Spiritualists, but attract outsiders and sceptics to withdraw sarcastic denial of their actual existence, while disputing their source in the dogmatic and prejudiced way in vogue at present, leading to waste of time in unseemly, profitless wrangling, after the manner of theologians.

This is from an "occulist" standpoint, and much more might be written on the subject, but the fear of trespassing too much on your valuable space leads me, at present, to conclude. Hoping this may induce some useful correspondence.—I am, dear sir, yours truly,  
H. VENMAN.

RE GRAND NATIONAL BAZAAR COMMITTEE.—In reply to some of our friends who are asking if the above committee have gone out, let it be understood that they are all alert, but now feel the need of that solid sympathy which meets the current preliminary expenses. If, therefore, our friends will at once communicate with our treasurer of bazaar committee (Alfred Smedley, Esq., Park Mount, Belper), and remit the evidence of their good intentions, they shall soon be gratified with proof of the real live conditions of those who are appointed. Meantime, the secretary, John Macdonald, 33, Milton-street, Patricroft, will furnish all particulars on application. The secretary begs to acknowledge receipt of 5s. from Mrs. J. F. Hewes, Nottingham.

MR. J. HOWARD, of Rochdale, writes:—I have no wish or desire to detract from the credit due to Mr. Parsons as an energetic worker in the Cause, but our friend, the late Mrs. Broadbent, who passed on at Blackpool a fortnight ago, also Mr. John Harwood, and the late Edward Wood (who, I may say, was, at that time, a grand medium), were probably the first workers in Rochdale. Mrs. Broadbent, at that time Miss Summersgill, at the spirit's direction, came to reside in Rochdale in March 1869, and carried on the business of a confectioner, in a four-roomed house, the front part of which she utilised for Sunday meetings with Mr. Wood, and Mr. Harwood came almost every week-end from Sowerby Bridge. The result was that a few people were convinced of the truths of spirit communion, and joined their subscriptions to get others to come over and help us. We had Messrs. Johnson, Jackson, and Rowcroft from Hyde, Miss Barlow from Rhodes, Miss Longbottom (now Mrs. Batie), at Mr. Greenlees' house, Nicholson-street, a good-sized room. We had Dr. Sexton at the Public Hall, with Dr. Brown in the chair, also at Old John Kershaw's School, Lower Place, we had John Blackburn, the blind medium, also Mrs. Scattergood, at the room over Pickup's Wheelwright shop in Livsey-street, Mr. Sturgess, of Sale, chairman. We also took the top-room over Mr. Goulbourn's workshop in River-street, then occupied by the Goodwill Society, a band of young men joined together for self-improvement in reading, writing, and arithmetic, they occupying it on the Sunday mornings, and the Spiritualists during the latter part of the day, and also one or two evenings per week. There we encountered no little opposition. Mr. Johnson, and also Mr. Morse, have both spoken in this room. All these meetings took place long before Mr. Parsons, and many of them before Mr. Sutcliffe took any public interest in the Cause. I may say, and others have made the same remarks to me, that your portrait album will be incomplete till Mrs. Broadbent and Mr. Harwood are added, for I don't know of any who have done so much for the spread of Spiritualism in Rochdale and district.—[Possibly Mr. Howard can supply us with the necessary photos and sketches?—Ed. T. W.]

## ITEMS OF INTEREST.

PORTRAIT and Sketch next week of Mr. A. M. Rodger.

LETTERS *re* "Mediums and Medical Prescriptions," crowded out. Next week. Brevity is necessary.

ORDERS for the Album are coming in well. When you see it, you will admit it is splendid value for the money.

THE "Coming Day," for October, has many interesting articles, and notes, especially "A Summer Morning Sermon," by the editor, Mr. J. P. Hopps.

BLACKBURN friends are determined to have a hall of their own in which to hold their services, and, as will be seen elsewhere, they appeal to other societies and individual Spiritualists to assist them in their laudable endeavours.

MR. W. OXLEY'S pamphlet, price 6d., on "The Rise and Development of Religious Beliefs and Systems: Ancient and Modern," is a valuable contribution to the literature of a large subject. He contends that the basis of original religious belief is astronomical. Post-free, from this office, 7d.

SALFORD.—First social of the series on Monday evening next at 8 p.m. Songs, glees, games, dancing, etc. Admission by ticket, 3d. each. Wednesday next, at eight o'clock, Mr. James B. Tetlow. Collection in aid of pianoforte fund. James Jackson, Esq., will preside. Music by church choir.—ADVT.

THE "Phrenological Magazine" for October is an extremely interesting number. It contains a portrait and sketch of the late L. N. Fowler, besides a number of good articles. The business of L. N. Fowler and Co. will be conducted as heretofore at 4 and 5, Imperial Buildings, Ludgate Circus, London.

ABERDEEN.—A Psychological Society has been commenced in this far north city. Rev. A. Webster, president; vice-president, Mr. Wm. Bain; treasurer, Mr. J. Mackay; sec., Mr. J. Urquhart, 256, Union Grove. Meetings will be held on the first and third Mondays of each month, and circles will be arranged as soon as possible. We cordially wish our friends success.

INCREASING ORDERS.—Our agents are finding that with a little push they can easily increase the sale of the TWO WORLDS, and are increasing their orders, some two, three, four or more copies weekly. If the "contents bills" are exhibited in a prominent place, and the chairman kindly urges visitors to buy, there will be no difficulty in getting more regular customers. Try it, friends.

KATE TAYLOR ROBINSON begs to thank the friends who have so speedily replied to her advertisement in last week's T.W. She has to thank the Editor of "Spiritual Review" for 200 copies, to be sold at or before the Junction-street Sale of Work; Mr. Todd, the Editor of "Lyceum Banner," for £1 worth of books; Mrs. Hunter, Stalybridge, promise of goods; A. R., handsome parcel.

MR. G. H. BIBBINGS, whose portrait and sketch we give, is the latest recruit to the ranks of available and competent platform advocates of Spiritualism. A scholar and a thinker himself, he bids fair to become an active and efficient medium, and has already won warm encomiums wherever he has gone. We cordially welcome him, and trust he will be found worthy and faithful during a life-long service.

MANCHESTER DEBATES. County Forum, Market Street.—Mr. R. A. Brown opened with an interesting speech on "The Utility of Spiritualism," and several speakers followed. This centrally-situated room, the resort of debaters is likely to be the scene of some lively encounters during the coming season. Next Tuesday, Mr. J. T. Tetlow will open on "Spiritual Phenomena: with some deductions therefrom," at 8 prompt.

MR. T. O. TODD is making the *Lyceum Banner* bright and interesting. The October number has many good items, and we are glad to learn that the circulation is improving. The Lyceum movement is a vital one to the well-being of the Cause, and it is not supported as it should be by the parents and adult Spiritualists generally. We hope, however, that a greater degree of practical sympathy and support will be given in future, both to the *Banner* and the Lyceums generally.

THE meetings held by Mrs. Brigham in Manchester, at the Forum in Market Street, at Cheetham Hill, Tipping Street (as also at Hyde last Friday), were all seasons of spiritual refreshing—baptisms of light and love. The large audiences were stimulated and strengthened, and much good was accomplished. Mrs. Brigham is eminently fitted for missionary work, and commended the subject to strangers in a most acceptable fashion. We trust Mrs. Brigham and Miss Cushman will have a pleasant journey home, a hearty welcome in New York, good health, and a safe return to our shores before many years.

At the farewell meeting to Mrs. Brigham and Miss Cushman, held in Manchester, October 12th, the following resolution, proposed by Mr. E. W. Wallis, seconded by Mr. J. B. Tetlow, and supported by Mrs. Green, was carried unanimously, with loud applause:—"Be it resolved that we hereby record our sincere appreciation of the high tone and spiritual value of the teachings which are so beautifully expressed through the mediumship of Mrs. Helen Temple Brigham. While congratulating that lady upon the success which has everywhere attended her inspired labour, we assure her of our admiration of her many good qualities and praiseworthy sweetness of character and disposition. We deeply regret that the time for departure from our shores has come, but we confidently assure Mrs. Brigham of a truly heartfelt welcome should she elect to return to us. We desire to include in these sentiments of appreciation and goodwill, Mrs. Brigham's faithful friend and companion, Miss Belle Cushman, and heartily thank her for her kind recitations of her admirable poems; and finally, be it resolved that this meeting of the spiritualists of Manchester requests Mrs. Brigham and Miss Cushman to bear our greetings and fraternal good wishes to our friends and co-workers in the United States of America. We would stretch "hands across the sea," and express our steadfast hope that the spirit of unity and brotherhood which characterises the great modern spiritual dispensation may continue to grow stronger, wider, and deeper, and knit us all in the ties of fellowship as comrades in the great army of progress, marching on towards peace and perfection."

IF YOU ORDER your Album on or before Oct. 21st, it will cost you 2s., postage 6d. extra—after Oct. 21 it will be 2s. 6d., postage 6d. extra. So don't delay, but order now.

MR. A. H. WOODCOCK, of 46, Lincoln Road, Whetley Hill, Bradford, writes: "I am forming a school solely for the purpose of occult study, and for the training of those who may be qualified for public speakers. There will be certain evenings for members only. Other evenings will be open for addresses and discussion. Those of your readers in sympathy with the above, who desire to join in this sphere of spiritual labour, may apply to me for full particulars any evening after seven o'clock."

PROPAGANDA MEETINGS.—Will the Yorkshire friends remember that Mr. Swindlehurst, in conjunction with the Yorkshire Union, have arranged public meetings in the following districts:—Monday, Oct. 19, at Shipley; Tuesday, Oct. 20, Milton Rooms, Bradford; Wednesday, Morley; and on Thursday, Oct. 22, at Batley Carr. The meetings will be conducted by Mr. J. Swindlehurst and members of the Yorkshire Union, assisted by well-known local speakers. Collections to defray cost of meetings.

HALLOW E'EN CELEBRATION.—Don't forget that this festival will be held in the Large Co-operative Hall, Downing-street, Saturday, Oct. 31, and as it is the first public recognition of our peculiarly spiritual Feast Day, it behoves all who have the success of the Cause at heart to be present on the occasion to testify to the strength of their convictions, and to give sympathy and encouragement to those engaged in the work of "spreading the gospel" among our brethren. Tea will be on the tables at 5 o'clock, and the meeting will begin at 7.

"An Outline of Evolutionary Ethics," by C. Cohen, is a thoughtful contribution to the great question of the basis and standard of morality, mainly from the view of Herbert Spencer. Mr. Cohen traces the evolution of the moral sense, and claims that we are "warranted in looking forward with confidence to a time when the development of the permanently moral qualities, or of such powers as serve to keep men moral, will be sufficient to hold the immoral and anti-social tendencies in stern and complete subjection." Published by R. Forder, 28, Stonecutter-street, London, E.C.

FEDERATION MISSIONS.—Quite a galaxy of workers, both clairvoyant and speakers, turned up to do duty at Salford during the past week. The meetings had been arranged by Mr. Swindlehurst. On the Monday evening Miss Richardson, of Stockport (a girl of about 12 years) ably assisted Mr. Macdonald and Mr. Swindlehurst in conducting the meeting by useful and clear clairvoyant descriptions, her delineations being given in a most pleasing manner. Clairvoyance was given during the mission by Mrs. Newton and Mrs. Griffin. Mrs. Wallis spoke most ably on Wednesday evening on "The higher claims of Spiritualism." A pleasing feature of this week's work was the excellent singing rendered by the Salford, the Pendleton, and the Patricroft choirs on alternate evenings.

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

"THE ARTICLE *re* Charles Parsons has delighted us very much. It takes us back to the stormy times of the Lancashire District Committee, and revives many happy memories when tilling the soil and sowing the seed were the order of the day. Much good was done in those days, but it was tough work, yet I always enjoyed a good rough meeting with our Christian opponents in the villages hereabouts; it just suited my nature. I knew Mr. Parsons and Mr. Sutcliffe very well, and attended many meetings with them. I have often thought that full justice has not been done to those old warriors. I have not much time to spare, but I think a short account of the work done in and around Bolton during the existence of the Lancashire Committee would be interesting to your readers. I have no hesitation in saying that in my opinion the public work of the Cause has degenerated during the last twenty years for the want of suitable speakers. What are called psychometry and clairvoyance, in most cases, to use a Lancashire phrase, are "Tommy rot," but the writers who send their reports never forget to apply the word 'excellent.' For some years wife and I have been engaged in the anti-vaccination movement, and have been before our betters (?) on eight occasions, and had our furniture sold on the Market-square three times. Much of our time has been spent in giving information to the people, and we have been the means of saving many young children from cruel torture. The compulsory law is killed in Bolton, and we have had our little say in doing it, and you may be sure that we are highly respected by the vaccinators!"—Cor.

## IN MEMORIAM.

PASSED to the Summerland, Sept. 27, Jabez Henry Cyril Price, the dearly loved and only son of Jabez and Annie Price.

FOLESHILL.—We deeply regret the passing on of Fred Goode, aged 5 years, on Oct. 2, and whose mortal remains were interred in Foleshill Cemetery on Oct. 6. The service was conducted by Mr. W. H. Grant, and a hymn was sang at the grave. Many flowers were sent.—O.W.

GEORGE HENRY BEELEY passed away Oct. 2, aged 23 years. His mortal form was interred at Almondbury Cemetery, Oct. 5. A memorial service was held in Brook-street Hall, Huddersfield, Sunday, Oct. 11, Mr. E. W. Wallis speaker, when sympathetic references were made by the chairman, Mr. J. Briggs.

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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. Private letters for the Editor should be addressed 164, Broughton-road, Pendleton, Manchester.

### SUPPORT NEEDED: WILL YOU HELP?

WE TAKE the opportunity of the near approach of "Federation Sunday," viz., the first Sunday in November (or the earliest convenient Sunday following), which, by resolution of the Annual Conference, was set aside for collections and contributions to the funds of the Federation—to mention a few facts, which we trust will have some influence with our readers, especially those who have the means at their disposal, and the warmth of heart to use them in the interests of the Cause of Spiritualism for the good of Humanity.

The Federation consists of Affiliated Spiritualist Societies and Associate Members. This national, representative body was formed for the purpose of securing unity and solidarity in the movement, and to engage in propaganda work for the dissemination of the Spiritual Philosophy.

If it is a good thing to know the truth of Spiritualism; if the knowledge of the presence and influence of, and conscious intercourse with, the people of the higher life, has been a blessing to us, then it is only natural and right that we should feel inclined to say to others, "Rejoice with me, for I have found that which was lost; for this my son was dead, and is alive again—was lost, and is found."

Since the Federation was established, the public work of Spiritualism has largely increased, and as a result of the gratuitous missionary labours of mediums for the Federation propaganda, and latterly the earnest efforts of Mr. Jas. Swindlehurst, the organising worker, new societies have been established, weak ones strengthened, and old ones stimulated.

The Yorkshire Spiritualists Union has become affiliated with the Federation, and is actively engaged in pushing on the work in the county of broad acres. But, while this is true, consider what there is yet to be done. There is in Scotland alone a field of labour, ripe to harvest, sufficient to keep several missionary workers busy. Edinburgh, Dundee, and Aberdeen, in addition to Glasgow, ought each to have at least one strong and active Society.

Northumberland, Durham, Cumberland, and Westmoreland offer another great field for the enterprising and ardent medium and advocate. Staffordshire ought to be a stronghold for our movement; there are plenty of Spiritualists, but, with a few noteworthy exceptions, they are either too apathetic or lacking in public spirit to sustain the public cause. Derbyshire, Nottinghamshire, Worcestershire, Leicestershire, and Northamptonshire, save for a few isolated societies, do comparatively little in the way of organised labour to promote the spread of the knowledge of the truth. The Eastern, Southern, and South-western counties, and almost the entire area of Wales offer nearly virgin soil for planting the seed and stimulating the growth of public work for our Cause. There ought to be hundreds of societies established in the next few years. We ought to have circles commenced and mediums developed by the thousand, taking the country over, before the year 1900. But how is the seed-sowing to be done? Who is to do it?

There are thousands of Spiritualists scattered up and down the land who are not connected with any Spiritualist

Society. Every one of these ought to become Associate members of the Federation. The *minimum* fee is only 2s. 6d. per annum, but as much more as the Associate can find in his heart to give to help on the work will be thankfully received.

A number of societies are not affiliated, and to these we especially appeal. Friends, come in and join the Federation, and make it stronger by your aid and sympathy!

Only one "organiser" can be kept going at present, *solely for want of funds*. There is more than sufficient work for half-a-dozen, and, if the lovers of the truth who *can* help will kindly send in donations sufficient to warrant the Executive in engaging other advocates, they can soon be sent out to plant our standard in the towns and villages where Spiritualism is practically unknown.

From the Fen country—from Somerset and Devonshire—from Scotland—the call reaches us frequently, "Come over and help us," and we regret exceedingly that so little *can* be done, where so much is needed.

We appeal to all *Spiritualists* to help the missionary and organising efforts of the Federation with liberal donations.

We appeal to Societies to make the "Federation Sunday" a success, and become affiliated. We appeal to all isolated Spiritualists, who have not already done so, to seriously consider the advisability of becoming Associate Members, and in that way identify themselves with the National Work of the Federation, which, with but very meagre funds, has already accomplished much good work, and has thus given evidence of the earnestness and ability of the Executive.

Mr. R. Fitton, the hon. treasurer, 44, Walnut-street, Hightown, Manchester, or Mr. Wilfred Rooke, 165, Stockport-road, Levenshulme, Manchester, will be glad to receive and acknowledge all contributions, and applications for associateship and affiliation.

### MR. G. H. BIBBINGS.

G. H. BIBBINGS was born at Plymouth, coming from an old Devonshire stock, hailing from Newton Abbott, South Devon. He received the first part of his education at the Old Public School, Plymouth, and, after joining the George Street Day Schools in the same town, commenced his apprenticeship under the same headmaster as pupil-teacher. From his very earliest, reading was his pet subject, and his power to learn verses often stood him in good stead, when his parents gave him a dozen verses to learn from the Psalms of David as a punishment. In one of the Sunday-school local Scripture Examinations, he was bracketed third on the senior list, though he was only just able to compete on account of youth. Similarly, he carried off the first prize in a senior recitation contest, though the youngest amongst 14 competitors in a competition open to the district, the trial piece being, "The Spanish Armada" (Macaulay). Mr. Bibbings has nearly one hundred recitations for public purposes, and is certain that the ease with which he has learnt these from time to time, and the power to remember the same, are simply phases of mediumship.

At 16½ years of age he became a member of the Plymouth Parliamentary Debating Society, and a full preaching member of an Evangelistic Society. He soon became "Postmaster General" in the "Conservative Government," only relinquishing the post after splitting, and separating from, his colleagues on the Irish question.

Soon after he was introduced to Spiritualism by a lady friend. Without any knowledge of the subject he was taken to a seance in an underground kitchen. In total darkness he sat with about fifteen others, and was dreadfully frightened by a stalwart medium sitting next him striking the table with almost sledge hammer force, when shaken by the spirits. Mr. Bibbings begged for a light, as he thought his companion was taken ill. After a few sittings, however, his own hands were similarly used, and from that time the processes of development proceeded. His orthodoxy, never of a very pronounced type, was terribly shaken by reading "A new basis of belief" (Farmer), and soon he became a Spiritualist.

The usual fate of heretics was his, and bitter, cruel estrangements followed. The path became crooked and the road of duty and right led out into the desert solitude, but Mr. Bibbings feels to-day that Spiritualism has brought him joys so real, recognitions so comforting, and compensations so joyous, that "those light afflictions"

seem scarce worth remembering. A few years ago he took up the cause of Spiritualism in Plymouth, engaged the finest hall procurable, and conducted a whole winter's campaign. Many faithful helpers are now on the other side, but the work was a real success. Hot and fierce was the struggle—debates once or twice in the week, and indoor and outdoor work on Sundays. Mr. Bibbins has more recently, as a result of the kindly efforts and encouragement of Cardiff friends and the sage counsel of the editor of the TWO WORLDS, decided to take up the outgels again, and hopes that the spirit inspirers may be able to use him successfully for the enfranchisement of Humanity.—COR.

## EVIDENCES IN THE COURT OF COMMON-SENSE.

### IMMORTALITY—LIFE HEREAFTER—PREMONITIONS.

WHAT is it that speaks in the soul so calmly, so clearly, that its earth-time is short? Is it the secret instinct of decaying nature, or the soul's impulsive throb as immortality draws on? Be what it may, it resteth in the heart that a calm, sweet *certainty* that life beyond is near. The first symptom of approaching death is with some the strong presentiment that they are about to die. Mozart wrote his Requiem under the conviction that the monument he was raising to his genius, would, by the power of association, prove a universal monument to his remains. When life was fleeting fast he called for his score, and musing over it, said, "Did I not tell you truly that it was for myself that I composed this Death Chant?"

Hogarth, the great artist, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event.

His friend inquired the nature of his next design. Hogarth replied, "the end of all things." "In that case," rejoined one, "there will be an end of the painter." What was uttered in jest was answered in earnest. With a solemn look and a heavy sigh, "there will," he said, "and the sooner my work is done the better." He commenced the next day, laboured upon it with unremitting diligence, and when he had given it the last touch, seized his pallet, broke it in pieces, and said, "I have finished." This print was published in March, under the title of "Finis," and in October the curious eyes which saw the mourners in "the face" were closed in Death.

Ozanam, the mathematician, while in apparent health, rejected pupils, from the feeling that he was on the eve of resting from his labours, and expired soon after.

Fletcher, the divine, had a dream that shadowed out his impending dissolution. Believing it to be the merciful warning of heaven, he sent a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting, "there is no time to lose," and unless the artist had obeyed the admonition death would have proved the quicker workman of the two.

The case of Wolsey was singular. The morning before he died, he asked Cavendish the hour, and he was answered, "Past eight." "Eight of the clock?" replied Wolsey, "that cannot be. Eight of the clock! Nay, nay! It cannot be eight of the clock, for by eight of the clock you shall lose your master!"

The day he miscalculated, the hour came true. On the following morning, as the clock struck eight, his troubled spirit passed from this life!

Whence come these premonitions? Are they not some proof that the angel friends are our constant guardians, and mercifully prepare the way of our transition to a brighter sphere beyond?

Does not Nature furnish analogies of immortality? Is the butterfly, which is the outcome of the worm, evidence? Is the doctrine of analogy sound? Did not Jesus Christ rise from the grave? Does that satisfy the Sceptic? From what would you infer the probability of the resurrection? From the variations which take place in the planet, the day dies into the night, is buried in darkness, spring into the autumn, summer into the winter. Variations in vegetation: Corn is buried in the earth until the returning spring that it may corrupt, and by corrupting, rise up, spring forth, and multiply. That which thou sowest is not quickened except it die. How are the dead raised up, and with what body do they come?

Logic! Logic! Did not man originate from the apes? Can apes walk upright? Why did God make man, knowing well that he would fall? Why did man make glass bottles, knowing well that they would break?

What will be my future state of existence? What is my present state of existence? Living right? Is there not a lot of hypocrisy in the Church? Is there not more outside the Church?

## MRS. BRIGHAM'S LAST SUNDAY IN ENGLAND.

By X.

THE LAST Sunday services conducted in this country by Mrs. H. T. Brigham, assisted by her gifted friend, Miss Belle Cushman, were held on Sunday, Oct. 11th, in the Public Hall, Cheetham, Manchester. Mrs. E. H. Britten was present at each service, of which Mr. S. S. Chiswell was chairman. Clear and convincing evidences of the presence of spirit friends were given by Miss Smith, clairvoyant.

In a soul-stirring invocation, Mrs. BRIGHAM compared prayer to the spreading of the wings of a bird in its upward flight; to the spreading out of the leaves in the blooming rose. She said: "We thank Thee, O God, for what we know of Thee, not as a being of wrath and anger, but as a father and a mother, with infinite love, tenderness, and patience. Thou speakest in the silence of the soul, even to the wayward and the wandering, when stained with earthliness, and teachest them to feel they are Thy children. We pray for an awakened spirit that we may learn the blessed truth, that we may climb above the smallness of our earthly personality; that we may breathe an atmosphere of principle, and receive the blessed liberty. We pray that we may give Thee love, and gratitude, and obedience, life without end. Amen."

Miss CUSHMAN ably recited a beautiful poem, entitled "Out of the body."

Mrs. BRIGHAM dilated upon "Life in the spirit world." "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive" the glories that await those who exchange the life of the mortal body for the liberty of the spirit world. Some one may ask, "How do we know?" This may well be asked if it is thought that the dwellers there are secluded, are in prison, are so far away that they can not be reached by a thought of yours; that never a thought of theirs can come to you; that between this world and that there is the great dark ocean of an endless separation.

Have you never seen a loved one gradually weaken and fade, under a shadow deepening and darkening, until something is realised which is dreaded? and, when no physician's skill can enable you to keep your treasure in your arms—what happens? One moment loving communion and the next all is silent; the lips are but pallid curves of clay, the eyes gaze too much, life is gone, the light of the house is gone out; the hand chills us and grows rigid, and for the first time fails to reach out in loving welcome to the friends who with bated breath and hushed footsteps approach. There is no need now to hush the footsteps, no fear now to jar the nerves; something has happened. What is it? The saddest and most dreaded of all things—death. The body is given to nature—dust to dust, ashes to ashes; all which came from the earth goes to the earth; but love and memory and genius are not of the earth; that which loved you is beyond the body. Can you know of its whereabouts, of its environments? Spiritualism gives the answer. All the positive evidence in the world belongs to Spiritualism; there is nothing outside. Spiritualism means not the development of the last fifty years; but that which is as old as life, as love, as death. Antique Spiritualism was not understood, and although angels came with messages and lessons mortals gazed in wonder and in terror. The heavens were opened, but the minds of men were for the most part closed. Here and there some seer or prophet was able to understand. Take the Bible and do not hold it so as to be unable to open it; but open it and view it in the light of the widest possible information, and then it becomes wonderful indeed. Jesus took three disciples with him up the mountain. Why did he take three? He was going to an appointment with heaven, and one was not sufficient; the evidence of two might be doubted, and he took the three, Peter, James, and John, and in the clearer light and purer air above the valley he communed with Moses and Elias. These were two spirits whose identity was not effaced, they were Moses and Elias. This sets the seal of approval upon communion with spirits. Jesus manifested himself after his crucifixion, and expounded the scriptures, and was not known to his disciples. This was necessary, because the commotion caused by knowledge of his personality would destroy conditions, and when he was discovered he vanished. The spirit-world is a world of many states, many divisions, many levels; there the little idiosyncracies are preserved, and individualities are not lost.

At the martyrdom of Stephen, the latter looked steadfastly heavenward, not at a sailing summer cloud with shining, silvery edges, not at a star of brilliance and of majesty, but heavenward, and said, "Lord Jesus, receive my spirit." These incidents are referred to only that you might see how perfectly they are in accord with the Spiritualism of the nineteenth century. You may not hear, you may not see, but still some other may do both or either. This is not strange, for one prophet saw the host on the mountain, while his companion saw nothing until his eyes had been opened. So in Spiritualism to-day, it brings the truth of which you may know something; you may see some part of the ocean, but you may not see the whole, you may not see the whole sky but you may see a little, and so from a little you can know that life survives the change, that love and genius live. Of this life beyond I scarce know where to begin. First, take that of the pallid invalids, the patient martyrs, the physically deformed. What is life to them? When the change comes, what then? Then there is an end to physical imprisonment, and end to waiting; there is the deep and everlasting benefit of liberty. Sometimes we have looked at the bud of some rose, and it, softened by the silver rain and warmed by the summer sunshine, has burst the green bonds, and the velvet petals have spread back, how we may imagine the tight packing, and see the creases left on the opened flower. So is this life, and death is like the blossoming of the most perfect rose that ever opened in June. What is there in the land beyond? It is a land of realities, not of a vague strangeness, there are no dead levels, there are no dark mountains, not everyone performing the same kind of occupation, not the losing of all distinc-

tion of genius, but the growth of the music of action. It is a life of splendid activity. There are the little children tenderly taken care of, there are schools for them where they are educated, not as here where a child is told it must not do this and it may not do that, but where a child is allowed to develop itself, and the general tone of the environment demands right in deed and thought.

There are groups of philosophers, there are places where the grandest and widest thoughts are given; there attractions are mutually active, all life finds its true place, gravitates to its own level. There we learn to know ourselves and each other, and in the grand orchestra perform our part, and aid in the production of the harmony of the spheres. That world acts on this: the poet has an invisible helper; the artist has close to him one or more of kindred genius; the inventor receives higher suggestions, and wherever we look, even to the humble artisan, we find these sympathies always expressed. When we desire good, we pray up to the angels, when we wish for evil we pray down to the realms of darkness. Your friends are away, out in the vast, and the good, and true, the loving and faithful have to come down from the heights to visit us. There all have an occupation, the spirit world is not to be imagined as a hive of drones. As the leaf and the flower must be themselves and unfold, so the law of life demands growth, expansion, unfolding; requires the opening out of the intellect and the affection. The world, in its ignorance, symbolised love as a winged child, with bow and arrows, and without sight; but now we realise that love is of full stature, erect, and has diviner sight and clearer vision. We know that "God is love," and are conscious that the soul which loves has the clearest of all visions. Love lives in the spirit land, it is immortal, glorious. That land is one of realities, of homes, not of the husk of homes, but the hearts where love is. There is education and a harmonious development of all activities.

The old Utopian dream, and the old thought of a deathless region with a fountain which gave perennial life, are realised in that land across the shining river of death. You take an old Bible and open it: in the middle is a dried rose which was pressed fifty years ago, it has preserved its colour, and has a faint fragrance, but still none would say it were as fresh and sweet as one grown this summer. Yet the texts of Moses and Elias, of John on the island of Patmos, of the angels on that Christmas Day singing to the shepherds, these are the true dried roses, while a message from a child, a mother, a father, a brother, or any dear friend, would be as roses fresh gathered. The present does not disprove the past, the past does not deny the present, but both are linked together, and it devolves on us to open our hearts and receive from them their truths.

Mrs. BRIGHAM next gave an improvised poem on the following: "Angelic guidance, a perfect day, the beauty of holiness and joy."

Miss SMITH contributed some successful clairvoyance, and the afternoon meeting was closed by a benediction, pronounced by Mr. CHISWELL.

Mrs. BRIGHAM opened the evening meeting with a soul-stirring invocation, delivered in a crowded hall.

Mr. CHISWELL welcomed the audience as friends of truth, and said that the truth should make them free: free to act, free to think. From ages this question has come, as pertinent to-night, what is truth? Yet how many essays to tell! Truth always manifests itself to the freethinkers, and we are freethinkers in the highest sense of the word: we have a free platform. If this, then, is our condition, we shall have truth. Varied have been the experiences which have brought us here; I, myself, graduated through every sect, and at last I left the sects and was a Materialist, and then Spiritualism found me out, and I am here. I listened to the voice of the spirit, and, under the compelling power of the spirit, I am here. We are here as friends of truth, and are prepared to recognise what is wholesome and of good report as truth.

Miss CUSHMAN then recited an admirable poem, beginning "I stand beneath the clouds," which was duly appreciated.

"DO THE SO-CALLED DEAD RETURN?"

Mrs. BRIGHAM then proceeded to her lecture. Have we heard from the so-called dead?

"There is no death, what seems so is transition;  
This life of mortal breath  
Is but the suburb of the life elysian,  
Whose portal we call Death."

No truer word of inspiration was ever spoken than this message of life. Is it only musical, poetical, a happy dream, or is it something substantial to build upon as a rock? The feet point forward, the eyes are not at the back of the head, these physical suggestions point that man must walk forward, and Spiritualism tells him the same.

Some people desire to keep the world at a standstill, or to turn their backs upon the future; they say that God's revelation is in the past. But the Scriptures say, "Add to your faith, knowledge"; "Prove all things, and hold fast that which is good"; "Try the spirits, and see whether they are of God." There is no limit to the old command; it is for all ages; let them read the verses and know that they must think, must reason, must try and prove. St. Paul said, "Concerning spiritual gifts, I would not have you ignorant," and he recounts these gifts: healing by the laying on of hands, speaking in strange tongues, prophesying. Prophesying has a deeper meaning than that of foretelling, it denotes a recognition of principles. Investigate and think; think earnestly, press forward and learn all that you can perceive and understand of truth. Some believe the dead are raised from their graves and, strangely changed, have wings for swift flight. The medium named Saul, who was of Tarsus, said explicitly that he knew a man, "whether in or out of the body" he could not tell. Notice the point, man may be in the mortal body or out of it; the body is only a garment, and in many cases may be called a misfit. Who can imagine the liberty to come when a great spirit inhabits a little body, when a strong spirit is imprisoned in a frail body. Is it not a splendid thought that man can step away and be "a man for a' that." Saul knew this, and was so clairvoyant as to be unable to tell sometimes whether he beheld a mortal or a spirit. There are two Spiritualisms, one the Ancient Spiritualism of the Scriptures, of Socrates, of Plato, or the days of augurs, oracles,

and prophets; the other, that of the nineteenth century, Modern Spiritualism.

The ancient Spiritualism was not for the multitude, and Jesus said, "There are many things I would have told you, but you could not bear them." This was because of their undevelopment. Humanity is progressive, and after a time the light is here. Truth is always the same, it is only new or old according to our conception of it; no man ever created or destroyed truth. People are like hills and mountains—some are like knolls. As the sun first touches the snow-clad peaks, and then lights the others, so the tallest minds catch the rays of truth, those who are freest and least prejudiced. Gradually the masses are touched, not because truth descends to them, but because they grow to it. The difference between the two Spiritualisms existed in the difference of men's understanding. Modern Spiritualism is for people to question and to consider. It is eminently practical, and to meet the angels we must be angelic, else they would soon be home-sick. Examine the Bible thinkingly, and in the Old and the New learn that the spirits did return; the laws of God are unchangeable.

Think of the ladder of Jacob and its innumerable crowd of descending and ascending angels. Many believe in the ascending angels, but if we say that they may come back with a message, they cry, "No! no! we must go to them." Patience is required. Remember the grandest discoveries were not made in a minute; many search long and anxiously in the river beds for diamonds, many others seek patiently for threads of gold in the rock. Oh, how patient in their search; how patient are they who look for the source of a river in a forest; how patient in attempting to find an open polar sea and the pole itself, and yet, tell of the land of golden fields and crystal seas and limpid rivers; of the proofs of life eternal and of love immortal, and they say, "I would like to be convinced to-night." A mushroom may spring up in a few hours, but the oak has to be ringed by centuries to attain its true girth, and hence be patient. Truth has been crucified between the thieves of Authority and Popularity. But know that God is a living God, truth is a deathless thing, that life and love are immortal. Evidence of this will come to you, the proof will be given to many, may be to all, of your senses. Seek, and ye shall find; ask, and it shall be given unto you. With brain and heart and purpose, consistent and pure, investigate, and learn to know that those called dead are living, that "Hand in hand with angels through the world we go." Yet you say nay. But you, Christian mother, when you rock your child to sleep and you croon as lullaby: "Hush, my dear, lie still and slumber, holy angels guard thy bed," you admit that the so-called dead are alive. Find the truth that there is no death, and at that instant double the joy of living, and be able to look out beyond the grave, and then you realise that the parting is only good-night, and not good-bye, and that we meet again in morning light.—"The truth shall make you free," "Earnest prayer," "The purpose of life," and "By their fruits ye shall know them," formed the subjects of Mrs. Brigham's second delightful improvisation.

Mrs. EMMA HARDINGE BRITTEN was then called upon to speak. She said it was a harder task than could be dreamt of for her to say farewell to two ladies who deserved better of the world than the strangers around them could know. Many years ago she (Mrs. Britten) experienced her physical birth in this country; over thirty years ago she was born spiritually in the grand world of the West. She went to America on a musical engagement, and during the progress of her residence there promised to write to the paper, of which she was sub-editor, on Yankee notions. She heard of Spiritualism. Being a pious girl, wholly devoted to the church, she went, in order to turn into ridicule the last Yankee invention, to one of the best mediums. As soon as sounds came she turned the table to find the springs, and the raps were on the floor; felt the carpet for springs there, and the raps were heard on the walls; and then sat down, and they were heard on the chair back. Communication was established, and after two hours she found she had never lost a friend, all were alive, even those forgotten. There is no death, and were that alone the experience of her life she would still re-echo the cry, "There is no death." Compelled to serve as instrument in New York city for two years, compelled to travel the States and the world, by the same power which has spread this movement without a personal founder, against the anathema of the church, the scorn of the press, which caused the answer to the cry, "Who brought the movement into this land?" to be always, "The spirits"; compelled to travel; protected from angry mobs and lynching parties, so that she suffered neither loss nor injury, Mrs. Britten began to pray for companionship in the work, and on the return to the United States heard of a pure, sweet young girl, Nellie Temple; was glad and rejoiced; and when the latter was an honoured wife and mother, and still the words of praise were uttered in New York city, month after month, and year after year, she became her worshipper and friend, and always was glad and blessed God for Nellie Temple Brigham, thus to know and love her, and feel strong with her whom slander and unkindness could not touch. They seldom met, but when they did they hailed each other, and Mrs. Britten felt stronger and strengthened because Nellie Temple Brigham carried the standard. (Applause.) Mrs. Brigham did not know how grateful and how many have been strengthened by her ministry. Mrs. Britten said emphatically and deliberately that Spiritualism was the reform of reforms, the science of sciences; it was the grandest science, the greatest reform; it was the new religion, the religion of life.

With deep sympathy, and, but for the love of the Western land, deep sorrow, she looked on the faces which she should see no more, and with heart sorrow and yearning fain to follow them, held back by duty alone, she gazed on them for the last time. But still there was the satisfaction of the knowledge that they would meet again in the to-morrow that will never fail; she could look forward to the re-union with the mighty, the true, and the good who had gone on, and with the knowledge that she should clasp hands with them she would then be able to let Nellie Temple Brigham know how, by her name and gentle counsels, by her invincible truth and fidelity, she had helped her friend, Emma Hardinge Britten.

Miss SMITH gave some successful clairvoyance; this was characterised by the fact that in each case the feeling was one that the spirit friends present were many of them relatives, that they gave a message showing how glad they were that the meeting had been held, and demonstrating conclusively that there is no death.

After benediction by Mrs. BRITEN, the most successful meeting held in Manchester for some time was concluded. Advance, Cheetham Society.

## LONDON NEWS AND NOTES.

**BATTERSEA RISE.** 38, Kieldon Road, S.W.—Mr. Peters' guides discoursed ably on "Jesus giving his disciples power over evil spirits." Several tests in clairvoyance and psychometry were especially good.

**BATTERSEA PARK.** Open Air Work.—A faithful few gathered a fair audience. Some faith-healers defended themselves from the charge of failing to obey the Apostolic injunction to "Heal the sick, preach the gospel, and cast out devils." We tried to show that "faith" is not essential, healing being the result of laws obeyed, whether consciously or unconsciously employed. Speakers were Messrs. Adams, Emms, Boddington, and Mrs. Boddington. Next Sunday, 3-15 as usual.

**CAMBERWELL NEW ROAD, S.** Surrey Masonic Hall.—Mr. W. E. Long's guides spoke on "And he that hath an ear, let him hear what the spirit saith in the churches," etc., to a full hall. An address of remarkable power and beauty, upon "The church of the spirit." If ever the truth as to the possibility of inspiration to-day was in doubt, this address was one calculated to remove it.—R. B.

**CANNING TOWN.** (Affiliated).—7: Miss Findlay had a hearty and sympathetic reception; she psychometrised several articles with great satisfaction. 11: Mr. Peters discoursed on "Speak gently." Psychometry to strangers with wonderful accuracy. Crowded audiences.

**CANNING TOWN.** Co-operative Society of Spiritualists, 47, Hermit Road.—8: Mr. Sloane's guides gave an admirable address and good psychometry, much appreciated. 11: Mr. Shaw's guides gave interesting addresses. Good clairvoyance by Mrs. Weedamayer.

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—Splendid discourse from the lips of Mr. G. H. Bibbings, on "Was, is, and shall be." Exceptional eloquence, ability, and elocutionary power, combined with important teachings and powerful arguments. Crowded audience, many unable to obtain admittance. Mr. Bibbings warmly welcomed. Excellent singing by Miss Florence Morse.—L. H.

**EDMONTON.** Beech Hall, Hyde Lane.—Mr. Dalley, after answering questions, gave an interesting and lucid address on "How to live," to a large audience. We are making grand progress here, increasing week by week.

**ISLINGTON.** Wellington Hall.—Mr. Jones, chairman, introduced the subject of "Ruts." Various speakers followed, including Miss Harris, who was controlled by Mr. Spurgeon. The writer, having heard this control speak through Miss Cotterill, in the North of England, was struck with the similarity in style and language used.

**KENTISH TOWN.** 85, Fortess Road, N.W.—Mrs. Brigham gave an address and a recitation. Mrs. Spring gave satisfactory clairvoyance.

**STRATFORD.** Workman's Hall, West Ham Lane, E.—Mr. J. Allen spoke well on "Spiritualism, its use to humanity," to a crowded hall. Many old friends glad to hear Mr. Allen again.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—7: Mr. W. Lamb gave an instructive address and good psychometry. 11: Mr. Mayoh gave excellent trance addresses. *Lyceum*: Half-yearly meeting. The following officers were elected:—Conductor: Mr. G. E. Braham; assistants, Mr. G. Leigh and Mr. J. B. Longstaff; secretary, A. E. Braham; treasurer, Mr. Cheestwood; librarians, Mr. Barrington; musical director, Mr. A. E. Braham. 12: Farewell to Mrs. Brigham and Miss Cushman. Miss Cushman recited a beautiful poem, "Out of the body." Mrs. Brigham dealt with written subjects most eloquently, giving intense pleasure. Her persuasive and sympathetic voice, and bright telling manner, together with her wonderful power to improvise poetry, won all hearts. Mr. E. W. Wallis moved a resolution that the Manchester body of Spiritualists wish them God-speed and a safe voyage to their home in America, Mr. J. B. Tetlow seconding it with a few very pleasing remarks, and Miss Green supporting, it was carried with hearty applause.—T. Roughsedge.

**COLLYHURST STREET.**—7: Miss Smith's psychometry will make many converts to Spiritualism; present, 54. 11: Miss Cotterill on "Who are the true heroes of to-day?" remarkably lucid and effective.—*Lyceum*: 11, usual routine; recitations, Maria Cowl and May Pollock; present, 70.

**GORTON.** Ainsworth Street.—11: Mrs. Porter's control, on "What has Spiritualism done?" Good clairvoyance. We hope to hear her again. Large circle. Clairvoyance by Madam George, Mrs. Uren, Mr. Faulkner, and Miss Knight. Good address by an old friend.

**HULME.** Junction Street.—Wednesday, clairvoyance by Mr. Connolly. Thursday, Mr. Lamb gave psychometry. Sunday, 6-30, address and clairvoyance by Mr. Connolly, all recognised. Crowded after-circle. Monday, pleasant evening with Miss Smith, address and successful clairvoyance and psychometry, well received.—*Prospective*: Grand sale of work, to help to establish a society, on Wednesday, October 28, and three following days. A splendid collection of articles will be offered. The following ladies and gentlemen have kindly proffered their services: Wednesday, 2-30, Mrs. Wallis will open the first day's sale; Thursday, 2-30, Mr. Wallis; Friday, 2-30, Ex-Councillor Davies; Saturday, 11 a.m., Mr. K. T. Robinson. Saturday, 7-30 p.m., a grand entertainment, crowded programme. First day, 6d. Remaining days, 3d. Entertainment, 3d. We appeal earnestly to make it a success.

**LONGSIGHT.** 24, Grey Street.—6: Mrs. Wright gave an address

and psychometry with good results. 11: Miss M. Allen gave an instructive address and good clairvoyance. Officers elected: President, Mr. J. Todkill; vice-president, Mr. H. Thompson; financial sec., Mr. P. N. Humphreys; treasurer, Mr. Lonsdale; cor. sec., Mr. A. H. Heggs. *Lyceum* officers: Conductor, Mr. Lowe; treasurer, Mrs. Wright; sec., Mr. Wright. *Prospective adv.*—Mediums with open dates for '96 and '97, please communicate with Mr. A. H. Heggs, No. 82, Clowes-street, West Gorton, Manchester.

**396, OLDHAM ROAD.**—Morning, a good *Lyceum* session. Evening, our friend Mr. J. Kay spoke upon "The objections to Spiritualism." Many thanks for his kind services. 18: Morning, the Conductor will discourse upon "A rational conception of a continued existence." Discussion invited.

**OPENSHAW.** George Street.—A good time with Mr. Leaver's guides, who gave excellent addresses on "The unity of the spirit," and "What is man." Psychometry very good.

**PATRICROFT.**—7: Public circle; Mrs. Porter gave an excellent address and clairvoyance. Societies would not regret giving her a date. 11: Mr. J. C. Macdonald on "Naturalness of spiritual communion." Nine written questions answered with great satisfaction.

**PENDLETON.**—7: Members' meeting, election of officers: Mr. J. Moulding, 36, Wellington-street, Whit-lane, cor. sec. 8: Public circle, Mr. Massey gave clairvoyant delineations, mostly recognised; several being remarkably clear and distinct. 11: Afternoon, public circle, conducted by the medium, Mr. J. T. Tetlow; a pleasant and profitable session. Evening, questions were dealt with in a masterly manner.

## PLATFORM RECORD.

**ACCINGTON.** St. James's Street.—5: Miss S. Butterworth and Mr. Leaver kindly gave services; address, clairvoyance, and psychometry. Sunday: Miss Howorth's control gave nice addresses and good clairvoyance.

**ACCINGTON.** Whalley Road.—11 and 12: Mrs. Marshall's guides gave grand addresses on "Dare to fight for truth" and "Unity," and successful clairvoyance.

**ARMLEY.**—Harvest festival a fine success. Fruit and flowers were kindly sent in by friends, for which the committee were heartily thankful. Mrs. Midgley, speaker. Special hymns sung; Mr. Walter Steel and Mr. Morris, and Miss S. H. Hodgson gave solos. Mrs. Midgley named an infant, and gave great satisfaction to large audiences.

**ASHTON.**—Mrs. Horrocks being ill, Mrs. Peters gave good addresses, clairvoyance, and psychometry.

**BARNOLDSDWICK.**—Good address by Miss Craven on "Speak gently to the erring one," and questions from the audience.

**BELPER.**—4: Mr. Walter Howell spoke on "Our ethical standard," and "The valley of the shadow of death, and what man knows of what is beyond it." Hall full. Most eloquent and powerful addresses were listened to with marked attention. Many were heard to say on leaving, "What a treat we have had." Societies who have not heard Mr. Howell have yet a treat in store, and would do well to secure the valuable services of so able and popular a speaker.

**BIRMINGHAM.** Bloomsbury.—11: Mr. Ashby gave a good discourse on "Liberty." Striking clairvoyance; six sceptics were picked out of the audience, and went away well satisfied of spirit return.—O. H.

**BLACKBURN.** Northgate.—Public Circle, Wednesday. Good psychometry and clairvoyance by Mrs. Allerton. Sunday, good addresses to large and intelligent audiences, by Mr. R. Craven. Psychometry good.

**BOLTON.** 12, Hulme's Court.—Mrs. Griffin's addresses upon "Does man live after physical death?" and "Spiritualism—what is it?" were both delivered in most impressive language, and most instructive to those who would desire instruction. Clairvoyance good and recognised.

**BRADFORD.** Boynton Street.—Mr. Pawson spoke with feeling effect upon "Do spirits converse with God?" "Spiritual development, and how to attain it," "What connection has Spiritualism with present-day Socialism?" which showed a power of knowledge in the way he handled the subjects.—J. N.

**BRADFORD.** 421, Manchester Road.—In Mr. Rowling's absence, Misses Fowler and Briggs gave good addresses, assisted by Mrs. Webster, with clairvoyance. Good audiences.

**BRIGHTON.**—Mr. G. Newton gave eloquent and very satisfactory addresses on subjects from the audience.

**BURNLEY.** North Street.—Harvest festival, Miss Patefield, speaker, on "Man after death" and "Spiritualism, what it has done and what it will do," was well appreciated. Successful clairvoyance, crowded audiences. Thanks are tendered to all good friends who assisted by labour and munificent gifts of flowers, fruit, and vegetables in making our festival a decided success. Special music by the choir.

**BURY.**—Wednesday: Miss Scott gave an excellent lecture on "Spiritualism and its phenomena, good clairvoyance. Sunday: Mr. Golding, our president, lectured on "Misconceptions of God," very intellectually. Mrs. Walker (first time) gave clairvoyance. Mrs. Dixon, at night, lectured on "Reform." Thanks, friend, for help in the hour of need.

**CARDIFF.** St. John's Hall.—Brother G. E. Aldridge, of Weston-super-Mare, kindly gave an able and comprehensive address upon "Action versus faith," claiming from Biblical records that Jesus based the true test of spiritual life upon works not faith alone. The speaker lucidly showed how true the many churches of Christendom are to the principal teaching of their founder.

**CARDIFF.** 100, Cowbridge Road.—Trance address by Mrs. Williams: "Man left a record of his progress during the ages for the use of his descendants," Spiritualism being the latest and grandest development. Question by stranger answered splendidly by Mrs. Preece; good and well recognised clairvoyance by both ladies. Tuesday service well attended. All welcome.

**CARLISLE.** 36, York Street.—Pleasant evening with the guides of Messrs. Holroyd, Rushforth, and Cartner. Good clairvoyance.

CARLISLE. Caldewgate.—First visit of Mrs. Johnston. Good addresses, psychometry especially good; declared to be of the best. Audiences large and highly pleased. Week night meetings at Mrs. Bells; good sale of the TWO WORLDS.

CLITHEROE.—6: Very successful social, given and worked by the ladies. Songs, games, and dancing, heartily enjoyed. A vote of sympathy was unanimously given to Mrs. Fairbrother (an energetic worker for the social), who should have presided, but was suddenly taken seriously ill. The ladies have nobly beaten the men, realising about £12. About £20 has been thus raised for the furnishing fund by the two socials. Sunday, Mrs. Russell gave good addresses on "Unity," and "Spirits in prison." Successful clairvoyance. Half-yearly meeting, officers appointed. President, Mr. R. C. Cravon; secretary, Thos. Wilkinson, North Cross Cottages; treasurer, Mr. J. Stewart; committee, Mrs. Fairbrother, Messrs. Barlow, Brown, Bench, W. Alder, Cottam, and Heggarth.

DARWEN.—Mrs. Brooks delivered two sterling addresses on "Live for something—be not idle" and "Is Spiritualism a religion?" Clairvoyance good. Psychometry for sickness very good.

DERBY. Normanton Road.—4: F. T. Hodson gave good addresses and successful clairvoyance. 5: Mr. Walter Howell handled seven written subjects from the audience in a most able and masterly manner, and answered questions with a rapidity and brilliance which fully displayed Mr. Howell's abilities. Mr. A. Smedley, of Belper, again kindly presided; Miss Rose Millis at the organ. 11: Mr. Swinfield gave good addresses and very successful clairvoyance.

DEWSBURY.—8: Public circle. Good clairvoyance by Mrs. Crawshaw and Miss Dixon. 11: First harvest festival a success. Mrs. Hoyle spoke well on "Seed time and Harvest" and "Man, a spiritual, physical, and a moral being." Good attentive audiences.

DUNDEE.—6th and 8th: We had the pleasure of a visit from Miss McCreadie. Meetings were held in Gilfillan Memorial Upper Hall. The clairvoyance given by her control, "Sunshine," was good, descriptions being full of detail, and names in some cases also given. The psychometry was also satisfactory. Sacred solos were sung during the evening by Mr. J. R. Watson, with pianoforte accompaniment by Mr. James, our president. A special meeting of members only on 7th inst., proved most satisfactory and enjoyable, the conditions being more favourable than with a mixed audience.—T. C.

ELLAND. Newcombe Street.—Mrs. Bottomley's guides gave interesting addresses on "What good is Spiritualism? and what has it done?" and "Come, let us reason together," followed by excellent clairvoyance, mostly recognised.—G. H. S. H.

FOLESHILL.—4: Several speakers gave short addresses. 11: Flower service commemorated the passing on of Fred. Goode (aged five years). Interment in Foleshill Cemetery, on Oct. 6. The table was filled with white flowers. Mr. W. H. Grant gave a fine address on "The beautiful angel of death." Good audience.—O. W.

GATESHEAD. 47, Kingsboro' Terrace.—8: Good personation by Mrs. Coulson, all recognised. 10 and 11: Splendid addresses from Mr. McClelland's guides, "Spiritualism from a religious point of view." Everyone delighted.

GLASGOW.—Morning: Mr. Sharpe, vice-president, read an excellent paper, "A common sense religion," eloquently urging the necessity for good works. Evening: Mr. D. Anderson's control, "Harbinger," discoursed on "Spiritualism in relation to secular progress." All religious movements (he said) were followed by social reform, and Spiritualism was the herald of a grand millennium. Love to God must necessarily include love to man.—"Jacobs" added a few words of exhortation.—Crowded hall.—J. S.

HULL. St. George's Hall.—6-30: Mr. T. A. Williams, Bristol, gave a splendid lecture on "The truth about vivisection, an appeal to all humanitarians." He showed the small amount of knowledge gained, considering the vast cruelty inflicted.

HUNSLER. Goodman Terrace.—Mr. Wm. Smith on "The object of life," and "What am I, or is man of a dual nature?"

HUNSLER. 3, Bottom of Joseph Street.—Mr. Barraclough, excellent address on "Women and freedom," and questions from the audience, much enjoyed. After meeting, good clairvoyance.

LEEDS. 8, Myer's Court.—Mrs. Beecroft's guides on "A new commandment I give unto ye, that ye shall love one another," followed by clairvoyance.

LEICESTER. Town Hall Square.—Mr. Brian Hodgson gave very impressive addresses on "What Spiritualism is, and what it is not," and "How to develop the human spirit." Large audiences.

LEICESTER. People's Hall, Millstone Lane.—11: Mr. Horsley's guides spoke on "Death, the gateway of life," and gave a poem on "The higher life." Well appreciated. Good clairvoyance by Bro. Bunney.

LITTLETON. Carr Street.—Lyceum: Recitations by R. Hodgson and J. Horner; solos by Wm. Sykes and G. Pawson. We are supplied with bells, which improve the calisthenics. The scholars are all delighted. Pleased to see Mr. Blackburn; hope he will come again. Good attendance.

LIVERPOOL. Daulby Hall.—Mrs. M. H. Wallis spoke well on "Death in life and life through death," and "Free thinking and free will." The large and appreciative audience paid close attention to a most able exposition of the doctrine of free thought, insisting on the duty of the thinker, while leaving behind the old bonds and drawbacks to progress, to keep on the ascending scale, ever aspiring to higher achievements in knowledge and moral excellence. Mrs. Wallis received frequent well-merited applause.—Cor.

LIVERPOOL. Eaton Hall.—4: The memorial and flower service was unanimously voted a grand success; crowded in the evening. Solos nicely rendered by Miss Bessie Standen and Miss Newman. The choir gave efficient service. Madame Smith gave excellent addresses, clairvoyance, and named an infant, many expressing themselves that they had "never witnessed a more interesting and beautiful ceremony." Great praise is due to Mr. Diggle for the artistic and beautiful manner in which the room was decorated. 11: Mr. Jones gave a most excellent address.

LONGTON.—11: Mr. Llewellyn on "The ethics of Spiritualism" and "The Spirit World," spoke very ably, and was thoroughly enjoyed.

NELSON. Bradley Fold.—Mrs. Berry being unwell, Miss Butter-

worth discoursed on "After death—what?" and "The will of God," and gave clairvoyance.—D. H. B.

NELSON.—7: Mr. Aldersley conducted an excellent circle. 11: Mr. Ward's guide spoke splendidly on "Spiritualism no new revelation" and "Heaven, where is it?" Good psychometry and after-circle.

NEWPORT (Mon.). Barrack Hill.—6-30: Address by Mr. Wayland's guides, "Spiritualism teaches us there is no death. All live, all love." Clairvoyance by Miss Alice Wayland. Strangers from Risca visited us.

NORTHAMPTON.—Mr. H. Clark, of Leicester, conducted the services over the remains of Mr. Linnet. Crowded hall, many strangers finding it who did not know of it before. Sunday, Mr. Hodgson, of Kettering, very good meeting. Crowded hall at night; all seemed well satisfied.

NORMANTON.—Miss L. France being absent, Mr. Johnson, who started on his holidays, received a message from his spirit guides, while at Skipton, that he would be wanted for our platform on Sunday. Obeying the spirit, he returned and delivered a very elevating discourse to a large audience. Eleven clairvoyant descriptions recognised, and 46 persons stayed to the after-circle. Mr. Johnson has our grateful thanks for his self-denial of pleasure to benefit our society.—E. Backhouse.

NORTH SHIELDS. 80, Saville Street.—4: Mrs. M. H. Wallis's guides answered questions, and gave an eloquent address on "The harvesting of the future." 5: "Doubt and doubters," all were highly appreciated. 7: Mrs. Young gave satisfactory clairvoyance. 11: Mr. J. H. Lashbrooke spoke eloquently on "The growth of the soul."

OLDHAM. Bartlam Place.—Mr. Jones gave good addresses on "The ethical basis of religious beliefs," and "The transition of spirits." Miss Robinson gave clairvoyance; crowded audience.

OLDHAM. Temple Society.—Mr. Postlethwaite's addresses were given with his usual ability and clearness. Psychometry very successful.

PRESTON. Walker Street.—That wonderful medium, Mr. Thos. Wild, gave about 30 tests. A very notable one was William Dobson. After giving age, and where he lived when he passed on (Fishwick Parade), he gave the name of a house he used to keep a few years ago. Miss Ribchester also gave a short address.

PRESTON. Central.—Mr. Sander's guides gave a good, homely address and convincing clairvoyance. A pleasing day, and very encouraging.

RAWENSTALL.—4: Lyceum anniversary services. Mr. Taylor spoke on "Suffer little children to come unto me" and "Why is Spiritualism ridiculed by all other denominations." 11: Mrs. H. Robinson spoke on "He who works the hardest prays the most." Clairvoyance at each service.

SHAW.—Mrs. Johnstone gave an address; good psychometry and clairvoyance. 11: Fine address on "Man's home on earth and his home in heaven, in the light of Spiritualism," and "The voice and the finger of God." Excellent clairvoyance, all recognised.

SEGHILL.—11: Mr. J. Huggins dealt very well with "Why hast thou forsaken me?"

SKIPTON.—Mr. E. F. Hartley spoke on "Righteousness exalteth a nation," "God is love," "Man that loveth not is not of God." Psychometry and clairvoyant descriptions very good. A splendid circle at night with the medium.

SMETHWICK. Central Hall.—11: We had the pleasure of welcoming Mrs. Rennie (for the first time to Smethwick), who delivered two addresses to good audiences, "Why I became a Spiritualist, and why I remain one," and "Is Spiritualism a religion?" also giving remarkable evidence of spirit return.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Wainwright gave a remarkable address on his pilgrimage and experiences, giving great satisfaction.

STALYBRIDGE.—5: Fruit Banquet. The best evening we have spent together. Mrs. Johnstone and Miss Smith gave excellent clairvoyance and psychometry, all correct. Mr. Rothwell ably presided. Solos by Messrs. Higgs and Thorpe applauded. Fruit, coffee, and biscuits handed round; dancing followed. 7: Madam Henry failed to attend, Mr. L. Thompson kindly taking the service. 11: Mrs. Fielding addressed large gatherings on "The heavenly home," and "Eternal life." Good clairvoyance.

STOCKPORT.—Grand day with the Lyceum. The Misses Bromley, Marsden, and Rowbottom, sang beautiful solos. Mr. I. Pickthall, one of the leaders of the Lyceum, made his debut, as a trance speaker, his address being very attentively listened to by a crowded audience. Miss M. Richardson gave excellent clairvoyance.

WAKEFIELD. Queen Street.—7: Mr. W. Ripley's guides gave a splendid address upon "Spiritualism." Clairvoyance successful. 11: Mr. F. A. Wood gave his experiences, and his guides spoke well upon "Spiritualism, is it a new religion?" Clairvoyance good.

WALSALL. Central Hall.—4: Our old friend Mr. W. Johnson paid us another visit, and delighted his hearers with discourses, in his usual capable manner. 11: Annual Hospital Sunday. The whole amount of our collections go to the benefit of our local hospital. At 11-0 Mr. P. Woolison, of Wolverhampton, kindly gave services for a public seance. Good clairvoyant and psychometrical delineations were given to a select company. 6-30, Mr. S. Welch, who for the past 33 years has been officially connected with our hospital as secretary, spoke on "Our hospital, its work and claims to support." After reviewing the splendid services to the thousands who had passed through the institution, either totally or partially cured, he made an impressive appeal for assistance in contributing to the funds. Mrs. Groom followed with descriptions of spirit friends.

WEST HARTLEPOOL. 26, Richard Street.—4 and 11: Mr. Shirley, under control, described spirits, and gave good advice on health, etc. All earnest inquirers welcome.

WEST HARTLEPOOL. 20, York Street.—Mrs. Robinson's guides spoke on "Nearer home." Mr. T. Moore's guides, on "Poverty and charity," spoke fairly for the first time in public.

WISBECH. Public Hall.—Mr. Ward's able and impressive discourse, from a subject, sent up, and clairvoyant tests (all recognised), much enjoyed.

WHITWORTH.—A good day with Mr. Johnson.

RECEIVED LATE.—Bradford, Manchester: Mr. Crompton gave a good address, clairvoyance and psychometry.—Burnley, Hammerton Street: 6th, Mrs. Best. 170 present, good circle. 11th, Mr. J. B. Tetlow on "Catch the sunshine," and questions, did exceptionally well; psychometry and clairvoyance.—Hollinwood: 6th, Mr. Richardson did well. 11th, Mrs. Lambert is improving in her lectures, and was successful with clairvoyance.—Leeds, Back Adelphi Street: Miss Thorpe, Wm, Wilkinson, and Mrs. Siddle did well.—Salford: Mrs. Singleton Moss, Master Cunningham, and Mr. Davies made the harvest festival eminently successful. All friends are heartily thanked for assistance of all kinds.

### 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. Theaker Lane.—Service of Song, Sunday, Oct. 25, "A Sister's Love." Reader, Miss Dodgson; conductor, Mr. Morris. Speaker, Mr. J. H. Barraclough, of Armley. Tuesday, 27th, Mr. J. Swindlehurst, of Preston, at 7-30.—T. K.

BOLTON. Bradford Street.—Saturday next, Oct. 17, Lyceum Tea Party, at 5 p.m.; 8d. and 6d. Entertainment, 7 o'clock. Everybody welcome.—J. Knight.

BRADFORD. Central Hall, Manchester Road.—Great Public Debate will take place on Wednesday and Thursday, Oct. 21 and 22, between Rev. W. T. Lee, of Cardiff, and Mr. John M. Robertson, of London. Subject, "Christianity or Secularism: which is the better for man?" Chairmen: Wednesday, Mr. O. Cohen, of London, Thursday, Rev. G. P. Clarke. Doors open at 7 o'clock. Chair to be taken at 7-30. Admission 1s., 6d., and 3d.

BRADFORD. Temperance Hall.—Anniversary, Oct. 17, Grand Tea, at 4-30 Entertainment at 7 p.m., to consist of songs, recitations, glees, 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.

DERBY.—A Spiritual Mission Room, Webster's Buildings, Traffic-street, will be opened by Mr. Horatio Hunt, inspirational speaker and clairvoyant, Oct. 18; editor of *Spiritual Review*, of London. Services, 2-30 and 6-30, for the spreading of spiritual truths to humanity.

HUDDERSFIELD Spiritualist Society, St. Peter's Street, is now booking dates for 1897. Mediums, kindly send on your open dates, stating your gifts and fees.—Thomas Wilson, 37, Manchester Road, Huddersfield.

HUNSLLET. Top of Joseph Street.—Wednesday, Oct. 28, Mr. W. Ripley, of Dewsbury, will speak at 7-30. Monday, Nov. 2nd, a grand Ham Tea, at 5 p.m. Social at 7-30; speakers, Mr. W. Ripley and Mrs. Shulver. Tickets, adults, 8d.; children over 12, 6d.; under, 4d. We hope all friends will come and make it a great success.—B. Wellock, sec.

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

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

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.

LIVERPOOL. Daulby Hall, Daulby Street.—October 18: Mr. John Lamont, Mrs. Nock, and local friends. 25: Mr. Wm. Johnson. Nov. 1: Mrs. E. H. Britten. Oct. 19: Debate at Pembroke Chapel at 8 p.m., "Is Spiritualism True?" to be opened by Mr. E. W. Wallis.

LIVERPOOL. Eaton Hall, Breck Road, Everton.—18th inst., Mr. G. H. Bibbings, B.A., will first visit Liverpool. At 3-30 "The Mission of Death;" at 7-0 p.m. "The Onward Tide." 25: A. W. Clavis.

LIVERPOOL Spiritual Evidence Society has removed their meetings to 8, Brougham Terrace, West Derby Road, every Monday, at 8 p.m., commencing Oct. 26.—John Chapman, 10, Dunkeld-street.

MADAM M. J. SMITH wishes to inform her friends and the public that she has returned to her home in Leeds. All her letters must be addressed to 9, Selborne-st., Dewsbury-rd., Leeds. [Advt.]

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

MR. VICTOR WYLDDES 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.

NELSON. Bradley Fold.—Will Speakers and Secretaries please note that D. H. Buller has resigned the secretaryship of the above Society, and that all correspondence should be addressed to Mr. W. Walmsley, 223, Leeds-road, Nelson.

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

NORTH-EAST LANCASHIRE Lyceum District Council.—Quarterly Council at Blackpool, on Dec. 5th. In accordance with Article 6, Business: All notices of motion must be sent to Secretary before November 7th. Lyceum returns and visitors' reports must be made up to and including the second Sunday in November, and forwarded the following week.—Thos. Wilkinson, Sec., North Cross Cottages, Salt Hill Lane, Clitheroe.

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.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure it must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

**Accrington**.—Temple, St. James-street, Lyceum, 10-30; 2-30 & 6, Mrs. Hulme. Mon., 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, and on Mon., 2-30, developing circle. 7-30, Service.

**Ashon**.—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. J. Gibson. Public Circle, Tues., 7-30.

**Ashington**.—Spiritual Temple, 5.

**Attcliffe**.—Vestry Hall, at 3, 6-30, Mrs. France.

**Bacup**.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mrs. Dixon.

**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, Open. Monday, Mothers' Meeting at 3. Thursday Members' Developing Circle, 7-45 prompt.

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

**Birmingham**.—Masonic Hall, New Street, Union, Class at 10-45. 11-30, 6-30, Mr. J. Swindlehurst. Smethwick: Central Hall, Cape Hill opp. Windmill Lane, Lyceum at 11; 6-30, Mrs. Groom.

**Blackburn**.—Old Grammar School, Freckleton-st. 9, Lyceum, 11, Circle; 2-30, 6-30, Mrs. Green.

**Blackpool**.—Spiritual Church, Albert-road, Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mr. Mayoh. Mon., 7-30.

**Booth**.—Liverpool—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mr. R. C. Craven. Mon. 8, Tues. 8, Seance, admission by ticket. Wed., 8, members only.

**Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mr. Davies.

**Bradford**.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. J. T. Todd.

**Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. D. Jagger.

**Burnley**.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m.

North-st., 9-30, Lyceum. 2-30 & 6, Mr. J. Pilkington Tues., 7-30, Mrs. Smith. Wed., 7-30, Ladies' Meeting.

**Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Plant. Wed. 7-30, Mrs. Robinson.

**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, *Citheroe*.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. T. Postlethwaite

**Colne**.—Cloth Hall Lyceum, 10; 2-30 and 6-30, Mrs. Bailey.

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

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

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

**Glasgow**.—4, Carlton-place, 11-30, 6-30.

**Heywood**.—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.

**Huddersfield**.—Brook-street, Lyceum, 10, 2-30 and 6-30, Mr. Hepworth.

**Hyde**.—Mount-street, Travils-street, Lyceum at 10 and 2-30, 6-30, Mrs. Fletcher. Tues., 7-30.

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

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

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

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

**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mr. John Lamont, Mrs. Nock, and Local Friends. Monday, 8 p.m., Members' Seance. Tuesday, at 8, Public circle. Admission by ticket.

**London**.—Camberwell New Road—Surrey Masonic Hall, 6-30, Mrs. Brenchley.

35, Station Road—Thursday evenings, 8-15, Class for instruction, questions and discussion is held. Inquirers are heartily welcomed.

**Canning Town**.—Co-operative Society of Spiritualists, 47, Hermit-rd., Sunday, 7, Mr. J. Dale. T.W. on sale. Wed., 8, Mr. R. Brailey.

**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. Brailey. Lyceum at 13, Fowler Road, Forest Gate. Members' developing circle at 54, Edmonton Road, every Monday and every Thurs. at 8, Mr. R. Brailey.

**Macclesfield**.—Cumberland-st., Lyceum, 10-30 & 3; 6-30.

**Manchester**.—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. B. Tetlow. Tues., 8, Choir practice. Wed., 8, Madame Henry. 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, Mr. Macdonald. Wed., Miss Knight, 8, Public Circle.

**Patricroft**.—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mrs. Rennie. Tues., 8. Wed., at 8, Mrs. Hyde.

**Pendleton**.—Cobden-street, Lyceum, 10; 2-45, 6-30, Misses Jeffery & Whilby. Thurs. 8, Public Circle, Miss Knight.

**Salford**.—Co-op. Stores, Chapel-street, 3 & 6-30, Circle, 8-15, conducted by Mr. A. Bracegirdle. Wed., 8.

**Millom**.—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7 Nelson—Bradley Fold, 2-30, 6, Miss Barlow.

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

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

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, Miss Cotterill.

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. W. Johnson. Thurs, 8, members only.

**Rawtenstall**.—Lyceum, 10-30; at 2-30 & 6, Mr. Standish.

**Rochdale**.—Baillie-st.: 2-30, 6. Public Circle, Wed Rothwell—2-30 and 6, Miss L. France.

**Royston**.—Lyceum, at 10 and 1-45; 2-45 and 6-30, Lyceum Open Session. Wed., 7-30.

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

**Slaithwaite**.—Laith Lane, 2-30, 6.

**Sowerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. Smithson.

**Stalybridge**.—Progressive Society, 3 and 6-30, Mr. Leaver. Wednesday. Mrs. Hulme. Thurs., 8, Members' Developing Circle.

**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Hyde. 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. G. Featherstone.

**West Vale**.—Green Lane, 6, Mrs. Thornton.

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

## NON-AFFILIATED SOCIETIES.

**Accrington**.—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Mrs. Berry. 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. Watkin. Mon., 7-30, Mr. Fallows.

**Birmingham**.—Bloomsbury, 6-30, Mr. Carlisle and Mrs. Lawrence. Mon., 7-45, Circle.

**Bishop Auckland**.—Temperance Hall, Gurney Villa, at 2 and 6.

**Birstall**.—Railway Terrace, 2-30 & 6, Wed., 7-45.

**Blackburn**.—15, New Market-st., W., Nortgate, 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. Mercer. Mon., 2-30. Wed., 7-30.

Little Horton-lane, Spluer-street, 2-30, 6, Mrs. Taylor.

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

Otley-road, Lyceum, at 10-30: at 2-30 and 6, Mrs. Roberts. Tuesday.

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

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

West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mr. J. C. Spencer. Thurs., 7-45.

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

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

**Cambis**.—Spiritual Evidence Society, 2, 5-30.

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

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

**Dearnley**.—Liberal Club, 2-30 and 6.

**Deusbury**.—Bond-street, Lyceum, 10 & 1-45. 3 and 6, Miss Hunter. Thursday, 7-30.

**Dundee, N.B.**.—Gillfillan Hall, Wed., at 8.

**Elland**.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Miss Armitage. Thursday, 8, Public Circle.

**Exeter**.—Friars' Hall, Friars' Walks, 6-30.

**Felling**.—Hall of Progress, Charlton Row, 2-30 and 6.

**Foleshill**.—Edgwick, 10-30 and 6-30, Monday, 8.

**Gateshead**.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.

**Halfax**.—Winding-road, at 10-30, 2-30, and 6. Mr. Pawson. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. W. Ripley.

**Heckmondwike**.—Thomas-street, at 10, Lyceum. 2-30, and 6, Miss Hall. Thursday, 7-30.

**Holliswood**.—Factory Fold, 2-30, 6-30.

**Huddersfield**.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mrs. Crossley.

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

**Hunslet (Leeds)**.—Top of Joseph-street, 2-30 & 6, Mr. Wimpenny. Tuesday and Saturday, 8, Public Circles.

3, Bottom of Joseph St.: 2-30 & 6, Mrs. Stretton. Circles, Tues. at 7-30, & Saturday, 7-30.

**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, Mr. Swindlehurst. 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. Sagar. Mon. 7-30, Public circles. Thursday and Sat., at 7-30.

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

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss Rowan Vincent.

**Edmonton**.—Beech Hall, Hyde-lane 7. Mr. Thomson and Mr. Walker.

**Islington**.—Wellington Hall, 6-45, Special Service. See advt. Wednesday, 8, Members' Circle.

**Paddington**.—227, Shirland-road, No. Mee ing. Sat., 7-30, The Aurora Soc. ety.

**Manchester**.—Openshaw Granite Hall (Liberal Club), George-street, Lyceum, 2-30; 10-30, 6-30, Mrs. Fielding. Thurs., 8.

West Gorton. Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 2-30, and 6-30. Tues., 8. Thurs., Public circle.

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

**Mexborough**.—Market Hall, 2-30 & 6.

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

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

**Nelson**.—Ann Street, 2-30 & 6, Mrs. Lambert. Wed., 7-30, Circle.

**Newcastle-on-Tyne**.—Heaton and Byker, Spiritual Institute, 3, Addison-road, Heaton, at 6-30.

**Newport (Mon)**.—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

**Normanton**.—Queen-st., 2-30 & 6, Mrs. Russell.

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

**Northampton**.—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Memorial Service, Mr. H. Clark.

**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. Stair.

Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.

Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30, Seghill—5-30.

**Shaw**.—Broadbell's Assembly Rooms, off Sandy-lane at 3 & 6-30. Wed. at 8.

**Sheffield**.—Langsett Road.—3 & 7, Mr. E. Marklew. Mon. & Thurs. 8.

**Shpley**.—Westgate, 2-30, 6, Mrs. Waterhouse.

**Shipton**.—Lecture Room, Temperance Hall, 2-30 and 6, Mr. Gledstone.

**South Shields**.—16, Cambridge-st., 6. Mr. Wilson. 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. Long. Wed., 7-30.

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

Queen St., Westgate—2-30 & 6, Mr. J. Oliffe. Wed., 7-30.

**West Felton**.—Cottage Meetings at 5-30.

**Whitworth**.—Market-st., 2-30, 6, Miss Scott.

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

## OTHER MEETINGS.

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

**Bradford**.—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Mrs. Jarvis and Mrs. Webster.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

**Bristol**.—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp

**Burnley**.—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

**Cardiff**.—198, Cowbridge Road, Canton.—6-30. Tuesday at 7.

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

**Gateshead**.—97, Coatsworth Road, Receptions, Monday, 7-30.

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

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

47, Kingsboro'-terrace, at 6-30, 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. Mr. C. A. Holmes. Weds. Sats., 7-45, Public Developing Circles.

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

**Hunslet**.—Goodman-terrace, 2-30 & 6, Miss Towers. Tues., Thurs., Sat., 7-30.

**Leeds**.—28, Back Adelphi-street, 2-30 and 6-30 Circles, Mon. & Thurs., 7-30.

8, Myer's Court, Castle Street., 6-30, Mon 2-30 & 7-45. Wed., 7-45, Public circles. Thurs 8, members only.

**Liverpool**.—Eaton Hall: Breck-road, 3 & 7, Mr. G.H. Bibbings. Thursday, 103, Queens-road, at 8.

**London**.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7 Free Healing, 8, Open Circle.

**Camden Road, N.W.**.—5, Osney Crescent, Circle Wednesday, 7-30.

16, **Haybur-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. Boddington. Tues., 7-30, private circle. Thurs., public circle.

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

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

**Kentish Town**.—85, Fortess-road N.W. 7-30 p.m. 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 for 8-30.

251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Purseys.

**Notting Hill Gate, W.**—51, Ladbroke-road. Mr W. Goddard; seance, Tues. & Fri., 8, sharp

**Paddington**.—227, 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, Sloney-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: Clutch 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. Adams 8-15 Public circle. 1 hours. 7-30, Public circle.

**Hulme**.—Corner of Junction-st., 6-30, Public Circle. Mon., 8, Mr. B. Plant. 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, Thurs., 8.

**Clapham Common** (South Side), 73, Lynette Avenue.  
**Southport.**—Mrs. W. Stansfield, 17, Promenade. Apartments. Easy terms.  
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