

THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 467—Vol. IX. REGISTERED AS A NEWSPAPER. FRIDAY, OCTOBER 23, 1896. PRICE ONE PENNY

TWO FELLOW ISMS: SPIRITUALISM AND SOCIALISM.

BY P. GALLOWAY. *Continued from page 661.*

I WILL not in any way attempt to prove the facts upon which the philosophy of Spiritualism is based. But I shall take it for granted to be based upon facts; facts as natural as any other class of phenomena in nature; facts which are within the reach of everyone who wishes to seek for them.

The Spiritualistic hypothesis, as Dr. Alfred Russel Wallace says, requires no further proof. And, as a simple matter of fact, all who have determined to prove for themselves the truth or otherwise of the Spiritualistic claims, have been compelled by sheer weight of evidence to come to the same conclusion. All honest investigators admit, sooner or later, that the simple, natural, and only satisfactory explanation of the phenomena to be "the efforts of discarnated humanity to communicate with those still in the body and with whom they are still associated."

I admit there are opponents to this general conclusion, but I think most of them could be accounted for on the lines of Baron Humbolt's parable of the wise man and the fool.

"There came a wise man and a fool," says the Baron, "the wise man heard, investigated, and decided—the fool decided."

The really wise men of the world willingly admit to knowing very little, and they will spend many weary hours to add to their store one other grain of truth. But what the fool does not know, is, in his opinion, of little consequence and not worth knowing. "There is no royal road to learning," is an old saying which searchers after truth know well from their experience to be true. Truth, under whatever guise she may hide herself, will only be found by him who diligently searches for her. As the poet says:

*Errors, like straws, upon the surface flow;
He who would seek for pearls must dive below.*

And he who would know the truth of Spiritualism must search diligently in *its* own way, however much he may feel it to be against his preconceived opinions. And, in investigating a spiritual subject, to approach it with minds more open and less clogged by material prejudices will help wonderfully to successful results: just as to a better understanding of the Socialistic ideals, a little pity stirring in one's heart for the miseries of the dumb-driven masses will not be an interference, but rather a help.

For generations men have been looking for happiness in the multitude and greatness of their material possessions, until we have become saturated with materialistic falsities. We have become a people whose God, and whose life are summed up in the two words, Gold and Self; and I do not believe we can ever arrive at a fairly livable condition of life upon such lines. We cannot expect Altruism to grow from a persistent sowing of Selfishness.

If man be for all time—the same man, not a new man—we must recognise and admit the other part of his nature which rises beyond the merely physical, to be the greater. If our thoughts are, as I believe they are, the main cause of our present state; if men and women are what they are, and where they are, because of the aggregate results of their thoughts and those of their fellows; if our thoughts are the silent moulders of our fate, and form our physical as well as our mental environment, the sooner we think on right lines the better it will be for us all; and the better for those around us with whom we come in contact. To get into harmony with Nature is the only way to become healthy and happy; and if the thought life be, after all, the real life—or the expression of the real life—we can never be healthy or happy while thinking wrongly.

We can never be in harmony with Nature while we

believe her to be a ravening monster; we can never feel the full pleasure of living while we believe man to be under a curse, and Nature his deadly enemy. We can never be but dimly conscious of our own divinity while we are so debased as to shirk the results of our own actions and depend for salvation upon the efforts of another. It is a gospel of abject fear on the one hand, and something like funk on the other; a gospel of injustice and cowardice, which makes men selfish instead of selfless—brute beasts instead of human beings.

"By the sweat of thy brow shalt thou eat bread all the days of thy life." Thus are we said to be cursed by Deity because of the disobedience of one man. And so successfully has it been used that the millions have become beasts of burden to the few; the bald hope dangled before them of a good time in the world to come has satisfied them for wages and reward.

Because of a belief in this mythical curse men now groan in poverty and crime, with bent backs, broken spirits, and are mentally enslaved. The aim of the Socialist and of the Spiritualist is to bring all such degrading myths to book; to show that leisure, and not continuous brutal labour, is absolutely necessary for man's fuller development; to show Nature to be our friend, not our enemy—our father and our mother; to show that at the core of life all is good and not evil, and man a god who has no need to hide his face as a debased thing made for dishonour. To teach man that he is a free immortal, and not a mortal slave, is to free him from the disastrous effects which a belief in that legendary curse has heaped upon him.

The unknown something which comes after death has been another scourge in the hands of the priest; or, as Burns puts it, "the fear of hell's a hangman's whip to keep the wretch in order." The terror of the hereafter has been so great that the souls of men have become shrivelled and shrunken under it, until true happiness has become almost an impossibility.

The Socialist fights against this terror of the unknown after-life mainly by ignoring it; the Spiritualist, by demonstrating the so-called unknown to be knowable. To remove the fear of death by knowledge of what comes after is the only way to be successful. And let the owls hoot as they may, the Spiritualist is throwing a light across the valley which shall eventually not only drive away all fear of its shadows, but transform it into a pleasant pathway, leading to a place where a fuller life will ensure to all men greater happiness.

The Socialist who thinks humanity has no need of knowledge of a future life leaves out a very vital part of what is necessary to form a universal brotherhood. To successfully build up a new system of ethics, and leave out this knowledge of what comes after death—the craving for which is one of the most permanent in human life—is impossible.

Shakespeare says, "The fear of what comes after death must give us pause," and as long as it is a fear, it will give us pause. To ignore it—to let it severely alone will not remove it. There is only one way to kill ignorance, and to close the only avenue through which knowledge can come is a crime, not only against one's self, but against humanity at large.

One would-be-clever man said: "Spiritualism has given us nothing but the barren fact that we live again."

"The barren fact that we live again" is a fact of great fruitfulness for the most of us. It is true, however, that some men have more delight in tracing their forefather's back to the slime of the foreworld than following humanity, or even allowing themselves to believe that humankind can ever reach to a sphere where their capacities will be so much more fully developed, and of so much more use to their fellows there and here. But the Socialist who lives in so restricted a thought world does not grasp the greatness of his

work; nor the greatness of humanity. He does not see any use in the continuity of life because he does not realise that the only justification for this life is in its continuance. Everything in nature is perfect, but if death ended all then man's life is an exception. And yet, this same Socialist, who thinks he is propagating his ism exceedingly well, that he is forcing, by the power of his own intellect, the thinking men and women of his day to admit the justice of his demands, that he is helping very much to move the world forward at a quicker rate than it was ever moved before, may, after all, be only a tool which his brethren who have gone a step further forward in the march of life, are using in their own way, and for their own purposes. It is more than probable that our so-called dead—our enfranchised brethren—are the real propagators in all forward movements; and we, like little children, may, although all unknowingly, be led by other hands in ours all the time. The hand it may be of a comrade who fell early in the battle, and who was sorely lamented as one having died with his work unfinished; whose body was embowered among the flowers, while his comrades chanted falteringly—with hearts full and unsatisfied, "He rests from his labours. He has gone from us, but his good deeds shall live after him."

But these sobbings of doubtful satisfaction will not be drawn from us when we know that death is but the gateway into a larger life. A state that shall endow all who enter therein with increased vigour and strength, and a wider knowledge of how to be more successful in the work they loved most, or what they saw wanted so much doing among their fellowmen—for they are still men, still members of the same human family. To die for a Cause may, therefore, be, and is often, and in more ways than one, the best thing that could happen, and not, as is so often believed to be, the worst.

The present chaotic and selfish conditions of the life we lead do incalculable damage to humanity and retard our progress. They destroy the ideals, deaden the natural pleasure which living should give us, pervert the intellect, narrow the sympathies, make life a burden to the many, and a curse even to the few who seem to hold in their hands all the good things of this world. But the Spiritualist, while recognising all that, goes further. He says that the burden of mistaken ideas and methods, so grievous to be borne, is not thrown off with the physical body, for we carry life's baleful effects with us across the borderland into the next stage of existence. He says, and knows what he says to be true, that the men and women who are said to be dead are not dead. Not only are they alive, but mentally they are the same as before this change of condition or environment, took place. And, further, they are not in some impossible heaven or hell, far beyond our reach or our ken, but are around us, and are as much interested in us, if not more so, than ever; and having more power, because of greater liberty, they can influence their fellows for good or evil more successfully than ever they could have done while still in the body.

When we know this to be a fact, we see the absolute necessity there is for men and women having better conditions for their development here; so that when they pass into the next stage of evolution they will be more able and willing to help instead of being what their undevelopment now makes them, a drag on the wheels of human progress. The Spiritualist, realising the truth of this (and all Spiritualists who have investigated at all thoroughly know it is true) must not only be a Socialist, because of the evils which affect us so adversely in this life, but because of their effects on the individual in the life which follows, and their continual influence upon those left behind.

I do not say all Spiritualists are working for the solution of the social problems of to-day; I do not say all Spiritualists grasp the full meaning or appreciate fully the responsibilities which their knowledge of the continuity of life lays upon them. I do not say that, any more than I would say that all Socialists have higher aims than a general free billet for eating, drinking, and being merry. A Spiritualist who is satisfied with the investigation of the phenomena, and who knows not, nor cares, what they teach, is just about on a level with the Socialist who cries "Down with the Plutocrat," and whose every ideal centres in the material side of the question. A short day's labour and a short day's pleasure is not Socialism. Socialism is something infinitely greater than

a gospel of everlasting holidays; and Spiritualism is not summed up in the scientific investigation of its phenomena and the observation of fresh marvels, for it is the science, philosophy, and religion of human life and love.

To be concluded.

[This article could well be used as a penny pamphlet, and, if there is a sufficient demand, we will gladly make it up and print it. We will supply 25 copies for 1s. 6d., 50 for 3s., 100 for 6s., carriage extra in all cases. Are there sufficient Socialistic Spiritualists enthusiastic enough to buy copies to distribute or sell among Socialists? If we get orders for a thousand we will print. Who will help? Write at once, please!—Ed. T. W.]

SOME FUNDAMENTAL PRINCIPLES OF PSYCHIC SCIENCE.

BY MR. J. J. MORSE.

Continued from page 658.

WHEN we speak of psychology in its manipulative division, we want you to understand that we are dealing, not with the methods and modes of sensation, but with sensation itself, if we may so put it. Or to put it perhaps more clearly, we are dealing with the subjective side of man's ordinary objective faculties, and are face to face with the fact, as we shall show you presently, that these ordinary and normal faculties of man are supplemented by a certain range of what have been considered abnormal faculties, which can be excited and brought into operation by certain means and processes which we have denominated the manipulative.

A very interesting consideration now presents itself. We are again followed by the spirit of Materialism. It is asserted by one branch of the French school that all of the results that we are about to refer to owe their existence to a series of purely physical causes; that there is not the slightest necessity of substituting any fanciful hypothesis to explain them, but that they are physiological, all material, and that no other explanation is needful.

Under this head we come into contact with what is usually known as hypnotism, which was formerly known as mesmerism, and which has been known as magic, black art, necromancy, sorcery, witchcraft; for the phenomena of all such are similar in character, and virtually identical in principle with what you will find associated with the hypnotism of to-day, always bearing in mind, of course, that you must make every allowance for the condition of the time, place, and circumstances in the history of the world under which these phenomena have been witnessed. Hypnotism is a very interesting study. Virtually it is an induction of a lethargy or sleep. While in that lethargy or sleep, the subject may waken to a degree and character of activity, sensitive and intelligent, and different, to a large extent, from the results manifested in the ordinary normal waking state. The hypnotic condition may be induced in a variety of ways. Its results differ very materially with the character of the sensitive, and the ability and intelligence of the operator.

Some have asserted that it comes from the devil. Good things usually do! Therefore, we may assume that hypnotism has some value belonging to it, because it has fallen under that universal characterisation. Others have asserted that it is imposition upon the part of the subject in connection with the operator. But the names of the men and women, the careful people who have investigated these matters, is clear evidence in rebuttal of such a charge. Some have claimed that only those who are weak in intellect and in body can become hypnotic subjects. Because one branch of modern students of the subject confesses that it has always and only experimented with hysterical women, the opponents of hypnotism seize upon that argument very frequently as a further evidence of the inferiority of the female. Any stick is good enough to beat a dog with, and those who think that woman is the inferior of man gladly avail themselves of the argument that it is only weak minds and hysterical women who make good hypnotic subjects. Other students, however, assert that the hypnotic condition can best be induced in healthy people of sound mind.

The doctors disagree—not the first time in history, and, probably, it will not be the last! It may be that in their mutual disagreements we may be able to extract the thread of truth that runs through their various assertions. That frail people, people frail in health, will have less resistance to the induction of lethargy or sleep, is true enough, though in such diseased persons there may be special causes of excitability that will be brought into

operation, and so defeat the effort to produce the lethargy. That it comes from sources that we may not now more particularly refer to, may be dismissed without any argument at all. That it is produced (whether in the case of the healthy or the unhealthy, the mentally weak or mentally strong, matters not) that the condition is inducible and that thousands of men and women of all grades of health, bodily and mental, have been passed into the hypnotic state, is true enough. If anything is established as a fact in modern experience, this fact of the inducement of the hypnotic condition is so established.

But how is the condition brought about? One theory is, by the aid of a magnetic fluid projected by the operator, the effort of the will to project, which is an absolutely necessary concomitant of the operation. The operator either places his hand upon the head, and grasps the hand of the subject, placing thumb to thumb, or grasps the hand and places the ball of the thumb upon a certain nerve; or he merely holds the hand before the subject's eyes. In either case, the magnetic fluid interpenetrates the brain and nervous system, it is claimed, and induces that condition of sleep which the operator is "willing" should take place. But later experiment by Professor Braid developed the fact that the subject can be hypnotised, or mesmerised, or better say, put to sleep, merely by gazing at a bright shining object, a fact that every person familiar with Oriental magic was already well acquainted with. For many centuries Hindoos have put their subjects to sleep, and produced that psychic state by merely pouring a drop of ink into the hand, of a child generally, and bidding it to gaze steadily at it. What the older world has known for ages the newer world has suddenly discovered!

Then again, in these times, it has been discovered that merely a command that the subject should sink into the lethargy or sleep was quite sufficient to induce the hypnotic condition. In all these varying and apparently contradictory methods, which is right? If we repudiate the fluidic theory, then the old mesmerists would, of course, say, "Ah, he knows nothing about his subject?" If we admit the old fluidic theory the Braidists will say, "Ah, he knows nothing about his subject." If we admit the last theory as being the only solution, which is really the theory of "suggestion," the Braidists and the mesmerists will all unite in saying, "He knows nothing of his subject."

"Gentlemen, we cannot please you all, unless we make the seemingly curious admission that you are all right, that each of you is correct, and that each of you speaks in accordance with your own method and experience, and that you may be able to induce the hypnotic condition by any and all of the methods that you have advocated." Here comes the material aspect of the question. One of the great struggles that a certain branch of modern hypnotists is making (and here they are in alliance with those who look at these problems from the mechanical point of view, the material physiologist's idea) is to account for all these phenomena on purely physiological grounds, in harmony with the physical existence of human life, and to rule out altogether and entirely the existence and operation of any subtler or higher force than would be required to produce the results in the manner just referred to.

But another class see in these phenomena something more than physiological states: phenomena that cannot be accounted for upon a purely mechanical hypothesis, and they are just as much worthy of credence and attention as are the first class mentioned. And as is so often the case, the truth, not lying with either party absolutely, may, in all probability, be found midway between the two.

This being the case, the manipulative aspect of this science of psychology, is practically divided, as you see, into two schools, the objective or external, and the subjective or internal. And what results are there to justify either school or both schools? We say the results existing justify both schools, and it is in the commingling of the results that the wholeness of the question, so to speak, will be revealed.

Now, what is the hypnotic condition? It is a graduating state. It has various degrees, from the simple muscular, up through the nervous sensitive, into the absolute control of the bodily environment. That is to say, the subject may be placed in certain postures, and remain there indefinitely; the subject may be made to experience certain sensations without any impression being made upon the organisation itself. This is "suggestion." The sub-

ject may be made to see, and to know, and to do things that under ordinary circumstances he would not do and would not know. This relates us to what is called the mind. The suggestion of the operator may be quite sufficient to produce a fixed posture in the subject, from which he cannot release himself, by the subject being made to believe that he is to remain in that position, and that he cannot escape from it. But here comes a very curious thing: To understand a thing, to submit to its influence, to realise its character, a certain amount of intelligence is absolutely necessary. And if the subject is to all appearance in the possession of his ordinary faculties, as wide awake as any of you here, save in the fact that arm, or limb, or head, or body has been placed in a certain position because he believes it must go in that position, the curious fact presents itself that the mind is influenced and placed under control, just the same as the body or muscles are placed under control. And the question comes, is this control upon the organisation the effect of the impression upon the mind of the subject, or is it the consequence of the will or suggestion of the operator? That it is the result of the suggestion of the operator is true enough. The old mesmerist would claim that these results could be produced without the operator saying a word, without the operator making the slightest sign; in fact, by his merely silently willing that the subject should place his hand so, or stand in a certain position. If that is the case (and there are plenty of facts in support of it), what is the nexus that unites that subject's muscles with the operator's mind, and so renders the muscle of the sensitive, subject to the influence of the mind of the operator?

We are met here with a rather curious and interesting theory that has been, if you will pardon us for saying so, somewhat laboriously constructed, and without full success, it seems to us, and to the existence of a subjective mind; the theory that man possesses two minds, an objective mind and a subjective mind; that the objective mind, the rational mind, is related to the ordinary experiences of daily life and of the world, that it is worked by the normal intelligence, is, so to speak, master of itself, and cannot be hypnotically affected. A very good mind is that, a sort of watch dog at the door of consciousness, keeping guard over your possessions. But unfortunately, this objective, practical, rational mind, can be disturbed; that is, if you wish. Here again a slight discrepancy obtrudes itself. Some urge that the subject cannot be hypnotised unless the objective man, that is, the rational man, consents to the experiment. Others assert that the assent of the subject is not necessary; that in the case of a susceptible subject, whatever that term may mean, a powerful mesmerist or hypnotiser can induce a control over the organisation of the subject without the subject knowing anything about it, and without the subject knowing that the experiment is to be tried. Suppose, however, the subject assents to being hypnotised. We will assume that passes have been made over him, or that the hand has been placed to his head, or that he has been asked to gaze upon an article, or that he has had that oppositively revolving mirror flashed before his sight, or that the word of command has been issued and he has, so to speak, been frightened out of his normal bounds.

We will suppose, whatever the process has been, that he is now hypnotised. His rational mind has gone to sleep. His objective mind, his knowledge of external things and matters is quiescent. And as one mind sinks below the level, the other rises behind; as the normal, objective mind goes into the cellar, the subjective mind comes into the parlour. The writer in question, who has so laboriously threshed out this question, asks you distinctly to bear in mind that this subjective mind is the soul. He then proceeds in one of those marvellous lapses that affect the most keen intellects at times, to urge, later on, that of all the fools, of all the liars, even, of all the soft, easy plastic, most readily perverted and diverted and controlled things that man possesses, this subjective mind is always the worst. If this is your soul, the Lord save you from having such. For, instead of being the centerstance of your being, instead of being the development of the highest of your nature, its phenomena, according to this writer seems to indicate that it is rather a remnant of some decadent intellect that is of very little use to you, be its nature what it may, for this subjective mind is always the mind that is affected in hypnotic experiments. And this

subjective mind can be made to believe anything, and accepts any statements to it as a perfectly rational statement, and will proceed to argue perfectly logically thereon. In fact, the further we get into the matter, the more confused and confounding the question seems to become. If this subjective mind is also quite frequently on top, always excited by hypnotic suggestion, and very frequently influencing you in your daily lives, and is the weak, flaccid, easily controlled thing that the writer in question affirms, no wonder that half the world is made up of fools and the other half are idiots. One has to look at these things, perhaps, outside of the bounds of theory, and bring a wholesome dose of common sense to bear upon the situation as it is now developed.

To be concluded.

AN UNFULFILLED EXPECTATION.

I HAVE lately become possessed of a work entitled "The Faiths of the World," which is of extensive character, considerable research, and no small cost in production. Its date is not given, but from internal evidence it must be close upon fifty years old. Its publishers were Messrs. A. Fullarton and Co., and the compiler was the Rev. James Gardner, M.D., A.M. I have naturally turned to the article "Spiritualism," to see what the author had to say on that head. His account would not be accepted as being perfectly accurate, but I do not dwell on that—what strikes me as noteworthy is the prejudice of the writer. He commences by terming the Hydesville rappings "a curious phase of superstition"; says that "from this small beginning originated a gigantic imposture"; and, though he admits that men of intelligence and ability were ranked among the believers, dismisses the subject in the following words: "This extraordinary system of spirit-rapping is not confined to America, but has found its way to this side of the Atlantic, where it has gained credit with not a few credulous people. Its success, however, in Great Britain has been small compared with its success in the land of its birth; and the probability is, that in the course of a few years this delusion, like many others which preceded it, will be numbered among the things that were."

The author of this religious dictionary seems to have been a devout Christian according to his lights. His expectation has been entirely falsified by events, but the change that has taken place in the Christian churches is at least as remarkable as the growth of Spiritualism. When that prediction was made, Christians believed far more generally than they believe now, that religion was an affair of dogmas embodied in creeds of which Jesus knew nothing and which men had made; that a right faith, as set forth in those creeds, would be rewarded by heaven, and a wrong faith or no faith at all would be punished by hell. At the present day, that which has all along been the teaching of Spiritualism is becoming the religion of the churches, and is awakening to spiritual life the ministers of all denominations.

In the decline of the creeds and the return to the Gospels—in the growing faith in the Fatherhood of God and the Brotherhood of Man—we see Spiritualistic teaching (the teaching from the spirit world) adapting itself to a Christian environment. There is yet much to be done, but everything must have a beginning; a little while, and Christians will understand spirit communication and "the communion of saints." Here is another indication of the thought that is literally "in the air." It is taken from "The Mind of the Master," the latest work of "Ian Maclaren" (the Rev. John Watson, D.D.):—"If one had come to Christ at Capernaum or Jerusalem and said, 'Master, there is nothing I so desire as to keep Thy sayings. Wilt Thou have me, weak and ignorant although I be, as Thy disciple?'"

Can you imagine Christ, then, or now, or at any time, interposing with a series of doctrinal tests regarding either the being of God or the history of man?"

This is certainly an approach to the Gospels, and, as such, a sign of the times; but what has become of the Athanasian Creed and the Westminster Catechisms?—A. J.

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.

MR. A. M. RODGER.

THE subject of this sketch was born in the year 1833, in the town of Perth. He left his native country in early manhood, and was for many years a resident of Manchester. He also lived in other parts of the United Kingdom, but everywhere his Scottish tongue proclaimed (as he sometimes unnecessarily informed his audiences) that he hailed from the land beyond the Tweed. His parents were Calvinists, his boyhood was passed in an atmosphere of narrow sectarianism, but his religious and theological views underwent considerable change, always in a liberal and progressive direction, and he ultimately became a Unitarian and a Spiritualist. After becoming convinced of the truth of spirit communion, Mr. Rodger withdrew from active co-operation with the Unitarian body, and for the last ten or twelve years of his earthly life, his energies were devoted to the propagation of Spiritualism. As a speaker, both in the open-air and in the halls of the various societies, his name and personality have become well-known to London Spiritualists. His death was due to heart failure, and was utterly unexpected. The transition took place in the Unitarian Chapel, Upper-street, Islington, Sunday, September 13, 1896, at a lecture upon Robert Burns, the Scottish poet; the excitement caused by the lecture was probably the immediate cause of death. He rose to participate in the discussion, but was compelled to resume his seat after speaking a few minutes. The liberation from the physical frame was painless, and the manner of his departure was quite in accordance with his own oft-expressed desire.

As an open-air worker he could interest the audience by reason of the variety of subjects he would bring to bear, supporting the great truth of the continuity of life, and the intercommunion between the living and so-called dead. History, geology, and astronomy were his favourite subjects, each of which he had studied deeply. The Society of North London Spiritualists, with whom he had intimately associated himself, had the pleasure of hearing one of his lectures, out of a course he had promised to give this winter session, upon astronomy, and the pleasure afforded upon that occasion remains engraved upon the hearts and minds of all who heard him.

Having been a great student of the Bible, he was able readily to answer the objections to Spiritualism raised by those who did so from a Biblical standpoint, and always in a kindly and courteous manner, in striking contrast to the angry and excited demeanour of his opponents.

THE MYSTERY OF MAL'AM TOWERS.

BY WESLEY NOAKES, author of "Basil's nest"; "Red Cross," etc.

CHAPTER VIII.—(Continued.)

"HAS it ever been used, Mr. Perry?" asked young Kershaw, putting into words the unexpressed thoughts of most of the other guests.

"My dear lad, that small stone has caused scores of deaths, probably hundreds. Its worshippers are an ancient sect, dating from a very remote period."

"What about this test?" asked the Baronet.

Someone has said that the animal instinct of cruelty lies in every man, if you only scratch deeply enough to find it. People will visit an exhibition of instruments of torture, and as they gaze upon the rack, the maiden, boot, thumb-screws, and other diabolical contrivances, will almost involuntarily begin to picture in their minds a writhing, shrieking creature, being slowly done to death. The more horrible the details the stronger is the fascination. It is a strange, inexplicable phase of human nature, but that it exists no honest man can deny.

Most of Robert Perry's guests would, in their calmer moments, have said that such a test as the Baronet proposed was both unwise and unfair; but under the excitement consequent upon the late discussion and its innocent-looking cause, they were, one and all, eager and willing to carry out the experiment.

"Now then, gentlemen," said their host, "who will offer his services as victim? You, Hal?"

Hal thrust his hands deep into his pockets, with an emphatic: "Not this time round, thank you. Here, Fred, old man, don't lose this chance of distinguishing yourself. Come along."

"I'll see you far enough first," ejaculated his friend. "Take me for a first-class idiot? Will you take it on, father?"

Mr. Kershaw smiled, but shook his head, and suggested that the Baronet should volunteer for the office.

"Well," responded that personage, "I'm not afraid of the confounded thing, anyhow; but I can judge of its effects better as an onlooker. Send for your man, Perry, or mine. I believe he is here."

"You forget that Azim is a native of India, Carrington. No amount of persuasion would lead him to touch that stone. Try him."

He rang the bell as he spoke, and it was answered by a native servant-man, who had accompanied his master to England, having formed a strong attachment to him.

"Ah! Azim," said Sir Edward, "do you know what that is?" pointing to the box.

"Yes, sir; that yogil stone."

"Right; now I want you to hold it for a few minutes. I'll—"

He stopped, for with an exclamation of dismay the man backed from the table, putting his hands behind him. There was no mistaking the genuine look of horror and indignation on his face.

"Sahib," he said, "I not touch it for thousand pound."

"It's all right, Azim," said his master. "Sir Edward was only trying you. He does not believe in the stone. Is William in the kitchen?"

"Yes, sir."

"Send him in, please."

A look of relief came over the man's face. As he reached the door he turned and said, impressively:

"Sahibs, that yogil stone no thing make joke about. Too serious. Make mischief. It the—the Devil's toy!"

"At all events, he has given it an original name," observed the Baronet. "Devil's toy! perfectly unique. The old gentleman evidently has his intervals of relaxation from business. However, here is my man," as a young fellow in the dress of a groom entered the room.

"William, we require your valuable assistance. We are about to try an experiment, but first, did you ever hear of a yogil stone?"

"No, Sir Edward; I've heeard of a rocking stone, if it's anything like that?"

"No; have you ever seen anything like this?" holding out the iron box.

"Don't see any perticler p'int about that, Sir Edward. Looks like a billiard ball, with a coating o' lamp-black."

"Good. Now, Perry, you may go ahead."

"Sit here, William," said Mr. Perry, indicating a large arm-chair.

With a wondering grin on his round honest face the man obeyed. Then, at the same gentleman's request, he took the stone from its resting place, and grasped it firmly in his left hand. The others gathered round in a semi-circle, Robert Perry at one extremity, by the groom's left side, and the elder Thornton at the opposite end.

After the space of three or four minutes, the man began to nod, and a drowsy look came over his face.

"First stage," whispered the host, audibly. The next stage was rather disconcerting, for the man's eyes opened suddenly, and he showed his teeth like a vicious dog. By slow degrees his face changed from its usual stolid look, until every feature had undergone a complete transformation. With knitted brows, and glaring like an infuriated wild beast, he burst into a strange jargon of talk.

"Good heavens, Perry! Do you hear that?" exclaimed John Thornton, excitedly.

"Horrible!" returned the other, "Never knew this to happen before."

"Do you refer to that unintelligible gibberish?" asked the Baronet.

"No gibberish!" said the first speaker. "He is cursing us all, fearfully, in pure Hindustani."

"I suppose there is no possible doubt about it, Thornton?" put in Mr. Kershaw.

"No; I can speak it as well as my native tongue. So can Perry. Be thankful you can't understand it, for, honestly, I have never heard such awful language in my life."

This unexpected turn of affairs had led them to relax their attention on the man himself, who had jumped to his feet, and was gazing round, a terrible expression on his face.

"Get him down!" shouted Mr. Perry, making a dash at him; but he was too late.

The groom rushed across the room to a sideboard, where several fruit knives were lying. He managed to

clutch one, just as the two young men laid hold of him.

"Come on father! Mr. Kershaw!" shouted Hal. "He is as strong as a horse."

The others lent their assistance, but in spite of their united efforts they had a fearful struggle before the man went down. He seemed endowed with superhuman strength.

"Get the stone from him," cried Robert Perry.

Sir Edward Carrington seized his groom's wrist, and bent his hand inwards. The muscles relaxed, and the stone flew from his grasp in an upward direction. His struggles soon became less violent, and finally ceased, leaving him unconscious, like one in a trance. Hal dashed some water in the prostrate man's face, who shuddered, opened his eyes, and after several attempts got on to his feet. He wiped the wet from his face in a bewildered manner.

"What d'ye s'pose you're playin' at?" he began angrily. Then, realising his surroundings: "Beg parding, gentlemen; but I thought someone was chucking water over me for a lark."

"You have had a fit, William," explained his master; "the water was to bring you round."

"Fit!" repeated the man. "Never had a fit in my life. That's a rum go!"

"You'll soon be all right again. Here's a sovereign to assist in the cure."

"Here's another, William," said Mr. Perry, relieved that the affair had terminated without a mishap.

"Thank you, Sir Edward. Thank you, Mr. Perry. Glad to assist again," said William with a grin, as he pocketed the coins. As he left the room, he muttered to himself: "Summat dickey about that there fit. Howsomer, I don't mind another at the same figger. Never earned two quid as easy before."

"Well, Carrington," said his host, still panting from his exertion. "what do you think of the yogil stone, now?"

"Most extraordinary thing I ever saw. Please accept my apologies for doubting you in the first instance; but I should never have believed it without the demonstration."

"How do you account for William's speaking Hindustani, Mr. Perry?" queried Fred Kershaw. "That seems to me just as wonderful as the peculiar powers of the stone."

"Can't account for it at all, Fred; can you, Thornton?"

"Not unless he has learned Hindustani at some time."

"That is out of the question," stated the Baronet; "he has lived in Malham all his life, and came to the stables when quite a lad. Again, he is an honest fellow, but his mental capacity falls far short of the ability to master a difficult language like the one you say he was speaking."

"It's very mysterious," commented John Thornton.

"By the way, where is the infernal thing. Look here, Bob, if you don't destroy it after this I'll burgle the place and do it myself."

"It shall be pulverized this very night," declared the stone's owner, going on his hands and knees to look for it. "Which way did it go, Carrington?"

The others joined in the search, which, however, proved fruitless. *The stone could not be found.*

Robert Perry became almost frantic. "For God's sake, gentlemen, look again!" he begged. "You know what it means should a person find it who is ignorant of its powers."

A second and more thorough search came to a similar result. No stone.

"Lock the door and look again in the morning," said John Thornton. It must be in the room somewhere."

After his guests had gone Robert Perry returned to the room and examined every place, likely and unlikely, but with no success. He retired to rest in no pleasant frame of mind, taking himself severely to task for his indiscretion in yielding to the Baronet's suggestion.

An hour after midnight a dark figure dropped over the wall which surrounds the Towers estate. He crept along in the shadow until he was abreast with Mysore Lodge. Looking round carefully to see that no one was stirring, he crossed the road, pushed open the gate—which, to his consternation, creaked slightly—and passed along by the side of the house, until he came opposite the smoke-room window. Taking a dark lantern from beneath his coat, he opened the shutter just enough to emit a thin gleam of light, and with its aid searched carefully along the ground.

"It must be about here," he muttered. "I saw

it go through the open window. Strange they never thought of that. Ah!" He fell on his knees, and with his handkerchief picked up a round black ball, which he dropped quickly into a small wash-leather bag, provided for the purpose. Retracing his steps, he crossed the road, climbed the wall, and entered the plantation. Keeping in the shade of the trees, he soon reached the Towers, where he let himself in at a side door.

And in this manner the yogil stone emerged from its hiding place, and feloniously found a new master in the person of that sceptical individual—Sir Edward Carrington.

To be continued.

CORRESPONDENCE.

ANTI-VIVISECTION.

SIR,—Permit me to endorse the views of "A Lover of Animals?" I entirely agree with everything he says, and consider it a crying disgrace that in a country which prides itself upon being the most civilised in the world such a state of things should be permitted to exist. Spiritualists ought surely to rise in a body, and protest against this legalised torture. The bitter helplessness of animals appeals so strongly to every sensitive, sympathetic soul. Surely, if every shoulder were placed to the wheel, the whole Spiritual force exerted, the fiendish, unholy, devil vivisector might be crushed. Let us rise in a body to aid the oppressed, trusting to the denizens of spheres of light to help us, for help they certainly will.—M. S.

MEDIUMS AND MEDICINE.

SIR,—Replying to "A Student of Botanic Medicine," I wish to say that my "grave error" with regard to podophyllin was inadvertent, and did not arise from ignorance of the difference between mandrake root and its active principle, as your correspondent suggests. I have used both long enough to know the effects of them, and the particular name applied to each. I ought to have said podophyllum, and I might have added "rhizome," or root, to have made the thing plainer. However, mandrake root was meant.

With the other part of "Student's" letter, I cordially agree, and he only emphasises the points I raised in my letter. It is with the intention of stopping-off the "mushroom medical botanists," and preventing the credulous individuals from believing mediums to be infallible, that I have taken up this matter. No man can cure every ailment or perform "miracles," but the elated views which many people hold of the possibilities of mediums is simply astounding. The practice of medicine is too serious a matter to be dabbled with by presumptuous people, who fondly imagine they can be "doctors" by studying about five minutes. But every Spiritualist can do something to blot out the abuse of medicine by refusing to be doctored promiscuously, and only applying to some person whose reputation has been established by his ability. I know this is a somewhat difficult task, and must be left to the idiosyncrasies of the individual. Better, however, to wait and make patient inquiry than to run the risk of taking some medicine, the effect of which may be worse than the disease.—Yours truly,
MEDICAL BOTANIST.

SIR,—The correspondence that has appeared in "our" paper about the above subject, suggests many issues to a thorny question. A medical prescription is a thing, even when written by an expert, about which a great many opinions may be held, even by thoroughly practical men, as to its value as a remedial agent. What one man may believe in as a remedy for a certain ailment, another man may ignore entirely.

But there are certain practical lines upon which every practical man must tread, and these lines rest upon the accumulated knowledge and scientific demonstration of generations. Hence we know for practical purposes the therapeutic value of a great many herbs, roots, barks, etc., and can only add to that knowledge by own research and experience of others. Therefore, to prescribe any medicinal preparation, either kind or quantity, contrary to well-established knowledge to the probable extent of causing injury, is absurd. It is the deviation from practical lines, the absurd mixtures of powerful cathartics and astringents, diaphoretics and febrifuges, sedatives and stimulants, which one finds so often given from public platforms and otherwise, by some of those who assume the roll of "medical mediums," that makes the whole system appear ridiculous, a laughing-stock for practical men, besides leading many persons to condemn the whole because of a few.

That a great many absurd and harmful prescriptions are given, is, I regret to say, a fact. Ignorance of the giver, credulity of the receiver, are the principal factors which lead to such direful results. The lack of knowledge is painfully evident in the matter, and the moral of it all is, that every medium should have a theoretical and practical knowledge of the particular subject to which he attaches himself, apart from his mediumistic capabilities.

"Medical Botanist" and "A Student of Botanic Medicine" have struck the right keynote. But the question is, what can be done to prevent the abuse of a grand power? It is easy to stop persons from prescribing from Sunday platforms—and it ought to be stopped—as that rests with the committees of the different societies. But, when we come to the individual in private life, we have to tackle a subject that bristles with as many difficulties as the "fortune telling" question; if not more. It is not easy to see what can be done, for as long as there are persons credulous enough to believe everything that a medium says, so long will there be found unscrupulous persons to take advantage of the situation. As "A Student" says: "Good medical mediums there certainly are," but we must have experience of a man's works to be able to judge of their value, and by that means we can root out the hypocrite and pretender.

A medical medium or doctor will be valued (like a prescription) for the good he can do, and the individual who cures even one patient is almost sure to find that one lauding praises concerning the bene-

factor's skill. But every doctor fails to cure some cases, even when he has the highest human skill, and he finds those whom he cures singing his praises; while those whom he does not cure sing—well, not praises, but sometimes abuse and invective. We do not want doctors, mediums or otherwise, who only hit the mark once in a while, and that by chance; but we want men and women whose practical experience and knowledge fits them to lend aid and soothe the sufferer when sickness lays his heavy hand upon us; and who would scorn to take mean advantage of his suffering fellow creatures.

Many persons think mediums infallible, and, because "medium," "Spiritualist," is tacked on to a man's name, he is frequently regarded by credulous folk as having powers which he, himself, never claims, and thus gives the unscrupulous man or woman an opportunity to play upon that credulity. The remedy, then, for false dealing and pretence, rests with the public. Let those who apply to mediums, be thoughtful, not ridiculously credulous, and don't expect "miracles," and don't swallow everything, because a medium has said it. If any doubts exist as to the use of a prescription, established practitioners can always be found in most towns, who would say whether it was good or harmful. By all means stop prescribing from Sunday platforms, and reserve the day for religious services of the highest and best order.—Yours truly,
6, Charnley Grove, Blackpool.
W. J. LEEDER.

SIR,—You say, "If the mediums who prescribe herbal medicines would thoroughly study the valuable advice and instructions given by Mr. Younger to his readers, and act carefully, some of them would not make such lamentable exhibitions of their ignorance and incompetency as were referred to by a correspondent in our last issue. Some of them should also purchase and study Nuttall's Dictionary!"

This remark of yours, following your reference to the 18th part of Dr. Younger's work, strikes me as likely to raise doubts in the minds of inquirers as to the utility of mediumship at all in connection with medicine. We are led to suppose it is the medium's mind through which the spirit acts, and that it is knowledge possessed by the spirit control which prescribes through the medium what may be beneficial in cases of sickness. Can the spirit not prescribe through an ignorant medium? The less a medium knows about properties of herbs and the more unquestionable will be the manifestation of spirit guidance.

If the spirit controlling is ignorant of the properties of herbs, and uses the brain of a well-informed herbalist, how do you describe that as mediumship. There is really no need for a knowledge of herbs, nor a knowledge of Nuttall's Dictionary for true mediumship, if the controlling spirit possesses the required knowledge and has real control of his sensitive. As "A Student of Botanic Medicine" points out this week, "Medical Botanist," in your issue of Oct. 2, was acting the part of "kettle calling the pan smoky sides," in his reference to quantities in prescriptions. Has "Medical Botanist" ever experienced the effects, or heard from patients of his, the effects in themselves, of twenty grain doses of podophyllin? Your Directors should obtain permission for a series of articles to appear in your paper from Edwin D. Babbitt, M.D., LL.D., "The principals of Light and Colour," etc. Lycceums for young and old should be formed for the study of such subjects, and there needs to be more thinking and less spouting from the platform. There is far too much cant on our platforms—clap-trap about the older sects, from speakers who don't cease to talk bad grammar, from rising to sitting down again. What with this and the bad physic prescribed, we are likely to be made ill, if not so, when we go.—Yours faithfully,
JOHN LOBB.

FOURTH ANNUAL REPORT OF THE BIRMINGHAM SPIRITUALIST UNION.

At the lecture room, 7, Broad-street Corner, on October 7th, the fourth business meeting of members was held to receive the officers' reports, elect executive, etc. It was pointed out by the General Secretary (Mr. A. J. Smyth), in his report, that while it was most desirable to gauge the status of all organisations from a numerical and financial basis, and reduce their business transactions as far as possible to facts and figures as a "going concern," it was not possible to compress within his or any of the other reports the actual nature and full extent of the labours of the Union, inasmuch as they operated on the mental and psychological side of things, and were more distributive than collective in results.

The Executive deprecated the eager patron-seeking, member-hunting, record-breaking methods, as a self-destructive policy, subversive of their objects and principles. The creditable work of previous societies in this city was done almost single-handed, therefore they did not set up a members' roll and a formidable list of officers, with an elaborate constitution and comprehensive plans, as of necessity indicating the only way of doing good work; nothing would be easier to double and even treble the number of members, if they constituted themselves Spiritualistic show-men, and converted the philosophical platform into a seance-room, instead of making the conditions of membership as close as possible to a self-sacrificing and educational body for the general good. No better invitation was ever offered for membership than that by Mr. John Lamont, twenty years ago, when he said, "We want those who are prepared to give every thing and receive nothing." Yes, forsooth, and we continue to want them!

The life of this, as of all other societies, depends upon the self-sacrificing as opposed to the self-seeking, and we can claim to have a few of the former—in fact a good many. Take the continuous labours of Mrs. Groom, who not only gives everything for nothing, but dearly pays for it. It is gratifying to note, however, that she has never yet addressed a Masonic Hall audience that was not filled to the door. Nor has Mrs. Deakin ever been absent from her post at the piano, and by her plodding efforts a choir has been formed. Many others, both in and out of the Executive, have unselfishly contributed to the past year's labour of the Union. Its energies and resources have, as heretofore, been directed toward the best possible presentation of the subject of Spiritualism at our Sunday services,

supplemented by classes, semi-public meetings, sale of literature, seances, &c., so that the public can be first reached in the most wide-spread and favourable manner by popular and able expositions of the subject, to be followed by more detailed and systematic research at the Investigating Circle and Debating Section. One hundred and eight Sunday lectures have been delivered to audiences varying from 30 to 150 in the morning, and 200 to 300 in the evening, with a yearly total of over 17,000 visits. One third of these would count as members, another third mainly regular attendants, leaving the remaining third a fluctuating audience of five to six thousand. After writing off lapses of members not in good standing, and deducting six resignations (two through change of residence, two because of doctrinal difference, one of whom thought his soul was going to hell, the other two, one an associate, through difference in matters of management), then add 31 new members we have a total of 121. Out of 54 Sundays 30 have been occupied by four speakers, viz., Mrs. Groom, Mrs. Wallis, Mrs. Brigham, and Mr. Wallis, the remaining 24 by sixteen, making a variety of nearly twenty speakers. This exceeds last year owing to six having been added by the regrettable absence of Mr. Morse, who is liberally booked for 1897. Our speakers have travelled from Liverpool, Manchester, Preston, Plymouth, Leeds, and London. Twenty-seven visits have cost £20 in fares and £30 in fees. Despite these and other heavy expenses, the Executive have advanced the fees of some of our most distinguished speakers, as they desire not only to retain those few speakers of merit the movement possesses, but hope to add to their number, and trust that other societies will do likewise; these *extra* fees for 1897 amount to £8. 15s. We have booked 48 Sundays for next year amongst seven speakers. The fares and fees of two of these will amount to £45.

So much for miles and money, but what of the "mind and matter" we have received? Much, in fact most, will stand favourable comparison with the highest standards of thought; but we have a lively recollection of some strange sayings and "mixed metaphors," what profound questionings as to whether "the arm of God was not shortened on the one hand, and His ear deaf on the other?" We have also been assured by a prophet from the South, that a new set of teeth would replace our old ones, without the aid of a dentist, if we only *willed strong enough!* Not much, however, have we to complain in this direction, the few weak lectures have been more than counter-balanced by others of exceptional merit. The Sunday morning class, conducted chiefly by Mr. Deakin and Mr. Galloway, has done much to help the religiously-studious of our members.

Mr. J. MAYBURY, secretary of the Investigating Circle, submitted his report, showing, apart from special public week-night meetings, he had recorded during the winter of '96, six series of Investigating circles of four successive meetings in each, attended by 88 persons, out of which 18 became members; out of 101 experiments in psychometry by Mrs. Groom, 67 were acknowledged accurate; out of 91 clairvoyant descriptions, 52 were identified; 16 questions were exhaustively dealt with, under control, and many queries explained by the chairman. The income of these meetings amounted to £5 15s. 8d.

Mr. JOSEPH HANDS, secretary of the Debating Section, submitted his report of 24 meetings, which included some excellent papers and addresses by Messrs. F. Hewes, J. Deakin, S. H. Old, G. H. Dutton, W. H. Saunders, Mrs. Nolan Slaney, and Dr. Anderson.

Mr. J. DEAKIN, Librarian, showed 157 loans on books, and an increase of 29 vols.

Mr. THOS. HANDS showed the Literature Department to have sold over 4000 Two WORLDS, and had a total sales of £52 14s., with a profit of £7 6s. 5d.

The TREASURER's report showed expenditure of £182. The chief items included £66 for the Masonic Hall, £29 for lecture room, £27 printing and advertising, and £49 fares and fees for 27 Sundays. The chief items of receipt—£84 collections, £54 members' subscriptions, £14 donations; profit on conversations and picnic, £7 10s.

Mrs. BUTLER's report of Sewing Society showed eleven meetings, 24 members. Cash paid for material, £3. 16s. Forty-four garments were made and distributed amongst the deserving poor.

THE EXECUTIVE.—President, Mr. P. Galloway; vice-presidents, Messrs. Sunderland, Smith, and Holden; treasurer, Mr. H. Lucas; general secretary, Mr. A. J. Smyth; assistant secretary, Mr. E. R. Bradley; committee, Messrs. J. Hands, T. Hands, Rooke, Kirby, Maybury, Davies, Tylar, Wall, and Mrs. Groom.

ITEMS OF INTEREST.

ALBUMS are now ready, price 2s. 6d., post free 3s.

A NUMBER of letters have arrived too late for this issue.

AN interesting group of four ladies will grace our cover next week. Don't miss it!

A FAREWELL letter, by Mrs. Brigham, and a poem by Miss Cushman, next week.

NEXT week's Two WORLDS will be 2d., a Supplement Number. Many interesting features.

HYDE.—Mr. W. Frances removed to 7, Muslin Street, Newton, Hyde. Speakers and secretaries please note.

AN All Hallows' E'en Holiday Number next week, with extra eight pages of splendid articles and poems. Price 2d.

NEXT week, full report of Mr. E. W. Wallis's fine paper, read in the Liverpool debate last Monday, on "Is Spiritualism True?"

Mrs. JACKSON sends us a very interesting article on the observance of All Saints' Day on the Continent. It will appear next week.

TO CORRESPONDENTS.—J. Ainsworth and others: The advertisement referred to (which appears for the last time in this issue) is, so far as we can ascertain, a straightforward one.

OLIVER—HALL.—St. Nicholas Cathedral, Newcastle-on-Tyne, October 3rd, by special licence, Mr. John Oliver, to Miss M. Hall, daughter of Mr. Lewis Hall, Jarrow-on-Tyne.

MANY of our readers have availed themselves of Mr. Gott's liberal offer of a free album with his lot 11. Only a few days remain for those who wish to accept this offer. See Adv.

NORTH EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—To accommodate Blackpool Society, the next council meeting will be held on Nov. 28th, and not Dec. 6th, as previously stated.

NEXT WEEK the Portraits of Miss Cushman, Mrs. Brigham, Mrs. Miles, and Mrs. Sadler, taken by Mr. G. E. Sadler, of Cardiff, will adorn the cover of our Special Autumn Number. Price 2d.

SPIRITUALISTS, remember the All-Hallow's Celebration, on Saturday, the 31st inst., in the Co-op. Hall, Downing-street, Manchester. Tea at 5 p.m. Bright speeches and songs will be the order of the evening.

ECCLES.—A new society is about to be formed, and mediums are wanted to help for expenses only. The room is to be opened on October 28. Meetings on Sundays and Wednesdays.—S. Jackson, 62, Barton Lane, secretary.

ENGLISH SPIRITUALISM.—Bro. J. J. Morse has sent an exceedingly interesting paper on the position of Spiritualism in this country, which he has prepared for the National Conference of Spiritualists at Washington, U.S.A. It will appear next week.

MR. J. C. MACDONALD opened a discussion on "Is Spiritualism True?" in the schoolroom of St. Martin's Church, Oldham-road, Manchester, on Friday last. The discussion was reduced to a few questions, which were answered to the evident satisfaction of all present.

THE DEBATE at the County Forum, Market-street, Manchester, on Tuesday last, was more than usually interesting. Mr. J. T. Tetlow opened well, citing good testimony to spiritual phenomena, and a number of speakers on both sides kept up the interest to the end. Next Tuesday, Mr. J. B. Tetlow.

ALL HALLOW'S EVE.—On next Saturday week, the first annual commemoration of this ancient Spiritual feast will be held in Manchester at the Co-operative Hall, Downing Street, the scene of so many happy re-unions in past years. An excellent tea will be provided at 5 o'clock, and the programme for the evening meeting gives assurance of a most enjoyable entertainment. It would be a great assistance if friends would obtain their tickets early, so that the Committee may be enabled to make full arrangements for their comfort, and avoid possible delay.

ABOUT A THOUSAND people assembled at the Pembroke Debating Society's meeting, at Liverpool, on Monday last, when Mr. E. W. Wallis led off with a strong paper on "Is Spiritualism true?" Mr. Messenger followed in a weak speech, and was well laughed at for some of his remarks. A number of speakers followed on both sides, and Mr. Wallis summed up in vigorous style. The voting was a surprise. Those in favour, "Spiritualism is true," outnumbered by an overwhelming majority those on the other side. We shall print Mr. Wallis's opening paper *in full* in next week's Two WORLDS.

MISSIONARY WORK IN SCOTLAND.—The special effort which the Glasgow Association of Spiritualists has been putting forth during the last few months has resulted in the present meeting place being too small to accommodate the crowds that wish to attend the meetings. In order to sustain the interest and do effective propaganda work, the best talent and a hall large enough to meet all emergencies are required. We wish to make Glasgow a centre of the North, but in order to do this funds are necessary. Friends who are interested and able to give financial support might kindly communicate with the Secretary, James Stevenson, 33, Apsley Place, Glasgow.

MR. JOHN LAMONT writes:—"Yourself and readers will be pleased to know that Mrs. Brigham and Miss Cushman (whose visit to this country has been productive of so much good) left the Liverpool Landing Stage last Saturday, at 4-30 o'clock, by the Etruria, amid the plaudits and handshakings of numerous friends, who had assembled to bid them *bon voyage*. Mrs. Brigham's and Miss Cushman's visit may be said truly to be one of unalloyed pleasure to all who held personal intercourse with them, or had the pleasure of hearing the inspirations of the one, or the poetic improvisations of the other. Since the time Miss Emma Hardinge (now Mrs. Britten) and Mrs. Tappan were in the habit of visiting this country, none have so rapidly and deservedly attained public favour as the two gifted and amiable ladies, who have left us laden with well-deserved good-will, and a high appreciation of their womanly qualities, as well as of a high order of mediumship."

FEDERATION MISSIONS.—Another week of successful propaganda work. The mission commenced with a public tea party in the Market Hall, Mexboro', on the Monday evening. Mr. Swindlehurst, assisted by the Featherstone brothers, proclaimed the philosophy of Spiritualism, both at Mexboro' and Parkgate. Mrs. Place, of Leicester, who kindly placed her services at the disposal of the organiser, ably assisted towards the success of the week's work. Her clairvoyance was all that could be desired, most of her descriptions being recognised at once. The self-sacrifice of Mrs. Place in leaving home for a week to assist the Federation stands out in happy comparison with that of another lady medium from a distance, who, while the Federation meetings were being conducted in Parkgate, organised private circles in the same district. When will this selfish spirit end? The organiser finds his public work arduous and distracting enough now, without the competition of mediums from a distance in the districts he is missioning.—Cor.

PASSED to the higher life. On Oct. 11th, Mr. Benjamin Hadfield, in his 38th year, at 62, Brookhouse Lane, Blackburn. He tried to quietly practice the principles of the Spiritual philosophy. The mortal form was interred at New Row Wesleyan Chapel, on the 15th, by Mr. W. Ward, of Nelson, formerly of Blackburn, assisted by his brother, John T. Ward, president of Freckleton Street Society. After singing and invocation, Mr. W. Ward, under control, addressed the many friends and strangers who attended; speaking with much feeling and sympathy on the change of death, showing that if we lived right, we need not fear death, but rather give it welcome, for we should find the change one of great joy. When the spirit entered the Summer land, it would receive a newer and a fuller experience. Much sympathy was expressed for the widow and children in their bereavement, while many expressed great pleasure at having witnessed a Spiritualist funeral. The ceremony was closed by singing and prayer. A beautiful wreath of flowers was sent by the members and friends, as a token of respect for our departed brother. —THOMAS TYRELL.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner, Marshall and Sons, 125, Fleet Street; West End Agents, Nichols and Co., 23, Oxford-street, W.

FRIDAY, OCTOBER 23, 1896.

GRAND RE-UNION OF SPIRITUALISTS.

A TEA PARTY AND ENTERTAINMENT will take place in the LARGE CO-OPERATIVE HALL, DOWNING STREET, ARDWICK, MANCHESTER, on *All-Hallows Eve* (Saturday, Oct. 31, 1896).

CHAIRMAN - - Mr. W. JOHNSON, of Hyde.

The following ladies and gentlemen are expected to take part:—
Speakers: Mrs. M. H. Wallis, Mrs. Stansfield, Mrs. Green, Mr. E. W. Wallis, Mr. J. B. Tetlow, Mr. W. Rooke, and Mr. J. C. Macdonald.

A varied programme of vocal and instrumental music will be rendered at intervals during the evening. Tea on the tables at 5 o'clock prompt. Entertainment at 7 o'clock. Tickets for Tea and Entertainment, 1s. Entertainment only, 6d. May be had from all the Societies in the district, or at the Two WORLDS Office, Corporation Street, Manchester. Further particulars may be had from the Official Committee, Messrs. Hill, Tetlow, Leigh, and Savage.

PROGRESS IN SPIRITUALISM.

OUR article, "Are we all doing our best?" has awakened a response which has startled us. From east, west, north, and south, letters of commendation and approval have poured in upon us. At the same time, it is necessary we should add a few words to prevent misconceptions. We are *not* opposed to phenomenal mediumship. It would be suicidal to antagonise the very means whereby the evidences of spirit-presence and power are afforded to the world. Mediumship is the foundation of the Temple.

To protest against the *degradation* of a valuable gift is very different from attempting to crush out the gift itself. Let there be no mistake on this score. Physical phenomena, clairvoyance, psychometry, test-mediumship, and healing are all essential, nay more, they are indispensable, and we wish we had many more mediums through whose agency *clear, concise, convincing, and conclusive* evidences of spirit identity and guardianship were forthcoming. Nothing would give us greater delight than the presence in our midst of hundreds of well-developed and high-souled mediums, through whom the relatives and friends of inquirers could demonstrate their presence and undying love. The point at issue is one of method, time, and place.

We protested against the tendency to convert what should be "ideal spiritual services" for comfort, culture, and spirit communion, into an arena for the display of imperfectly developed mediumship which does not convince, but on the contrary tends to disgust, the intelligent and critical visitor. According to many correspondents, attempts are often made to prophesy, deal with business affairs, give advice on love and marriage, or prescribe for disease in such a vague, unsatisfactory, or silly fashion as to bring the whole subject into contempt, and give the enemy occasion to blaspheme.

We say nothing now about *motives* on the part of mediums—nothing about merit or demerit—nothing as to character or competency; those are matters which it seems to us ought to be dealt with by the committee, or the secretary, who appoints the mediums. If only a tittle of what we hear is true, there are a number of people who are being engaged to occupy platforms who would do the best service they possibly can to the cause they *profess* to love by stopping at home. We are credibly informed that there are others who, before they set out as Spiritual Teachers, need to mend their habits, and still others who ought to go back into the developing circle, or join a student's class and serve their apprenticeship, so to speak, for the perfection of their mediumship, before they essay to take the responsibility of standing before the public to teach the spiritual philosophy, or attempt to give proofs of spirit presence.

We are assured by many earnest Spiritualists that a great deal of what is offered as clairvoyance and psychometry is simply on a par with the patter of the gipsy fortune-teller, and this, too, as a part of a religious service! This is the kind of thing that is doing harm to

spiritualism, and it is against this inefficient and injurious service that a protest has to be made.

If people like to go to an *admitted* fortune-teller, palmist, or character-reader, for fun or in sober earnestness, we see no reason why they should not be permitted to do so—only we should warn them against taking the predictions (?) and so-called advice too seriously; or against their own best judgment. But surely the Spiritual Rostrum is not the place, nor the Sunday service the time, nor the spirit medium the individual for such paltering. Sunday is no better as a day than Monday, but, surely, at least one day in seven, we should strive to touch the higher levels, and come into sympathetic relations with the pure, the wise, the good, and the loving spirit people who can help us to live more earnestly and usefully. We are not opposed to clairvoyance nor to psychometry as such, but we *do* urge that they should be sought and exercised for the highest good—for spiritual unfoldment. We should strive to go up to meet the angels, not go down to the earth-bound and seek to use them for our selfish ends. If inquirers choose to go privately to mediums for help and advice we fail to see that it is anybody's business but their own—but we should warn all inquirers to use their own judgment; keep a level head; test both medium and spirit, and find out if they are honest and true. In these matters, as in others, *intention* counts for a great deal, and if the medium is sincere, the spirit kindly and intelligent, the sitter cautious and discriminating, good may be accomplished, truth be revealed and help afforded. But where mediums are mercenary or lacking in principle; where sitters are credulous and foolish, ambitious or grasping, and spirits are unscrupulous or tricky, great injury may result; therefore, it is necessary for everyone to be watchful, calm and rational, and, to avoid being over-persuaded, submit all advice to the test of enlightened commonsense and spiritual experience.

But this is a digression from the real point, *viz.*, the conduct of our public Sunday services, and it is in respect to these gatherings for devotion and aspiration—for the acquisition of knowledge and the elucidation of life's problems, for spiritual stimulation and the deepening and strengthening of individual life and character—that our protest was raised. We fully realise the difficulties, and the necessity for financial solvency. That is a question of method of management, but, possessing, as we claim we do, the grandest truths, the most beautiful philosophy, the truest science of life here and hereafter; affirming that Spiritualism is to be the Religion of the Future, surely we are bound to *prove* our contention by the beauty, helpfulness, wisdom, and efficiency of our public services for the presentation of the Spiritual Gospel, by proving its applicability to daily life and its ennobling influence upon character. We do not desire to rule out clairvoyance from the Sunday services, far from it, but we *are* anxious that it should be more *spiritual* and more complete. That instead of descriptions of dresses and aprons, mediums should endeavour to describe the individuals, to get messages from them, and particulars as to their identity, so that striking test facts—few but convincing—may be presented after the discourse, to supplement and clinch the arguments employed. In many places an after-meeting-seance has been established, so that the public service is duly closed, and those who have no desire to stay are thus able to retire without causing any disturbance. Suppose, after the public gathering, a "communion service" was held for spirit intercourse—if well conducted, such a service would prove a true season of soul refreshing, and of comforting assurance of the ministry of the loved and loving dear ones gone before.

Some mediums and Spiritualists seem to have misapprehended our object in writing, and to have misunderstood the spirit and purport of our article. We regret that it is so. Now, as ever, we are the sincere friend of all mediums who are earnestly and honestly striving to live the life and do the work of the Spiritual Teacher—to do it worthily and well by example, influence, and mediumistic service. We are in hearty accord with the promoters of meetings and committees of Societies, whose object is to spread the knowledge of Spirit-existence and Spiritual truth. We are only opposed to whatever tends to desecrate the Spiritual Temple, to degrade mediumship and lower the tone of mediums, and retard the benefits Humanity would receive from Spiritual

Spiritualism. We plead for *progress*; that we may go on from good to better, and from better to best. The world is watching: "By their fruits ye shall know them," is true of us, and of Spiritualism. Let us try to show the good fruits of the spirit.

SPIRITUALISM FROM A JEWISH POINT OF VIEW.

THE WRITER, being a Jew, thinks it would perhaps interest the TWO WORLDS readers to know his opinion of the philosophy of Spiritualism. An ancient race like the Jews, with their traditions of many centuries, cling with clannish tenacity to the beliefs that embrace the myths and covenants of the Old Testament and other ancient laws and doctrines, and show marked disinclination towards all that is outside the pale of Judaism. The uneducated Jews follow blindly the faith of their fathers. It is much the same with other religions, so race and religion go together, each founded on myths and legends handed down from the scroll of parchment of the Jews, the stones of the Egyptians, and the traditions of the uncivilised black races, including the Bible, to the nineteenth century, and accepted as facts by those who will not use their reason.

I have broken away from the old rusty chains that bound me to the ages that are dead, and have dived into the religious philosophy of present-day Spiritualism. Where I was in doubt and darkness, now I see light and a great future of eternal progression. Love, the herald trumpeter, sounds the call to be up and doing, for there is a little mission of love for thee to perform day-by-day; some brother or sister needs thy help, love, or sympathy. When the little commission is performed for the day, then in the solitude of my chamber, Spiritualism steps in, in the knowledge that in that chamber I am not alone, but, with the material thoughts and cares banished from me, I am cognisant that (as the hymn says) "there are angels hovering round," and my whole being is filled with an indescribable joy that it has been given to me to know that we are sent here that we may make progress in all that is noble, good and true, that we may know and feel the great loving God made us separate entities, that when the body dies man the spirit rises to a world of spirit existence, from whence he can return, and, given the requisite conditions, can demonstrate his identity to the loved ones left on earth, proving the glorious truth of immortality and the great love of God.

To be sure that you will never die is worth knowing. As sure as my hand wrote this, I know I shall never die. As soon as this body of mine is done with, I myself, the same individuality, will live on in spirit for ever and make progress (the same as I hope to do here), in knowledge, truth, and love. I trust I may be permitted, with the help of God and the angels, to help to shatter the idols of the dark past, and try to lift the scales from the eyes of my fellow-pilgrims, that they, too, may know the truth and the love of God, rise above race-hatred, develop that boundless store of love that is within each one, and convince themselves of the existence of the real "home over there."

MRS. BRIGHAM AND MISS CUSHMAN.

FAREWELL RECEPTION AT LIVERPOOL.

ON FRIDAY last, Oct. 16th, a number of friends partook of tea in Daulby Hall, Daulby Street, with Mrs. Brigham and Miss Cushman, and afterwards Mr. J. Lamont presided over the social entertainment. He said he did so with much satisfaction, because he felt that the two ladies, who were going to take their bodies across the waters, would not really go away, their thoughts and spirits would still be with us. Their visit would result in a blending of English and American Spiritualism. "Although not rich in purse, they were rich in brain, in sympathy, and love, and we like them all the better for it." The fates, or the spirits, had been kind to them. They had a pleasant journey here, and were going to have a splendid passage home. Mrs. Brigham had accomplished an immense amount of work, having delivered nearly 100 public addresses in six months, besides travelling many thousands of miles. They had seen many places and sights he had not, and more than all they had accomplished great good, and had found a warm place in the hearts of the English people. Songs were well rendered by Miss Nevatt, Miss Jones, and Misses Daisy Bell, and Minnie Ford; Messrs. E. Keeling, F. Chiswell, and Ferris, and a violin solo by Master Thomas Rae. All were much appreciated. The following resolutions were then submitted:—

"That the members and friends gathered here desire to place on record their high appreciation of the important services rendered by Mrs. Brigham and Miss Cushman to the cause of Spiritualism and advanced thought in Great Britain during their visit, now being brought to a close; and that in bidding them farewell and a pleasant

voyage home, we sincerely hope that they may be able to renew their visit during the coming year, in which event they may be certain of a hearty welcome from their numerous friends and admirers. And it was further resolved, That we request our esteemed visitors to convey to our sisters and brothers in America our fraternal regards and best wishes for the success of their efforts on behalf of humanity.—(Signed), Edwin Allen, President of the Liverpool Society; John Lamont, Honorary President of the Liverpool Society; S. S. Chiswell, Secretary of the Liverpool Society; Thomas Edgar Walters, Financial Secretary of the Liverpool Society; John R. Dibble, President of the Bootle Society; John J. Parr, Secretary of the Bootle Society; E. W. Wallis, editor *Two Worlds*; Ann Allen, President Ladies' Committee; Ann J. Mathias, Secretary Ladies' Committee; Isabella Nock, Ladies' Committee; Frances A. Chiswell, Children's Lyceum.

Mr. E. ALLEN, president of the Liverpool Society of Spiritualists, said it gave him great pleasure to propose the resolution. These two ladies who had been travelling through the land, diffusing a sweet and helpful influence wherever they went, were the first American ladies he had ever had the pleasure of meeting and knowing. If they were typical of their country-women, then they must be better than the English people had somehow been led to think they were, for they left a good impression wherever they went, and by their influence and inspirations had accomplished a most successful and beneficent spiritual work. He had recently read of a number of things which we now possess that were not in existence 80 years ago (they did not have ladies travelling over the world advocating the spiritual gospel 80 years ago), and if the rate of progress could be maintained for another 80 years, he was of opinion there would be little left of which to complain. In proposing the resolution he tendered his best wishes to both Mrs. Brigham and Miss Cushman, and trusted they would retain only pleasant recollections of their visit to England, and would receive a hearty welcome home by their friends.

Mr. S. S. CHISWELL, hon. secretary, said it seemed more than six months since it was his privilege to say "Welcome to England" to our guests, and now we were met to wish them a safe journey home. He would not say good-bye, because he hoped we should see them again, as the resolution said, *next year*. He felt that they would experience such a strong feeling of goodwill extended to them that it would bring them back. Mrs. Brigham had said when she wrote to say she was coming that her mission was to preach the most beautiful gospel the world had ever received, and wherever she had gone the reports were unanimous that she had delivered a most beautiful message, and had charmed the hearts of her hearers, who were all the better for the influence of herself and Miss Cushman. They had gone up and down the country; they had not stayed at hotels but *with* and amongst us, in our homes, and everyone had been blest. Theirs had been an unique experience, for they had visited many places where no American medium had ever been before, and they had thus come into very close touch with the people and with British Spiritualism; he realised that their influence had been most helpful and spiritually beneficial, and had no doubt it would remain and keep their memory green till their return. Their visit, and the loving and spiritual inspirations given through Mrs. Brigham, will result in an extension of the spirit of kindness, sympathy and fraternity; will prove a tie that links hearts in unison that cannot be broken. He had much pleasure in seconding the resolutions.

Mr. E. W. WALLIS, editor of the *Two Worlds*, cordially supported the resolutions, and endorsed all that had been said by the previous speakers. We had welcomed Mrs. Brigham as a spiritual worker, and Miss Cushman as her friend—but we had learned to esteem them for their own goodness and worth. It was always hard to part with true friends, but we had the hope of meeting them again—that they would return, if not next year, at least in the year of jubilee, and then they would know that they were coming to warm-hearted friends, who would be glad to receive them once more.

Mr. RAE ably supported the resolutions; he felt that there was an effusion of spirit and sympathy, and it is always a pleasure to think of returning home. While bidding the ladies a pleasant and safe journey, he would not say good-bye, but *au revoir*, for we hope to meet again, and we might well feel joyous in anticipation of their return. Affection is of the spirit, evolution is in the air, and the age of a higher and diviner love is dawning, and when we come into unison and sympathy with it then we shall feel that everyone is a brother or a sister. He had read of the good teachings and sweet inspirations of Mrs. Brigham and Miss Cushman's sterling poems, and he was in cordial sympathy with all that had been said.

Mr. DIBBLE, president of Bootle Spiritualist Society, was grateful for the opportunity of adding his tribute to the worth of the two ladies. He had noticed a vein of thought running all through the preceding speeches of recognition of the sweet influence exerted by Mrs. Brigham and Miss Cushman, and he was sure Mrs. Brigham's labours had done good everywhere and were beneficial to the cause of spiritual progression, and made us more fraternal and pleasant. He would not say good-bye, but *au revoir*, for he too sincerely hoped they would come back after a time.

Mr. JOHN CHAPMAN, one of the oldest Spiritualists in Liverpool, said St. Paul never made a greater mistake than when he said that women should be silent in the churches, but we were changing all that; women were finding their true sphere as teachers and preachers of the gospel of love, and we must thank the spirit world for bringing them out, and for sending us these ladies from America. He thought that it was time that a lady was appointed to the office of the Archbishop or even that of the Pope. He had no doubt that Mrs. Brigham and her spirit friends and Miss Cushman had done great good in this country, and cordially supported the resolutions, which were carried with acclamation.

Mrs. BRIGHAM, who evidently spoke with much emotion, said she never felt quite so small as now. "I do not know how to express my thanks for all this kindness, but I can only condense it into a very few words, *I thank you!*" She had read many years ago, "He shall give His angels charge concerning you." She had known it before, but had realised it more and more fully since she left home, and had received such a beautiful welcome and such unvarying kind-

ness everywhere she and her dear companion had gone. She would never forget the typical "welcomes" she received, and ever since she had enjoyed a series of pleasant meetings; everywhere their experience was the same, unvarying kindness, love and sympathy had been extended to them, and she felt the truth, "He shall give his angels charge concerning you." The little angels, the children, had welcomed them, and been friendly and loving, and the older people had been like ministering angels—all had been beautiful in their kindness. She had been told before coming that "English people were a little cold and a little slow, but they were sincere, and earnest, and constant." The latter part she had found true enough, but had seen nothing of the coldness or slowness, and she should be able to tell her American friends how mistaken they had been; how warm-hearted and earnest British people were, and how well and heartily they sing. "We (Miss Cushman and I) shall never forget, and shall ever be grateful to all the kind friends who have done so much for us; there are such a multitude of remembrances that we cannot individualise them, but they are all included in that tender, loving recollection which we shall carry with us, and, if we do not meet again on this side, we shall meet in that land of eternal day." After a brief pause, Mrs. Brigham delivered a most beautiful and touching poem on the "bitter-sweet" sorrow of parting, and pleasure of meeting again, which we regret we are unable to report. Miss Cushman, in closing, gave one of her sweet poems, composed for the occasion, which we shall print next week.

Mr. LAMONT was taken under control, and his spirit friends stated that the visit of our friends had been conceived in deep thought by a company of earnest thinkers in spirit life to produce certain results, and they were rejoiced with the results. The spirit people were always pleased to project their thoughts into the minds of dwellers in the earth-life, and the lesson of the hour was that all are able to receive gladdening inspirations which bring about conditions for angelic forces for human good.

The meeting terminated with hand-shakings and heartfelt good wishes. Mrs. Brigham and Miss Cushman set sail on Saturday afternoon in the s.s. "Etruria," of the Cunard line.

OUT OF THE BODY.—By MISS BELLE V. CUSHMAN.

WHAT does it mean? I'm not alone,
And yet no sound I hear
Of footsteps soft or gentle tone
Of patient nurses near.
I feel no more the racking pain,
The flush'd and fever'd brow,
I stretch myself at ease again—
Past is the suffering now.
There gently steals my senses o'er
A restful heavenly calm,
As though my head found rest once more
On mother's loving arm.
Soft strains of sweetest music swell
Upon the balmy air,
And gentle murmurs near me tell
I've passed from earthly care.
And now to vision, stronger grown
To bear the heavenly rays,
Appear the faces I have known
Since early childhood days.
Brothers and sisters, friends most dear,
Lean o'er me from above—
And in their eyes, so bright and clear,
I read the old true love.
And looking upward as I lie
In happy perfect rest,
I see my head is pillowed by
My mother's loving breast.
They say she was the first to know
That I was coming here—
That is not strange—she'd always know
When I was coming near.
It minds me of my childhood days,
When, kept at school quite late,
I'd see her with an anxious gaze
Stand watching at the gate.
And now, with school and tasks all o'er,
I'm coming home, quite late;
But mother meets me as of yore—
Dear mother at the gate!
But here, no more the cares of earth
On features leave a trace,
The joys of this, the second birth,
Such stains of earth efface,
All that was good is still retained,
The wisdom dearly bought,
The perfect self control attained
In battles bravely fought.
For richer, happier here they are,
Who from victorious fight
Come bearing many a glorious scar,
Won battling for the right.
How trifling now appears the pain
That vex'd us day by day,
And yet, that life was not in vain,
Its lessons last away.
Rejoice we now o'er all the pain,
The troubles, tears, and grief,
That wrought for us this endless gain,
And finds such sweet relief.
Freed from the body's constant need,
We soar the heights above,
And like a bird from prison freed
Sings louder songs of love.
In boundless space, that spreads before
The liberated soul,
We'll learn the lessons of His law
While endless ages roll.

SPECIAL REPORTS.

YORKSHIRE UNION OF SPIRITUALISTS.

MONTHLY CONFERENCE, in Raven-street rooms, Halifax, Oct. 11. 10-30, a good gathering of delegates and friends. Conference declared opened by Mr. Collins, of Bradford, president. Minutes of last conference and two Executive meetings were adopted. Owing to the difficulty in judging new speakers, the following motion was adopted, "That all persons desirous of becoming speakers for the Yorkshire Union of Spiritualists, must be members of the said Union, or some Spiritualist Society, and speak at six Societies in the three months' probation required. Each Society to report their capacities to the Union; the would-be speaker's moral character must bear the strictest investigation before being accepted.

Barnsley friends have opened a room, and have applied to the Union for assistance. It was decided to send speakers to Barnsley, and we should be pleased to help others who would like to open out new districts. The Barnsley Society's application was accepted, and they were enrolled on the Union. Thirty-one Societies are now united in Yorkshire, but we want all Yorkshire to unite, that we may work as one. Invitations were received for the November Conference from Spicer-street, Milton Hall, Otley-road, Bradford, and Dewsbury; Otley-road was accepted. The following hon. members were added to our list:—Mr. and Mrs. Preston Hartley and Mr. Hollas, of Halifax; Mrs. Lowrie and Mr. Seekings, of Leeds. We heartily invite friends to unite with us in our endeavour to spread our glorious truths.

Dinner was ably provided in the room by the Halifax friends. Afternoon session: An essay was ably given by Mr. J. Baldwin, of Halifax, on "Thought," and well received. Questions were invited. This was a new departure, and we hope friends will in future come in good numbers in the districts where the Conference is held. The following questioners took part: Mr. David Jagger, Mr. Watkin, Mr. Greenhalgh, Mr. Northrop, Mr. J. Armitage, Mr. J. H. Smith, Mr. Archer, and the essayist answered very suitably. Evening: A large and appreciative gathering; delegates, speakers, and old workers on the platform. The president congratulated the Halifax friends on the grand results of their unity, and welcomed all present.—Mr. David Jagger, of Bradford, stated he had been a local preacher for 30 years, and, after joining the Spiritualists his circuit brethren planned him to speak at one of their places, and he had a grand time.—Mr. J. Armitage related some remarkable personal experiences, and the progress made in the Cause the last 20 years.—Mr. Seekings, of Leeds, (probationer) dealt with "Man, know thyself," and "Spiritualism, what does it teach?" He is a speaker of promise, with care.—Mrs. Myers, of Armley, a very earnest worker, who has been the means of bringing a large number of speakers to our platform, spoke next, and Mr. Watkin, of Rothwell, gave interesting experiences, and urged the necessity of Spiritualists uniting with societies to help on our grand Cause.

Friends, please note. November Conference, Otley Road, Bradford. Hearty invitation to all to be present, second Sunday.

John Jackson.

LONDON NEWS AND NOTES.

A SOCIAL GATHERING of members and friends of the Marylebone Association will be held in the Cavendish Rooms, 51, Mortimer-street W., on Friday, Oct. 30. Tickets, including refreshments, 1s.; Members, half-price. We trust a large attendance will enjoy a happy evening.

BATTERSEA PARK. Open Air Work.—Pleased on Sunday to greet workers from other districts. Speakers, Messrs. Jones, Payne, Adams, and Mrs. H. Boddington. Next Sunday will probably be the last of the season; we have tried to find a suitable meeting-place in this district to hold our audience together, but, up to the present, we have been unsuccessful. Next Sunday we hope to make the desired announcement.

BATTERSEA RISE. 38, Keildon Road, S.W. — Mr. Peters' guides discoursed ably on "Christ's mission on earth." Psychometry and clairvoyance very good.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—In the absence of Mrs. Brenchley, Messrs. R. Boddington and Beel addressed a crowded meeting on "I know the Christ, my redeemer (from ignorance), liveth," and "Soul and body," respectively. Next Sunday at 6-30, Mr. W. E. Long.—Memo. On and from Sunday, 1st Nov., the Masonic Hall will be opened every Sunday for public service, at 11-15 a.m. and 6-30 p.m.; the after-circle, for members only, at 8-15 p.m. The children's Lyceum will meet in the same hall at 3 p.m. All friends welcome.—R. B.

CANNING TOWN. Co-operative Society, 47, Hermit Road.—15: Addresses from Mr. Shaw's guides. Our young medium is developing into a very good trance speaker. Remarkable clairvoyance by Mrs. Weedemeyer. 18: Addresses by Messrs. Weedemeyer and Shaw. Clairvoyance by Mrs. Weedemeyer.

CANNING TOWN (Affiliated). I.L.P. Room, 11, Swanscombe Street.—14: Mr. Davis's instructive lecture on "Phrenology," was much appreciated. 18: A crowded audience welcomed Mr. Dale, who dealt with "Ancient and modern Spiritualism," showing there is no difference whatever between the old and new. A warm discussion ensued, but Mr. Dale ably stood his ground.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A valuable and noteworthy address by Miss Rowan Vincent, upon "The probabilities of a future life," and very successful clairvoyance, nine descriptions being recognised out of the twelve given. Miss Morris most effectively rendered Piccolomini's famous song, "Ora pro nobis."

EDMONTON. Beech Hall, Hyde Lane. — Mr. Thomson's interesting address upon "Heaven, where is it and what is it?" was followed by excellent clairvoyance by Mr. Walker to a crowded audience.

ISLINGTON. Wellington Hall.—Mr. Emms, chairman; a full meeting. Mr. Brooks read the "Vision of Christian Naylor," the subject suggested the Christ within man, and not the crucified Jesus, being treated by the various speakers. Miss Harris, under the

influence of her guide, "the unknown friend," summed up the teachings of the evening.

MORSE'S LIBRARY. 26, Osnaurgh Street, London, N.W.—Wednesday last, 14th, a very enjoyable social evening was held to commence the winter series of meetings. Considering the weather, quite a large number responded to the librarians' invitation. The musical program consisted of a pianoforte solo by Miss Alice Hunt, and solos by Miss Samuels, Miss Jessie Dixon, and Miss Florence Morse. In a short speech, Miss Morse announced that it was the intention to hold meetings every Wednesday from October 28 until, and including, December 16th. She had secured the services of Miss A. Rowan Vincent, Mr. E. W. Wallis, and Mr. J. J. Vango, and was arranging with several other well-known mediums, so that the coming series of meetings would be as interesting as possible. *Prospective*: Next Wednesday, October 28, at 8 p.m., Miss A. Rowan Vincent will deliver a short address on "Mediumship," followed by answers to questions.—L. B.

STRATFORD. Workman's Hall.—Mr. Ronald Brailey gave a splendid discourse to a crowded house; all thoroughly satisfied. *Prospective*.—Mr. Ronald Brailey, next Thursday. Also Public circle and Lyceum every Tuesday and Sunday, at 13, Fowler-road, Forest Gate.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—14: Miss Hunter, although unwell, kept her engagement, and gave a short address. Very good clairvoyance. 18: 2-30, Mr. J. B. Tetlow gave a discourse and very good clairvoyance. 6-30, Written questions were handled in a very able manner. Very good tests with clairvoyance.

BRADFORD. Church Street.—15: A good time. Miss Foster's guides on "Spiritualism, what is it?" much enjoyed. Excellent clairvoyance, all recognised. 18: Mr. Crompton gave good address and clairvoyance and psychometry.

CHEETHAM HILL.—Thursday, Mrs. Newton gave a good address. Clairvoyance and psychometry gave every satisfaction. Sunday, several of our members conducted the service. After-circle exceedingly well attended. Mrs. Brigham's meeting did us great good, as we have enrolled several members since.

COLLYHURST STREET.—14: The spirit-power displayed through Miss Knight is wonderful; it not only surprises but convinces the most stubborn sceptic. Present, 101. 18: Mr. Macdonald. Written questions from the audience answered in a masterly style. Very instructive. *Lyceum*: 18: Marching and calisthenics splendidly gone through. Recitations by Bertha Turner, Maria Cowle, and May Pollock. Present, 75. Harmonious Session.

GORTON. I.L.P. Room, Ainsworth Street.—Mr. Adams spoke on "Unity," and "The love of God." Good psychometry. Circle, good clairvoyance by Mrs. Uren and Madam George. *Lyceum*: Recitations by Lilly Haylock, Ethel Griffiths, Mary Jones, Amelia Boardman, John Brown, and Emily Lewis; solos by Emily Grant and Mary Jones.

HULME. Junction Street.—Wednesday: Clairvoyance by Mr. Connolly. Thursday: Psychometry by Mr. Lamb. Sunday: 6-30, Mr. Lamb gave an address and clairvoyance. After-circle well attended. Monday: by Mr. Plant, on "Gone, but not forgotten," and good clairvoyance.—*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., Mrs. 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. Grand Concert in above room, Saturday, Nov. 7th.

LONGSIGHT AND WEST GORTON.—13: Mrs. Porter, Patricroft, gave an interesting address with good clairvoyance and psychometry. 18: Very enjoyable time with Mr. J. Young, and his clairvoyance was considered the best we have had for a long time, some remarkable tests. Pleased to enrol five new members this quarter, and hope to add to our number shortly.—*Prospective*. Mediums with open dates for '96-'97 please correspond with Mr. A. H. Heggis, 82, Clowes-street, West Gorton.—*Lyceum*. Assistant conductor, G. Cliffe; guardian, Miss L. Wood; librarian, H. Todkill; musical director, Miss L. Jones; guards, Mr. Gregson, V. Wood.—J. Wright, Lyceum sec.

OPENSHAW. Granville Hall, George Street.—Mrs. Fielding's guides gave good addresses. Morning: "What light has Spiritualism shown to mankind?"; Evening: "Life is onward, use it." Clairvoyance good. We were pleased with her.

SALFORD.—14: Mrs. Williams and Mr. A. Bracegirdle; clairvoyance above the average. 18: Miss Knight gave 20 clairvoyant delineations, 19 recognised; in two cases, full names and particulars were given. We wish all clairvoyants could obtain both names, with descriptions; it is definite and convincing. Mr. Davies contributed a very pathetic reading entitled "A bit of blue."

SOUTH SALFORD. 4, West Craven Street.—11: Mrs. Hammond gave good clairvoyance and psychometry. 18: Mrs. Porter, on "Nearer, my God, to thee," in a glowing picture of an ideal existence, gave an impetus to all to strive to actualise their aspirations. Six cases of clairvoyance immediately recognised. Pleased to have Mr. J. J. Moorey, who, in the after-circle, gave an encouraging and spirited address, and good clairvoyance. The work is growing apace, and we shall be compelled to extend our borders. We cordially thank friends for valuable assistance.

HOME WORK wanted by good Dressmaker. Terms moderate. Mrs. Aldridge, 2, Egerton Grove, nr. Chorlton-road, Stretford-road, Hulme.

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

PLATFORM RECORD.

ABERDEEN PSYCHOLOGICAL SOCIETY.—Wednesday, October 14: First public meeting in the Round Room, Music Hall. A large audience was presided over by Mr. Bain, vice-president, who, after explaining the objects for which the society had been formed, introduced Mr. J. Robertson, of Glasgow, who, in an interesting address, claimed that Spiritualism alone lifted the gloom from the grave—in this respect orthodoxy had failed to give substantial ground for the hope of immortality. Miss McCreadie's control, "Sunshine," gave a number of vivid descriptions, and was fairly successful—a few being recognised by individuals in the audience. Mr. John Longmore proposed a vote of thanks, remarking that he believed this was the first time an Aberdeen audience had been treated to clairvoyant delineations. At a previous meeting, held in the Cafe Shiprow, Monday, October 5th, Rev. Alex. Webster, president, read an able, interesting, and most instructive paper on "Spirit, its relation to modern physical theories."—J. U.

ACCRINGTON. St. James' Street.—12: Miss S. Butterworth's control gave a short address. Good clairvoyance and psychometry. Sunday, Mrs. Hulme's guides gave splendid addresses and excellent clairvoyance and psychometry.

ACCRINGTON. Whalley Road.—18: Mrs. Berry's guides gave interesting addresses on "Except ye become as little children you cannot inherit the kingdom of God," and "Is man a spirit?" and beautifully named a baby, Fanny Lee Pilkington, spirit name "Beauty." Clairvoyance good.

ARMLEY.—Mr. Frank Colbeck on "Why pray?" and "Is it possible to make the best of both worlds?" Thanks to the lady friend for two solos. Large audience.

ASHTON.—18: Mr. J. Gibson delivered good addresses and good psychometry.

BARNOLDSWICK.—Addresses by Mrs. Britten on "Consider the lily" and "Is Spiritualism a religion?" Psychometry afterwards.

BARNLEY. Arcade Room, George Street.—Mr. Charles Shaw's guides spoke well on "Spiritualism and the Bible" and "Spiritualism and its history." Clairvoyance and psychometry good, ten descriptions at night, all recognised. An Atheist got satisfaction to questions asked.—Fred Fearn.

BIRMINGHAM. Masonic Hall, New Street.—Mr. Walter Howell's first visit. "The education of conscience," as a true means to spiritual development, and "The claims of Spiritualism to public attention." The subjects were treated in a very clever and forcible manner, which won the hearty appreciation of the audience.

BLACKBURN. Northgate.—Public circle, Wednesday, Miss Howarth gave striking clairvoyance and psychometry. Sunday: Mrs. Summersgill, two good addresses and impromptu poems, "Humanity," "Rose," "Love," and "Faith." Psychometry good.

BLACKPOOL. Albert Road.—11 and 12: Mrs. Hyde gave nice discourses, clairvoyance and psychometry, and named the first baby in our new church, brought from Blackburn, earthly name, Harry Busby, spiritual name "Progress." 18: Mr. Mayoh being late, Mr. Hilton and Mrs. Allerton took the afternoon service. Evening, Mr. Mayoh gave an earnest and eloquent address on "The world's greatest need."—Sept. 30: Mrs. Butterworth gave the first tea for our building fund. A grand success, realising about £4.

BOLTON.—Mr. Davis gave excellent discourses upon "The spirit's mission to man" and "Spiritualism the light of the world." Both were ably handled, and well listened to. Psychometry excellent, mostly recognised.

BOOTLE. (Liverpool.)—Excellent addresses by Mr. R. O' Craven on "Sin," and "Spiritualism the religion of the future." Highly appreciated.

BRADFORD. 421, Manchester Road.—Mrs. Jarvis delivered instructive addresses in an excellent manner to good audiences. Good clairvoyance by Mrs. Webster.

BRIGHOUSE. Martin Street.—18: A pleasant day with Mr. D. Jagger, of Bradford, who kindly gave his services for the benefit of the society.

BRISTOL.—It is with much regret I have to say that our friend and medium, Mr. T. Hooper, closed his circle on Sunday, Oct. 11. Mr. and Mrs. Hooper are leaving Bristol for Leeds. They carry with them the best wishes of many friends who knew nothing about Spiritualism until they met Mr. Hooper. He has done what he could do during the three years. I hope the good people at Leeds will give him a hearty welcome.—J. P. Davies.

BURNLEY. Hammerton Street.—Tuesday last a very successful night with Mr. Davis. A large number of inquirers. Sunday, Mr. Bailey, of Nelson, occupied the platform. Fair audiences.

BURY. Georgiana Street.—Wednesday, Mrs. Best gave good clairvoyance. Sunday, Mr. Plant gave excellent addresses on "Who proves immortality?" and "A practical resurrection." Good clairvoyance.

CARDIFF. 100, Cowbridge Road.—Inspirational address by Mr. Williams on "Go forward." Questions answered by Mrs. Preece. Clairvoyance good. Tuesday evening's services well attended. All welcome.

CARDIFF. Psychological Society, St. John's Hall.—18: The service was conducted by Mr. E. Adams. Subject of address, "Homes in the hereafter."—E. A.

CAMBOIS.—Mr. J. G. Gray lectured in the Mechanics' Hall on "God and Man," and "The mission of spiritualism." Also named Mary Elizabeth, daughter of Mrs. and Mr. Hume, spiritual name "Snowdrop." Mr. Murday presided.

CARLISLE. Temperance Hall.—Mrs. Johnston held an open-air meeting at the Market Cross at 11 a.m., which brought inquirers to subsequent services; afternoon subject, "What has Spiritualism taught us?"; evening, a few "choice" texts, such as Numbers xxv., 4, etc., were dealt with to a hall full of appreciative people. We cannot comment too highly on the clairvoyance. Mrs. Johnston kindly offered to extend her visit for two days for the exclusive benefit of our society, realising the great difficulties we labour under owing to heavy rail fares. We tender our heartfelt thanks to Mrs. Johnston and all like her. Carlisle has commenced a glorious

work, and that work *must* go on despite all the difficulties which unfortunately surround us.—“Nil Desperandum.”

CARLISLE. 36, York Street.—Open circle, grand results; good addresses and clairvoyance. We are steadily working with developing circles, which we are convinced is the best way to ensure success.

CLITHEROE.—Afternoon, Mr. T. Postlethwaite held a circle. Evening subject, “Other world order,” satisfactorily given, followed by psychometry.

DERBY. Webster's Buildings, Traffic Street.—In Mr. Horatio Hunt's unavoidable absence, Mr. Brookhouse opened our room, speaking on “Life and immortality” and “Redemption and salvation from the Spiritualist's standpoint,” and sang a solo, which was much appreciated. Both services well attended and collections good. After-circle much appreciated. Every Wednesday, developing circle at 7-30 p.m.

DEWSBURY.—Miss Hunter's first visit; she spoke well on “Who are the angels?” and “Who are the followers of Jesus?” Clairvoyance and psychometry very good.—T. H.

FELLING.—Mr. J. Clare recently spoke on “The existence of a God,” scientifically proved in a masterly manner. 18: Mr. Wainwright spoke ably on “Man, whence and whither?” Psychometry.

GATESHEAD. 97, Coatsworth Road.—Oct. 12: The lesson read was Dr. Peebles' article in the Two WORLDS, “Spiritualism as it is,” “Spiritism is a science, Spiritualism is a religion.” Intelligent comments were made by several ladies and gentlemen.—J. S.

GLASGOW.—Largely attended meetings were held in the Blythswood Rooms last Sunday. Speaker, Mr. Jas. Robertson, president. Miss McCreadie, clairvoyant, gave a great number of descriptions, a large proportion of which were recognised.

HECKMONDWIKE. Church Lane.—Mr. C. A. Holmes gave splendid addresses on “Spiritualism, and its profitable gains.” Friends, make this place a great success!

HULL. No. 4 Room, St. George's Hall.—6-30: Mr. Needler presided, Mr. Thompson gave an interesting address to a crowded audience “Our life in this world, and how it should be lived?” Mrs. Riley rendered two solos, and excelled her usual ability.

HUNSLY. 3, Bottom of Joseph Street.—Mrs. Stretton's guides gave excellent addresses on “What have we met for?” and “What are ye children doing?” Good clairvoyance. Good after-meeting; Mr. Webster gave an address. Good clairvoyance by Mrs. Alson, all recognised. Crowded audience.

HUNSLY. Goodman Terrace.—Miss Tower's guides gave good addresses on “Lead, kindly light” and “Charity never faileth.” Excellent clairvoyance and a solo. Crowded out at night.

HOLLINWOOD.—First visit of Mr. Wood, of Rochdale, who gave remarkable clairvoyant tests to overflowing audiences. At night he named a child of Mr. Laws.—Lyceum. Good attendance. Calisthenics gone through very well. Miss Halkyard named a child belonging to Mr. Richardson.

LEEDS. Progressive Hall.—Harvest festival a grand success. Fruit and flowers sent in great variety, for which we heartily thank our friends. Mrs. Sagar's guides spoke well on “Do spirits progress after leaving the body?” and “What will the harvest be?” Poems were given on “Eternity” and “Love”; also two songs by spirit “Mary Norman.” Monday, another good time. Mrs. Sagar's guides spoke on “Spiritualism.” Good clairvoyance. Crowded audiences.

LEEDS. 8, Myer's Court.—“How cheering is the thought that the angels of God, in tenderness, come to the world they once trod,” well treated by Mrs. Beecroft's guides, and clairvoyance.

LEEDS. 28, Back Adelphi Street.—Monday, Clairvoyant descriptions by Miss Carpenter, all recognised. Sunday, Mrs. Siddle gave interesting addresses and clairvoyance. Good after-meeting.

LEICESTER. Millstone Lane.—Mrs. Place spoke on “In and out of the camp.” Remarkably good clairvoyance; 35 descriptions, all readily recognised, except 4.

LEICESTER. Town Hall Square.—Mr. W. J. Leeder's control delivered impressive addresses to large audiences. Morning: “Evidences of immortality”; Evening: replies to questions from the audience, and gave clairvoyance.

LEICESTER. Crafon Street.—Mrs. Jowett's inspirers spoke well on “Be kind to the erring one.” Good psychometry and clairvoyance. 18: Mr. Muggleton spoke in good style on “The dead know not anything.” Mr. Illife gave correct clairvoyance.

LEIGH.—Mrs. Newton's addresses on “Thy will be done” and “Praise ye the Lord” much enjoyed. Clairvoyance and psychometry all recognised. Glad to hear her again soon.

LIVERPOOL. Eaton Hall, Breck Road.—18: Mr. G. H. Bibbings' two orations exceeded all our expectations. “The mission of death” was sympathetic, effective, and acted as a balm of healing to the wounded mind mourning over the loss of loved ones. “The onward tide” was one grand panegyric on the achievements of Spiritualism, past, present, and to come. His recitation was a masterpiece of elocution, and gave the utmost satisfaction. Mr. Bibbings was voted to be just the type of platform speaker Spiritualists want. We look forward with pleasurable anticipation to his next visit.

MACCLESFIELD.—Very good lectures and clairvoyance by Madame Henry, of Manchester.

MEXBORO'. Market Hall.—11: Mr. C. Shaw gave good addresses on “Creation” and “Is eternal punishment rational.” 12: Mr. J. Swindlehurst on “Spiritualism, its teachings and phenomena.” 13: “Spiritualism, in relation to religion and social reform,” dealt with in masterly style. Ninety sat down to tea. Very good clairvoyance by Mr. Place. 18: Mr. Mason gave a good address on “I believe in the communion of Saints.”

MORECAMBE. 84, Euston Road.—Miss Fryers gave an interesting discussion on “What are angels, and where do they dwell?” to a good audience.

MILLOM.—11: Mr. R. Tyson read from “Outlines of Spiritualism” and “Self Esteem.” Mrs. Richardson's control gave a nice discourse. 18: Mrs. Richardson again did very well. Would be glad to see more turn up.

NELSON. Ann Street.—14: Miss Skipper conducted a good circle. 18: A successful day. Mrs. Lambert gave 53 natural clairvoyant descriptions, 43 fully recognised. Thanks to Miss Lambert for solos; good after-circle, good collections.

NELSON. Bradley Fold.—Miss Barlow's guides gave grand discourse on “Life,” and “Spiritualism a destroyer and a rebuilder.” Clairvoyance; good audiences.—W. W.

NEWCASTLE-ON-TYNE.—18: Mrs. J. A. Stansfield delivered eloquent and beautiful addresses, followed by experiments in clairvoyance, which were fairly successful. Monday: Psychometry splendid, and gave the greatest satisfaction.—R. E.

NEWPORT (Mon). 32, Barrack Hill.—6-30: Address by Mr. Wayland's guides, on “Spiritualism is a source of light and comfort to mankind.” Clairvoyance at after meeting by Miss Alice Wayland.

NORMANTON.—Very good day.—Mrs. Russell discoursed well on “If spirits return, what benefit are they to the human mind?” Clairvoyance recognised.

NORTHAMPTON.—Mr. H. Clark, of Leicester, gave a memorial address to our late friend, Mr. Linnett. He also spoke of the passing on of Archbishop Benson, and Wm. Morris, the poet. Mr. Roddis played the dead march. First-class address and large audience.

OLDHAM. Temple Society.—Miss Barlow on Thursday gave clairvoyance, with her usual ability. Nearly all recognised.

OLDHAM. Bartlam Place.—15: Circle. Mr. Wood gave satisfaction to all by his excellent psychometry. 18: Mr. Ridings gave good addresses, and Miss Ridings gave clairvoyance.

PARRGATE.—18: Another visit from our esteemed sister. Miss Cotterill's control spoke on “The purpose of life,” and “Preacher,” in dealing with “A land of freedom,” stirred the souls of all progressive thinkers, with his appeal to cast aside the fetters of social and religious bondage. May the time speedily come when the workers in the cause of freedom, social and religious, shall multiply and increase, to the confusion of those who cry “such things can never be.”

PRESTON. Central.—18: Excellent discourse by Mr. Berry, of Preston, on “The power of thought.” Clairvoyance of a most convincing character by Mr. Galley. Hall crowded out.

PRESTON. 37, Plungington.—Mr. Sergeant's guide gave a good address on “Peace, perfect peace.” Mr. Scworoff, a very promising medium, gave clairvoyance. Miss Ryan also spoke.—G. Halstead.

ROTHWELL.—A grand day with Mr. W. Ripley's guides. 18: A most enjoyable day with Mrs. Myers and other Leeds friends. Mrs. Myers gave addresses on “Our mansions here and hereafter.” Mr. Seakins and Mrs. Myers' daughter gave good clairvoyance. We thank our friends very much, and hope to see them again.

SEGHILL.—Mr. Thos. R. Penman gave a short address on “Why am I here and why are you?” and personations.—Wm. Lamb.

SHAW.—14: Miss M. E. Shepherd, a member, gave a grand address on “There is no death.” Hope she may go on progressing. 18: Mr. Stevens gave a sketch of how he became a Spiritualist, and his controls gave a grand address on “After death, what?” Seven-teen clairvoyant descriptions fully recognised.

SHEFFIELD. Hollis Hall.—Sunday and Monday, Mr. Inman, a local medium, in the absence of Mr. A. Kitson, answered questions in an able and satisfactory manner. Miss Ball, Lyceum scholar, recited with nice effect. Clairvoyance good.

SKIPTON.—Mr. Gledstone Ingrow being ill, Mrs. Carr's guide discoursed on “Spiritualism,” and “Is Spiritualism a new religion?” Her clairvoyance was partly acknowledged and others after the meeting. Best thanks for her kind help. Glad to have her again in 1897.

SMETHWICK. Central Hall.—18: A crowded and interested audience to hear Mrs. Groom on “Spiritualism, past, present, future,” afterwards giving three poems (subjects from audience), “Waiting,” “Home,” and “Sunshine,” and sixteen clairvoyant descriptions. We thank this hard-working medium. Mrs. Rennie gave remarkable evidence of her psychometric gift at seance; about 50 people present. She kindly remained for our annual meeting on the 14th, and spoke very heartily, giving good advice for the future guidance of the society, also psychometry. Mrs. Rennie is an excellent test medium, and convinced many of our “doubting Thomas's” that “there is something in it.” Officers elected: President, Mr. Knibb; vice-presidents, Messrs. George Findlay, Burrows, and Evans; treasurer, Mr. Dowler; secretary, Mr. Findlay; financial secretary, Mr. C. H. Smith; auditors, Messrs. Pruden and Hinchley; librarian, Mr. J. Pruden; organists, Messrs. Truman and Evans; committee, Messdames Dowler, Lowe, Thomas, Evans, Cox, Wedekind, Findlay, and Messrs. Truman, Pruden, G. Dowler, A. Morris, and Wedekind. A most encouraging outlook. Good reports, good harmony, good music, and recitations. Good tea, not a hitch or jarring sound the whole evening.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Wilson gave an earnest address on “Spiritualism,” referring to many sages of the past, with his usual ability. After-meeting, successful clairvoyance.

STALYBRIDGE.—Mr. Collins's short address, controlled by the “Lancashire Lad,” gave good rhyme, followed by personation. 18: Mr. Lever addressed crowded meeting on “Which is the true church?” Splendid addresses; excellent psychometry.

STOCKPORT.—Excellent meetings and rousing discourses from Mrs. Hyde. Mr. and Mrs. Cox's infant May, impressively named “Messenger.” Large audience interested with the ceremony, and good clairvoyance. Important general meeting of members next Sunday evening.

WAKEFIELD. Queen-street.—Mr. Oliffe gave splendid address on “Scatter seeds of kindness” and “Spirit return.” A service of song, “Spirit Return,” was rendered by the members. Reader, Mr. William Buxton, much appreciated by a large audience.

WALSALL.—Mr. G. Featherstone answered questions in his usual able manner, and showed how man had evolved. Councillor Ben Dean expressed his pleasure in presiding and listening to the teachings of Spiritualism. He concurred with all the speaker had said, and gave an account of the treatment he had received from the so-called leaders of the Church, and what he had suffered.

WEST HARTLEPOOL.—26, Richard Street.—18: Mr. Todd, under control, gave an address on “Nearer, my God, to Thee.” “Rosy” described several spirits, nearly all recognised.

WEST HARTLEPOOL. 20, York Street.—T. Moore's guide gave short address on “Love and kindness.” Mrs. Robinson's guide gave short address on “Slavery.”

WHITWORTH.—Miss Scott discoursed on "Mind and disease" and "The pathway to Atheism."

WISBECH. Public Hall.—Pleased to again hear Mr. Ward give another excellent discourse from a subject sent up. Clairvoyance very good.

RECEIVED LATE.—Pendleton.—Oct. 15: Open Circle, Messrs. Moulding, Corstorphine, and Ibbotson taking part. 18: Misses Jefferies and Whitely, young ladies in their teens, were very successful at night. 15: A healing circle conducted by Messrs. Heggie and Ross; 9 persons were attended.—Patricroft.—14: Mrs. Porter gave good clairvoyance and psychometry. 18: Afternoon circle. Evening song service, "Angel in disguise"; reader, Mr. Rowling. Mr. Isherwood thanked for promptitude.—Gateshead. 1, Team Valley.—Mr. Stevenson gave a good address. 14, Successful fruit banquet. 18, Mr. Davis gave address and clairvoyance.

PROSPECTIVE ARRANGEMENTS.

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

ADVERTISER would be glad to meet with one or two Spiritualists to join a private developing circle in the S.E. district of London.—Address Holt, c/o Editor, Two WORLDS, 18, Corporation Street, Manchester.

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. Please look out for Nov. 30th.

BRIGHOUSE. Spiritual Church, Martin Street.—Oct. 29th, Mr. J. Swindlehurst will Lecture on subjects from the audience. Silver collection.

BRADFORD. Otley Road Lyceum.—The officers beg to announce that on Nov. 7 they will hold a Ham Tea at 5, and Social at 7, in aid of the Lyceum.

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.

HULL. Psychological Society, Lecture Hall, Kingston Square.—Nov. 1st, Mr. Victor Wyldes. 2-30, Answers to questions relative to Spiritualism. 6-30, "Spiritualism, the true gospel," and psychometric tests. Nov. 2nd, Cobden Hall, Albion Street, 7-30, Lecture, "Psychometry, a science and an art," followed by psychometric tests. Sunday meetings, collections; Monday's Lecture, admission, 6d. and 3d.

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, Lomeshaye-road, Nelson, is now booking dates for 1897.—[Advt.]

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

LIVERPOOL. Daulby Hall, Daulby Street.—25: Mr. Wm. Johnson. Nov. 1: Mrs. E. H. Britten.

LIVERPOOL. 8, Brougham Terrace, West Derby Road.—Opening Meeting with Mrs. Peters, on Monday, Oct. 24, at 8 p.m. Clairvoyance, etc.

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.]

MISS JONES, of Liverpool, psychometrist and clairvoyant, is booking dates for 1896-97. Address, c/o Two WORLDS, 18, Corporation-street, Manchester.

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.

ROCHDALE.—Regent Hall Society have changed their corresponding secretary from Mr. R. Wild to Mr. John James Hyde, 65, Whitworth-road, Rochdale, to whom communications should be sent.

SHEFFIELD. Langsett Road.—A Grand Bazaar on Oct. 27, 28, 29, will be opened by W. E. Appleyard, Esq., at 2-30. Chairman, Mr. Ball. Opened on the 28th by Mr. W. E. Inman, at 3 o'clock; Chairman, Mr. E. Marklew (of Parkgate). 29th, by Mrs. Ball, at 4 o'clock. Mr. Markham will preside. Admission 6d., on Oct. 27 and 28, to be returned in goods. We give a hearty invitation to all who can come and help us. The bazaar is in aid of an Organ.—H. M., hon. sec.

T. RICHARDSON, 34, Glebe-street, Hollinwood, speaker and medical psychometrist, is open for engagements for 1896-97.

WANTED, FOR SALE, SITUATIONS, ETC.

SERVANT, experienced General, wanted. Address Mrs. Wallis, 164, Broughton-road, Pendleton, Manchester.

GOOD GENERAL servant wanted, not under twenty—comfortable and pleasant home—good character. Tilford, 142, Selhurst-road, South Norwood, Surrey.

WANTED, situation as Housekeeper, Good Cook and Needle-woman, or any place of trust. Miss Findlay, 45, Haslemere-road, Upton-lane, Forest Gate, London.

TWO BEDROOMS, suit two or three Gentlemen; thorough home, piano, no children, 5 minutes from electric busses and trams to all parts, partial board as desired, very moderate.—35, Chantry Road, Brixton.

SHORTHAND WITHOUT COMPLICATIONS, by A. JANES, Parliamentary Reporter, is the best and easiest system for all purposes, and anyone can learn it without a teacher. Instruction Book, Exercise Book, and Key to Exercises, sent together, post free, for One Shilling.—Address, A. JANES, 5, CROFTON ROAD, CAMBERWELL, LONDON, S.E.

MR. and MRS. BROOKS,
16, WATERLOO STREET, OLDHAM,
PSYCHOMETRISTS AND HEALERS,
Disease Diagnosed. Herbal Remedies carefully made up.
Terms moderate.

DR. MACK'S BENZOIN EMULSION.
CURES COUGHS, COLDS, BRONCHITIS, and all difficulties of the Respiratory Organs, not only of Adults, but also Children and Infants.
It combines soothing, balsamic, expectorant, and healing properties. To be obtained from Messrs. Barclay and Sons, Farringdon-street, E.C., and all Chemists, or post free from the Proprietor.
Price per bottle, 1s. 1½d.
Prepared by J. M. GEARY, 70, Preston Street, Brighton.

HEALTH FOR ALL.
May be had by consulting
Mr. & Mrs. SLADE GILL
MEDICAL BOTANISTS, PSYCHOMETRIST, MAGNETIC
HEALERS, AND CLAIRVOYANTS,
312, WAKEFIELD ROAD, BRADFORD
Disease carefully diagnosed from a lock of hair, state age and sex.
Fee, including a parcel of Medicine, 2s.

MADAME HENRY,
11, LAMB STREET, SHAKESPEARE STREET, STOCKPORT
ROAD, MANCHESTER,
Trained Masseuse (London Certificate), Medical Psycho-metrist and Herbalist. At Home Wednesdays and Fridays before 5 p.m., or appointment. Massage treatment at patients own home if desired. Terms moderate.

We have now in stock Mr. HUDSON TUTTLE'S celebrated
PSYCHOGRAPH.



This instrument is substantially the same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

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."

Securely packed, and sent, postage paid, from the sole English Agent, on receipt of Postal Order for 3s. 9d. Address

HY. A. COPLEY, CANNING TOWN, LONDON, E.

VICTOR WYLDDES,
PSYCHOMETRIST
AND
. PHYSIOGNOMIST.

DELINEATES CHARACTER.
" HEALTH.
" MEDIUMSHIP.
" BUSINESS.

Fee for full delineation 2s. 6d., and stamped addressed envelope. For special advice on Health, Mediumship, etc., state age. Address:—
8, Charnley Grove, Charnley-road, Blackpool.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington.—Temple, St. James-street, Lyceum, 10-30; 2-30 & 6, Miss Smith. Mon., Wed., 7-30, Members' Circle.

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

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Barraclough, Service of Song, and Mon., 2-30, developing circle, 7-30, Service.

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

Ashington—Spiritual Temple, 5.

Attercliffe—Vestry Hall, at 3, 6-30.

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

Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.

Batley Carr—Town-st., Lyceum, 10 & 2-30; 6, Mr. D. Jagger. Monday, Mothers' Meeting at 3. Thursday Members' Developing Circle, 7-45 prompt.

Belper—Jubilee Hall, Lyceum, 10, 4; 10-30, 6-30, Mrs. Gregg.

Birmingham.—Masonic Hall, New Street, Union, Class at 10-45. 11-30, 6-30.

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

Blachburn—Old Grammar School, Freckleton-st. 9 Lyceum; 11, Circle; 2-30, 6-30, Mr. E. W. Wallis

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

Boole, Liverpool—Masonic Hall, 11, Lyceum, 2-30, Open Circle; 6-30, Mrs. J. M. Titch. Mon. 8. Tues, 8, Seance, admission by ticket. Wed., 8, members only.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Bradford. Milton Hall, 34, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Armitage.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. J. Swindlehurst.

Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6, Mr. J. Pilkington.

North-st. Lyceum, 9-30, 2-30 & 6, Mrs. M. H. Wallis Tues., 7-30, Mrs. Marshall. Wed., 7-30, Ladies' Meeting.

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Sanders. Tues., 7-30, Miss Cotterill. Wed, 7-30, Mrs. Hulme.

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, Madame Henry.

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

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

Darwen—Church Bank-st., Lyceum, 9-30 and 1-45. Circle, 11. 2-30, 6-30, 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, Mrs. Green.

Hyde—Mount-street, Travis-street, Lyceum at 10 and 2-30, 6-30, Mr. J. C. Macdonald. Tues., 7-30.

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

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30 Mr. B. Plant. Monday, 7-30.

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

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

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30, Mr. Wm Johnson. Mon. 8, Members' Seance. Tues., 8, Public circle. Admission by ticket.

London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. W. E. Long, "The church of the spirit."

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

Canning Town.—1 L P. Rooms, 11, Swanscombe-st., Barking rd., Sunday, 7, Evangel. T.W. on sale. Wed., 8, Mr. Davis.

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: Lyceum at 13, Fowler Road. Forest Gate, every Sunday & Tuesday Public Circle. Members' developing circle at 54, Edmunton Road, every Monday and every Thurs. at 8, Mr. R. Brailey.

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

Manchester—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30, Mrs. Dixon. Tues., 8, Choir practice. Weas., 8, Miss Knight. 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, Mrs. E. H. Britten. Wed., 8, Public Circle, Miss Su. ih.

Parton—New Lane, Winton, Lyceum at 10; at 3 & 6-30, Miss Schofield. Tues., 8, Wed., at 8, Miss Foster.

Pendleton—Cobden street, Lyceum, 10; 2-45, 6-30, Mr. Mayoh. Thurs. 8, Public Circle. Oct. 28, Social. Oct. 30, Healing Circle.

Salford—Co-op. Stores, Chapel-st., 6-30, Mrs. Newton. Circle, 8-15, conducted by Mr. A. Bracegirdle. Mon., 8, Social. Wed., 8, Miss Allen

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

Nelson—Bradley Fold, 2-30, 6, Mr. J. B. Tetlow.

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

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mr. G. Featherstone

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 Barlow

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Best. Thurs, 8, members only.

Raustenstall—Lyceum, 10-30; at 2-30 & 6, Mrs. Summersgill.

Rochdale—Baillie-st. 2-30, 6. Public Circle, Wed. Rothwell—2-30 and 6, Mrs. E. Wood.

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

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

Slatthwaite—Lath Lane, 2-30, 6.

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

Stalybridge—Progressive Society, 3 and 6-30, Mr. L. Thompson. Wednesday, Mrs. Rennie Thurs., 8, Members' Developing Circle.

Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mr. G. F. Manning and on Monday, 7-30, Mr. J. B. Tetlow

Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.

Walsall—Central Hall, Lyceum, at 10, and 2-30, 11, 6-30, Mrs. Groom

West Vale—Green Lane, 6, Mr. Williamson. Wed. 7-30, Mr. Swindlehurst

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

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-45, Mrs. Hyde. 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. Smithson. Mon., 7-30, Mr. Fallows.

Birmingham—Bloombsbury, 6-30, Mon., 7-45, Circle

Walsall—Temperance Hall, Gurney Villa, at 2 and 6.

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

Blackburn—15, New Market-st., W. Nottingham, 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, Harvest Festival, Messrs. Firth and Bedford. Mon., 2-30. Wed., 7-30

Little Horton-lane, Spicer-street, 2-30, 6, Mrs. Crossley

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

Osley-road, Lyceum, at 10-30: at 2-30 and 6, Miss Hall. Tuesday.

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

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

West Bowling—Boynston-st., at 10, Lyceum, 2-30, 6, Mrs. J. Waterhouse. 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.

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

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

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

Dearnley—Liberal Club, 2-30 and 6.

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

Dunfermline—Giffill Hall, Wed., at 8.

Etihad—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. W. Ripley. Thursday, 8, Public Circle.

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

Felling—Hall of Progress, Charlton Kow, 2-30 and 6. Mr. Easthope

Foleshill—Eagwick, 10-30 and 6-30, Monday, 8.

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

Halsjux—Winding-road, at 10-30, 2-30, and 6. Mr. Hepworth. Mon, 7-30, Mr. Swindlehurst

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

Hedmondwike—Thomas-street, at 10, Lyceum, 2-30, and 6, Mrs. Midgley. Thursday, 7-30.

Hollinswood—Factory Fold, 2-30, 6-30.

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

Hull—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 2-30, and No. 4 Room, 6-30, Mr. Thackeray. Wed., 6, Members' developing circle, 1 hour, 8, both at No. 8 Room: Friendly Societies' Hall.

Hunster (Leeds)—Top of Joseph-street, 2-30 & 6 Mr. F. Wood. Tuesday and Saturday, 8, Public Circles.

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

Kelghley—Heber Street Spiritual Temple, 2-30, 6, Miss Hunter and on Mon., 7-30.

Leicester—Craiton-st., at 11 & 6-30, Mr. H. Clarke. 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, Harvest Festival, Mrs. Levitt. Mon. 7-30, Public circles. Thursday and Sat., at 7-30.

Liverpool—Eaton Hall, Breck Road, 7; and at 103 Queen's Road, 1 Thurs. 8.

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

London—Aldryteune—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss McCreadie; Solo, Miss Samuell

Edmonton—Beech Hall, Hyde-lane 7. Mr. R. Brailey.

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

Paddington—227, Shriani-road, No Meeting. Sat., 7-30, The Aurora Soc. ty.

Manchester—Openshaw Granville Hall (Liberal Club), George-street, Lyceum, 2-30; 10-30, 6-30, Mr. R. A. Brown, Funeral Services. Thurs., 6. 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, Mr. J. Kay. After-circle 8. Wed., Circle at 8. Thurs., 8.

Mexborough—Market Hall, 2-30 & 6. Mr. S. Featherstone

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

Morcambe—84, Euston Road. Service 6-30, Mr. W. Clark. Open to visitors.

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

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

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

Normanton—Queen-st., 2-30 & 6, Mr. J. Johnson, Wed., 7, Public Circle.

North Shields—8, Saville-st., opposite General Post Office, 6-30.

Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30, Memorial Service, Mrs. Walker.

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, Messrs. Hanson and Hey.

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

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

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

Sheffield, Langsett Road.—3 & 7. Mon. & Thurs. 8.

Shipley—Westgate, 2-30, 6, Mr. H. Crossley.

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

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.

Wahfield—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. Berry. Wed., 7-30.

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

Queen St., Westgate—2-30 & 6, Mrs. Taylor. Wed., 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mr. Leaver.

Yeading—Town Side, Lyceum, at 10; 2-30 and 6, Mrs. Parker. 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, Manohester-road Mission Room, 10-30. Circle, 2-30, 6, Mr. C. A. Holmes.

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

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

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

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

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

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

91, Coatsworth-rd., Friday, 8, Public Circle.

61, 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

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

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

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

Hunster—Goodman-terrace, 2-30 & 6, Miss S. Hunter Tues., Thurs., Sat., 7-30.

Leeds—28, Back Adelphi-street, 2-30 and 6-30, Mr. J. Mitchell. Circles, Mon., Thurs., & Sat., 7-30.

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

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

16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.

113, Edgware Road, Mr. H. Hunt at 7. Tues., 8.

47, Hermit-rd., Co-op. Soci-ty, 7, Mr. Sloane Tues., 7-30, private circle. Thurs., public circle.

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

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

Kentish Town—85, Fortress-road N.W. 7-30 p.m. Spiritual Service. Thurs., 8, circle.

2, Milmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.

North Kensington—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.

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

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

Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., 8. Mrs. Barrell second Tuesday in each month.

Stockwell—4, Sidney-rd., Tues, 6-30, Free Healing

32, Regent's Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.

Walthamstow—7 sharp, at 107, Chewton Road, Fretoria Avenue, Friday at 8 p.m. Developing circle.

Manchester—Bradford: Church Street, Shakespeare-street. Lyceum, 2; 3 and 6-30, Wednesday 8, Members' Circle. Thurs., 8.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30, Mrs. J. A. Johnstone. Thurs., 8, Miss Jackson.

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

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

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

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

Southport.—Mrs. W. Stansfield, 17, Promenade. Apartments. Easy terms.

Mrs. W. Entwistle (from Darwen), 40, Hull-road, Blackpool. Near the Central Station and Sea. Piano.

Apartments and Board for two respectable young men in Nottingham (Central). Terms very moderate, every home comfort, and circle held. c/o of E. W. W., Two Worlds Office.

Morecambe.—Winter Season. Reasonable Week End (Saturday till Monday), 7s. 6d., Board and Lodgings.—Mrs. Hargreaves, 28, Parliament-street, West End, Morecambe.

Spiritualists Home at Blackpool.—90 per cent. of visitors Spiritualists. Mrs. O. L. Hilton, late of Bradford, 8, Oharnley Grove, Oharnley Road, off Coronation Street, near to Central Station and sea. Piano. N.B.—Special terms to winter visitors.

"ARCANA OF NATURE'S" SERIES.

By HUDSON TUTTLE.

ARCANA OF NATURE; OR, THE HISTORY AND LAWS OF CREATION
From creation of the globe to the brain of man. 3s. 6d.

ORIGIN AND ANTIQUITY OF MAN. From the animal to the European.
3s. 6d.

PHILOSOPHY OF THE SPIRIT AND THE SPIRIT-WORLD. From
physical existence to the highest spiritual sphere. 3s. 6d.

SPECIAL.—The set of 3, and a copy of Hudson Tuttle's latest novel, "Heresy"
(224 pages), post free on receipt of postal order for 10s.

HY. A. COPLEY, CANNING TOWN, LONDON, E.

J. BLACKBURN, (Late of Halifax),
D.M.

PSYCHOMETRIST,

15, FLORENCE ROAD, SEACOMBE, CHESHIRE.

Diseases diagnosed. State age and sex; also enclose stamped
envelope. Hundreds of Testimonials.

A RARE COLLECTION OF WORKS ON SPIRITUALISM, ASTROLOGY,
MAGNETISM, etc. Write for catalogue to J. BLACKBURN, 15,
Florence Road, Seacombe.

SPHERES AND OVOIDS (Solid and Hollow, White and Tinted) for Crystal Vision.

MR. VENMAN is supplying these celebrated instruments of translucent
composition (the result of forty years occult research) two qualities, irre-
pective of size (No. 1 and No. 2), the former of special hard Bohemian Glass,
the latter of pure flint. The No. 1 are specially recommended. Descriptive
Price Lists can be obtained by sending one id. Postage Stamp to the Psychical
Research Department, London Science Depot, 20, Pimlico-road, S.W. These
Spheres and Ovoids are highly praised in the Spiritualistic and Occult Journals
and by Miss X and other authorities, and are the only kind used by the Inco-
rated Society for Psychical Research.

MR. VENMAN also supplies OUIJA BOARDS, PLANCHETTES, 5s. 6d.
PSYCHOGRAPHS, 5s. 6d.; PYTHOS and CHRAOS, 7s. 6d. and 2s. 6d.
"TAROT" PACKS and BOOK, 7s. 6d.; DIAL-PLANCHETTES, 7s. 6d.
HYPNOTIC DISCS, 3s. 6d.; SHELLS for Clairaudience and all instruments
or psycho-physical research.
GLOBES, 2s. 6d., 4s., 5s. OVOIDS, 5s., 7s. 6d. (white), including carriage
in U.K.

"ONE BOX RECOMMENDS ITSELF."

GREENER'S

"Human Restorer" Pills.

RECIPE BY GUIDE OF

J. J. H. B. MOSS, Gateshead,

Generally known as the

NEWCASTLE HEALER.

MEM.—FOR GENTLEMEN.

Hundreds of suffering humanity have been cured of
Indigestion, Lumbago, Dyspepsia, Kidney and Liver
Complaints, etc., etc., through the efficacy of the
"HUMAN RESTORER" PILLS.

ESSENTIAL TO LADIES.

These unique Pills are essentially applicable for the
speedy and certain cure of all diseases peculiar to the
sex, a few doses restoring the whole system to a perfect
healthy condition. These Pills being, as the name
implies, veritable "HUMAN" RESTORERS.

TO PARENTS AND GUARDIANS.

The "HUMAN RESTORER" PILLS can be given to
children of either sex with perfect safety, being
positively free from drugs. The results in all cases
are marvellous.

9d. per box, by post 1d. stamp extra; or two boxes sent post free,
on receipt of Postal Order, for 1/6.

ADDRESS—

GEORGE GREENER,

BLACKETT HOUSE, WYLAM-ON-TYNE.

PUBLIC SPEAKERS AND MEDIUMS.

Ida Ellis, Kent-road, Blackpool. Send Photo, Letter, or Hair. Fee 2s. 6d.

Mr. J. Young, Clairvoyant, Psychometrist, Healer, 119, Edward-street, Oldham

Mr. and Mrs. Orr 35, Chantry-road, Brixton, Healer Psychometrist. Letters first

Spirit Surroundings by letter, 2s. 2d. Miss Blake, 3, Herbert-street, Pendleton

S. Robison, Clairvoyant and Mesmeric Healer, 3, Cowan-st., Teams, Gateshead

Mrs. Williams, Trance-Speaker and Clairvoyant, 198, Cowbridge Road, Cardiff

Mrs. King, Trance-Clairvoyant, 67, Andrew-st., Leicester. Sittings by appointment

Miss Craven, 111, Abel Street, Burnley (Lanc.), Speaker and Psychometrist

Open dates.

Miss Gilby, Clairvoyant, Psychometrist, and Business Medium. Hours, 10 to 4

or by appointment. 36, Balaclava Road, Southwark Park Road, S.E. stpd. env'p

W. J. Leader, Clairvoyant, gives advice on Business, Health, Character, Lessons

on Mediumship, &c., written or spoken. Fees 1s. upwards. 6, Charnley Grove,

Charnley Road, Blackpool.

Miss Ada Leak, clairvoyant, 15, Bond-street, Bury.

W. H. Lote, Healer, etc. Apply, 85, Gerard-street, Derby.

Mrs. Alvinza Lambert, Natural Clairvoyant, 144, Branch-rd. Burnley

Mrs. Parsons, 40, Regent-st., Rochdale, is booking dates for 1897

Arthur Lovell, Lecturer and Psycho-therapist, 88, Hillfield-road

West Hampstead.

Miss Jackson, Trance Clairvoyant and Psychometrist, 3, Franklin-

street, Bury. Open dates.

Questions Answered, letter only; fee 2s. 6d.—Vixit, 7, Lyndhurst-

grove, Camberwell, London.

Mrs. S. J. Foster, Test Clairvoyant, Medical Psychometrist. Hours

from 10 till 6. 67, Upperdale-road, Derby.

J. N. Bowmer, Astrologer, Trance Speaker, Psychometrist, and

Prophetic Seer, Hayfield, Stockport.

Mrs. Hyde, Clairvoyant and Psychometrist, 95, Exeter-street

Devonshire-street, Stockport-road, Manchester. Letter first.

Mr. W. G. Coote, clairvoyant and psychometrist. Delineations from

hair, letter, etc., 1s. 1d. 32, Regents Square, W.C.

Mr. C. Campbell, Magnetic Healer and Medical Botanist. At home

daily, from 10 till 8 p.m., at 86, Waterloo-rd., Blyth, Northumberland

Miss Jeffery, trance speaker, and Miss Whiteley, clairvoyant and

psychometrist, are open for engagements.—Apply Miss Jeffery, 37,

Russell-street, Rochdale.

Mrs. H. Whiteoak, Trance and Clairvoyant Healer, 471 Manchester-

road, Bradford, near Corporation Baths. Private business by

appointment only. Closed on Fridays.

Mr. A. Wilkinson, 5, Addison Street, Accrington, is booking dates

for Lime Light Exhibitions of all kinds. Any subject illustrated

with his most powerful lantern "Excelsior." Terms moderate.

Medical Herbalist, Clairvoyant, Healer. Business Hours from 10

to 6; after, by appointment. Address, enclosing stamped envelope,

Mrs. Sagar, 36, Florence-rd., Amberley-rd., Armley. Closed on

Saturdays.

Mrs. Brenchley, Normal Clairvoyant, Psychometrist, Healing

Medium. Hours, 12 till 4, or by appointment. Public Seances,

Tuesdays and Thursdays at 8 for 8-30. 111, St. Thomas's-road,

Finsbury Park, N.

Mr. J. J. Yango, Clairvoyant and Healing Medium. At home daily

from 10 till 5, or by appointment. Public Seances Sundays at 11

.m., Mondays and Thursdays at 8 for 8-30. 43, Cambridge Gardens,

North Kensington, Close to Notting Hill Station.

Mr. Thomas Wild, the celebrated clairvoyant, of Rochdale,

is now open to accept engagements for 1896-97. For particulars

as to terms, etc., write Mr. Wm. France, 33, George-street,

Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.—(Advt.)

**** Magnetism is Life; it invigorates both Body and Mind. ****

Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from

12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins

gives Sittings for Clairvoyance, at 16, Harpur Street, Theobald's

Road, W.C.—Healing Seances, Sunday morning, 11 o'clock.

MAGNETISM IS LIFE.

PROF. J. R. de ROSS,
Hypnotist & Magnetic Healer,

CURES FITS, DEAFNESS, NEURALGIA, RHEUMATISM
LUMBAGO, PARALYSIS, NERVOUS DEBILITY, &c
BY MAGNETIC TREATMENT.

N.B.—Patients attended to at their own homes.

6, Lily Street, Lower Broughton, Manchester.

CONSULTATIONS BY APPOINTMENT.

UNSOLICITED TESTIMONIAL FROM A NON-SPIRITUALIST.

61, Fred Street, Higher Broughton,

Prof. J. R. De Ross. August 6, 1896.

Dear Sir,—I have great pleasure in sending you a line to testify
as to the excellent results which my wife sustained from your Aqua
Viata and Magnetic Treatment. I beg to say, given favourable
conditions, it is a treatment that should be followed in all cases of
cancerous growth. She derived more benefit from the short time she
was under it than she had previously received from any of the
physicians who had attended her for the last 18 months, and I have
no hesitation in saying the Magnetic Treatment should be more
universally known; if such was the case, persons suffering from this
and other deplorable diseases, the dire results would be reduced to a
minimum.

N.B.—If by publishing this letter it will benefit you in your
career, you have my full consent to do so.—J.D.

Standard Works supplied, post free, at prices quoted by the
PROGRESSIVE LITERATURE AGENCY

(ESTABLISHED 1878),

26, Osnaburgh Street, Euston Road, London, N.W.

J. J. MORSE, Proprietor.

IMPORTER, PRINTER, PUBLISHER AND DEALER.

In all works upon Spiritualism, Mesmerism, Psychology, and on Health Physiology, Phrenology and general Reformer. Any work not in stock procured to order. European Agency of Colby and Rich, Boston, Mass

Hints to Inquirers Into Spiritualism. By J. J. Morse. New edition enlarged, making upwards of seventy pages. 3d.

News from the Invisible World. This is the celebrated Wesley pamphlet, Gives Rev. John Wesley's experiences of Ghosts. 12 for 1s., or per single copy, 1d.

The Encyclopedia of Biblical Spiritualism: A Concordance of the principal Passages of Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Large 8vo, cloth, 5s.

The Life Work of Mrs. Cora L. V. Richmond: A complete statement of the public work of Mrs. Richmond from childhood. Contains Mrs. Richmond's experiences in the Trance state. Three portraits of Mrs. Richmond—1857-75-94. By Prof. H. D. Barrett. Large 8vo, cloth, 9s.

The Lyceum Banner: A Monthly Paper for the Spiritualist Lyceum and home The only paper of the kind. 1d. per copy, or 1s. 6d. per year.

Outja. The marvellous message board. 6s. 6d.

Remarkable Experiences of Mrs. Keeyes-Record (with portrait). 2d.

Real Life in Spirit Land. By Mrs. Maria M. King. 4s. 6d.

Full and Complete Instructions how to Magnetise. By J. W. Caldwell. 2s. 6d.

Death and the After Life. By A. J. Davis, illustrated, 3s. 6d.

Garrison in Heaven. By Professor William Denton. 3d.

Life in Two Spheres. By Hudson Tuttle, with portrait. A fascinating account of life in the Spirit World. 1s. 6d.

Mediumship: a Chapter of Experiences. By Mrs. Maria M. King. Every medium should read this book. 1s. 1d.

Immortality: Its Pursuits, etc. Trance Address by Mr. J. J. Morse. 7d.

The Mysteries of Mediumship, life of J. J. Morse, with portraits of himself and his control. 4d.

Heaven Revised: A thrilling description of after-death experiences; post free 7d

The Conqueror: a sublime poem, by Dr. Wm. Sharpe. 7d.

The Haunted House of Barn's Hollow. 1s. 1d

How to Read Heads. J. Coates. 1s. 2d.

The Light of Egypt grand Occult work. 8s. (Former price 12s. 6d.

Outlines of Spiritualism. Alfred Kitson. 1s. 6d.

Hafed, Prince of Persia. David Duguid. 3s. 10d.

Hermes, a Disciple of Jesus. David Duguid. 3s. 10d.

Seership: How to Develop Soul Light. Randolph. 9s.

Eulis: Third Revelation of Sex. P. B. Randolph. 10s. 6d.

Love, Woman and Marriage. P. B. Randolph. 10s. 6d.

Rise and Progress of Modern Spiritualism. J. Robertson. 7d.

Does Man Live After Death? Rev. M. J. Savage. 1d.

The Mesmerists' Manual. 1s. 1d.

*. Morse's Lending Library of Spiritualist and Progressive Literature Country Subscriptions for two works at the time, six mos. 5s. 6d. List and particulars free for one stamp.

Terms—Cash. The trade supplied. Full prospectus, and Catalogue of Work issued and sold at the Progressive Literature Agency, sent post free

W. J. LEEDER,
Doctor of Magnetics, Medical Botanist,
Magnetist, Clairvoyant, etc.,

IF YOU SUFFER from any kind of disease, you can have your case carefully considered by sending description of ailments, and stamped addressed envelope for reply.

MEDICINE SENT ANYWHERE AT THE MOST REASONABLE CHARGES.

Open Daily for personal consultations and advice from 2 to 8 p.m.

Advice on Business, Mediumship, Spiritual Gifts, etc. Send Stamp for List.

Address: 6, Charney Grove, Charney Rd., Blackpool (5 Minutes walk from Central Station).

A MODERN ASTROLOGER.

Those in difficulty or contemplating a new enterprise, should consult

MR. WILDE,

(who will calculate the horoscope for a small fee). Address Railway Terrace, Brighouse, Yorks.

[From "Borderland."]

Mr. W. T. Stead on Mr. Wilde's Test Horoscope:—

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

Extract from the Christmas Number, 1895, of "*Pearson's Weekly*":

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting."

So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

DO YOU WANT A FEW POUNDS

To help on the Cause, or to make a start in business with, or to enable you to get married, etc.? If so, you should have a shot at the following:—

£50 FREE PRIZE COMPETITION.

Sir JOHN HOWARD'S POWDERS are the latest and most reliable remedy for Headache or Neuralgia that have yet been discovered, as they will cure the worst attack almost as soon as swallowed. In order to introduce the Powders to the British Public, the proprietors of them will give a lump sum of £50 (Fifty Pounds), to the person who correctly solves the following puzzle:—

- | | |
|--|----------------------------------|
| 1. C * M * C C * * S | 6. P I * * - M * - U * |
| 2. W * * K L * T * L E * R * P H | 7. P * A R S * N ' S * E E * L * |
| 3. * L O * * R ' S * A L * - H * L * D A Y | 8. A * * W * R S |
| 4. * T R * N D * A * A Z I * E | 9. * K * * C H Y B * T * |
| 5. S * A P * H * T S | 10. T H * T * M E * |

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

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

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

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

The Result will be made known as soon as possible after the Competition closes, probably the second week in December.